



543
AMERICAN
ECCLESIASTICAL REVIEW.

A MONTHLY PUBLICATION FOR THE CLERGY.

Vol. XXXII.

"Ut Ecclesia aedificationem accipiat."

I COR. 14: 5.



PHILADELPHIA
THE DOLPHIN PRESS
AMERICAN ECCLESIASTICAL REVIEW
1905.

1685

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AMERICAN ECCLESIASTICAL REVIEW



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THE ECCLESIASTICAL REVIEW

FOURTH SERIES—VOL. II.—(XXXII).—JANUARY, 1905.—No. 1.

THE FOUNDERS OF THE CHURCH IN IDAHO.

[The original MS. letters of Bishop Lootens to Father Mesplé, which are here printed for the first time, were obtained through the courtesy of the Rev. Joseph Van der Heyden, of Boise Diocese, at present professor at the American College, Louvain, Belgium.]

AMONG the brave and self-sacrificing early missionaries of Western America, few figure more prominently than does Bishop Louis Lootens, the first Vicar Apostolic, and Father Toussaint Mesplé, the pioneer secular priest of Idaho. The former was born in Bruges, Belgium, and educated partly there and partly in Paris. Ordained in the French Capital by the first Bishop of Vancouver, Modest Demers, he came with him to Victoria in August, 1852, terminating the long and tedious journey by an Indian canoe-ride across Puget Sound.

The latter, a native of France, was brought to Oregon whilst still in minor orders by its saintly pioneer priest and archbishop, F. N. Blanchet, who raised him to the sacred priesthood in his young archdiocese at St. Paul in 1847. In September of that year Father Mesplé began his ministry among the Calapuyas, Malalies and Tualotins in Willamette Valley. In 1849 he established a mission among the Chinooks at the mouth of the Columbia River, whence he attended the soldiers at Fort Astoria, as also the Chehalis, Clapsacks, and other tribes living along the banks of the Columbia up to Fort Vancouver. The evangelization of these Indians was labor indeed, demoralized as they were, not merely by their wild lives but through many years' contact with rude sailors and unprincipled White traders and their associates. Nevertheless the natives gradually yielded to the zealous priest's

efforts and had become greatly improved when in December, 1850, he was transferred from the ministry of these tribes, whose languages he had laboriously acquired, to The Dalles region. Thence he evangelized and attended to the spiritual needs of the Wascos, Wisrams, Fair Valley Indians, Tininos, Deschartes, Dog River, and other confederated tribes who were later brought together at the Warm Springs Reservation. He labored among these tribes from February 3, 1851, until June 15, 1863. Nor were his services limited to them. Meanwhile he periodically visited the Yaquimas, the Kliquitats, the Cayuse, the Wallulas, and Walla Walla. No higher tribute to the Black Gown's worth can be found than the constant acquiescence of these savages in his counsels during periods of wild excitement and irritation, when even the most civilized tribes could hardly be induced to yield to sober and wise judgment. During the three years' struggle which broke out in the autumn of 1855, Father Mesplé kept thousands of Indians from the warpath; he pacified large numbers among the chiefs who had commenced hostilities; and by keeping the military authorities informed of the plots of hostile tribes, he saved not only The Dalles City from destruction, but also many lives of those whom the Government employed as a defence of the valuable interests in that region. In his ceaseless journeys he had occasion often to protect by his interposition the lives of travellers who were the natural prey of the revengeful hordes of cruel natives. After the latter destroyed Cascades City in the autumn of 1856, our missionary's influence with the Indians of Oregon, and later with those of Idaho, put an effective check to their habit of plundering towns, mining-camps, and stage-coaches.

It was in the spring of 1862 when twelve sturdy miners started from Auburn, Ore., on a prospecting tour. They discovered gold mines in what is now Boise County, Idaho, and were exploiting their new find with great glee when the Indians suddenly came upon them and killed the leader of their party. The eleven men, realizing their weakness numerically and the impossibility of making a defence, managed under cover of their weapons to escape, and retreated to Walla Walla, Washington, whence they returned, fifty-four men strong, in October of the same year to the

newly found gold-field. About four miles below their pioneer's lonely grave, they erected a stockade fort which they called Fort Hog'em. This prosaic name was shortly afterwards changed, first to New Dublin, as a compliment to the predominance in the party of Irishmen, and later on to Pioneer, which name it kept. To this, one of the first permanent settlements of Idaho, Father Mespl   repaired by order of Archbishop Blanchet in June, 1863. He had to travel 500 miles, by boat, from Portland to Umatilla, and through an apparently endless stretch of sagebrush country by stage. Idaho City and Centerville were doubtless his first halting places in the new Territory of Idaho, established by Act of Congress on March 3d of that same year. As these towns were rapidly growing in population, requiring missionary care, another priest, Father A. Z. Poulin, born in Canada, was ordered to join Father Mespl  , and did so a few months after the arrival of the latter. These two zealous missionaries labored with all their energy, and in less than one year they had the consolation of seeing this virgin portion of the Lord's vineyard graced by four cross-topped churches. They were located at Idaho City, Placerville, Centerville, and Pioneer, the first and largest of them having been erected at a cost of between \$3,000 and \$4,000. But for the general prosperity of all these camps—\$18 a day being ordinary miner's wages in the spring of 1863, and claims panning out from \$200 to \$1,500 a day—many toilers would probably have lived in tents, as lumber cost \$100 a thousand feet, and carpenter's wages ranged from \$6 up.

Before providing a house of worship for Pioneer, Father Mespl   set about the task of renovating the spiritual temple of the new and somewhat untrained congregation that had gathered in the settlement. He began his work with a thirteen days' mission at which a very large number received the Sacraments. This was in January, 1864. When by this means the miners had been fully awakened to the need of a tabernacle for our dear Lord, he began the building of the material edifice which was to be the first white people's church in Idaho. It was completed and dedicated in the summer of 1864, and consisted of a twenty by forty feet wooden structure, with comfortable rooms in the rear for the priest. The original framework had served as a store and was

purchased for \$1,000. The re-modeling cost another \$1,000. Later on, when the town had been deserted, as was the fate of hundreds of whilom flourishing mining camps in that region, this little church was scrupulously cared for until Father Mesplé's final departure in 1887, by a Belgian layman familiarly known as John "the priest." He had been for many years a most faithful and exemplary representative of the actual pastor, as a teacher of the young on Sundays. Afterwards, the forsaken and crumbling edifice was sold, and is now, sad to say, used as a barn.

How much Father Mesplé and his little flock had at heart the beauty of God's House is attested by the records of that time. The *Idaho World*, under date of November 19, 1864, referring to the improvements of the church in the city (Idaho) writes: "It is becoming one of the ornaments of our town;" and Elliot's *History of Idaho* relates in detail how the people were interested in the preservation of the edifice to which every man, woman, and child of the town and vicinity had contributed; so that when on May 20, 1865, the entire business portion of Idaho City was laid in ashes, the Catholic church was practically the only building saved, thanks to the extraordinary efforts of the people, there being at one time at least one hundred men on its roof fighting the flames.

Two months later, in a note to the *Idaho World*, Father Mesplé made bold to turn the thoughts of the crowds who attended a grand ball in the town to nobler things by exhorting them to devote some efforts and financial aid to the sick who, since the burning of the hospital, had been sheltered in the church, and this under the care of Father Poulin, who faithfully carried out the maxim of his Master, who had said, "Whatsoever ye have done to the least of My brethren, ye have done it unto Myself."

In a letter of June 24, 1865, to the same *Idaho World*, our missionary endeavored to discourage the wild enthusiasm attending the first opening of the Cœur d'Alene mining district. Many who had been drawn by the general excitement to prospect found themselves disappointed, and a month after the opening the newspaper in Idaho published the statement that "intelligence [is] received by Father Mesplé that hundreds of destitute men were camped around the Cœur d'Alene Mission, being fed by the

Jesuit Fathers. No more gold has been discovered in that country. Men are leaving it in droves. It has turned out the greatest humbug of the age." In the same tenor, Captain John Mullen writes in *The Miners and Travellers' Guide* for 1865: "The Jesuit mission has always proved to the weary traveller and destitute emigrant a St. Bernard in the Cœur d'Alene mountains." It is nevertheless true that the Cœur d'Alene mines, discovered in 1883 and the following years, yielded big fortunes to their discoverers. The Bunker Hill, Sullivan, and Gem mines alone produced upwards of ten million dollars each in silver and lead, being probably the greatest lead property in the world, not excepting the Broken Hills mine in Australia.

Under date of September 9, 1865, the *Idaho World* commented on the scarcity of glad or any other tidings preached in Boise Basin, save in the Catholic church; the Protestant meeting-hall had been converted into a court house.

On May 17, 1867, Idaho City was again destroyed by fire; and this time St. Joseph's Church, which had been saved two years before, was burned to the ground, despite strenuous exertions of bands of intrepid and devoted men to keep the flames from it. The loss amounted to about \$8,500, whilst the property that was rescued was worth about \$1,500.

A striking proof of the buoyant character and persevering activity of Fathers Mesplé and Poulin is given in the fact that by June 1st, that is, within two weeks after the conflagration, they had raised up a new building, part of which had to serve them as residence, and part as a temporary chapel. By the 26th of the same month they had begun the construction of a handsome new church in honor of St. Joseph, of which the *Idaho World* of July 24th said: "Though not quite completed, it already presented the finest appearance of any building in the city."

Now, gentle reader, mark what follows. If Catholic politicians and legislators throughout the United States had been as wide-awake and as alive to our most sacred interests and our unquestioned civil rights as were the Idaho Catholics of 1867, the unfair system of public-school taxation without representation would long since have been repealed; and ten to twelve million citizens of this fair land of the free would not be compelled to

support schools to which they cannot in conscience send their children.

In the Territorial Legislature of January, 1867, a bill was passed appropriating \$30,000 for the maintenance of Catholic schools. It proposed to have the Controller issue Territorial bonds to that amount drawn in favor of F. N. Blanchet, Archbishop of Oregon, bearing interest at the rate of 10 per cent. a year, redeemable out of funds accruing from the sale of school-land sections. The *Boise City Weekly Statesman* (January 10, 1867) denounced the measure in the most vigorous terms: "The title of it should be: An act to rob the common school fund and to establish the Catholic religion in Idaho Territory. . . . The bill received a most terrible scoring at the hands of the members of the House when it came up, but it was no use; the party lash was applied, and it went through by a close vote. In plain English, it was gotten up for the purpose of securing the influence of the Catholic priesthood for the Democratic party. . . ." A special issue of the same journal two days later had this editorial: "Dead.—With profound pleasure we record that the House sustained the Governor's veto of the Bill establishing the Catholic religion. The feeling in the House and throughout the community upon the question has been for several days most intense. The debate was excited and angry, and epithets were freely used . . ."

Comments upon this one-sided exposition of public opinion are superfluous. Looking to-day at the abortive bill of those times, we are still convinced that, whatever the motives of its promoters, the principle that underlay it was one of strict equity. Catholics constituted then, as they do now, a goodly fraction of the tax-payers and of the upbuilders of the country. Why should they not be entitled to the quota of their school fund contributions, and why could not parents therewith provide for their offspring such education as they choose? Catholics are most willing to grant Protestants equal rights and favors. The very initiative thus presented by the alert and brave Catholics of Idaho was like an invitation to Protestants to seek equal rights for their children. No matter how divided in their religious interpretation these Christians were, they all accepted, if they did not rest their faith upon

the word of God as written in the Bible, which would have served them as a generally approved text-book of their religion.

It is doubtful whether the Catholic Sisters were aware of the above-mentioned legislative attempts to secure their services for Idaho; in any case we find that two religious of the Holy Names came thither from Portland, Ore., in August of 1867, escorted by Father Malo, for the purpose of choosing a suitable location for an academy for young girls. They were gladly received and liberal donations were bestowed on them by Catholics and Protestants alike. The Sisters selected for their school a good lot in Idaho City. Though stirring appeals were made by the local press in behalf of this educational project, and several enthusiastic meetings of the citizens were held to promote it, the brunt of the labor of gathering the requisite funds was stood by our devoted pastor. This appeared necessary in view of the fact that Archbishop Blanchet had insisted that all the money needed for the school would have to be collected before beginning to build. The school was opened on January 13, 1868. The attendance may be inferred from the Idaho City school census of the previous fall, which quoted the average attendance of school children as being 104 girls between 4 and 14 years, and 85 boys between 4 and 16. There being no accommodation for boys in the Sisters' school, we may assume the number of 60 pupils under the care of the Sisters to be a fair estimate.

At this time a great change took place in the ecclesiastical affairs of Idaho. In accordance with a decision of the Second Plenary Council of Baltimore, the Holy See had been asked to make the Territory of Idaho a Vicariate Apostolic, and Father Louis Lootens was recommended for the office of its chief pastor. Rome complied with the request, and on August 9th of that year he was consecrated Bishop of Castaballa and Vicar Apostolic of Idaho. The ceremony took place at San Francisco at the hands of the Most Reverend Joseph Sadoc Alemany, assisted by Bishops Connor and Mora. The new prelate had, as will be remembered, come as a missionary to Vancouver in 1852. There he endeared himself to the miners of Cariboo and the Fraser River. He had also visited regularly the aborigines scattered along the east coast of the island, travelling mostly in Indian canoes and frequently

at the imminent peril of his life. After spending about nine years in Vancouver Island, Father Lootens had gone to California, laboring first at St. Patrick's Church, Sonora; later in charge of St. Vincent's Church, Petaluma, and St. Rafael's, Marin County. Here he had labored with great zeal, erecting a beautiful church and an orphanage, and enlarging the academy buildings at a cost of \$5,000.

Bishop Lootens came to Idaho in the beginning of 1869, accompanied by Father A. J. A. Archambault. Fathers Mesplé and Poulin were the only two secular priests to be found at that time in the Territory, which was blessed with but four rather small churches, the Capital being still without one.

The Bishop selected as his headquarters Granite Creek, a mere village or what was known as a placer-mining camp; but its very air was fragrant with genuine Catholic devotion. Even to this day the deep and intelligent piety of the people there has been remarked and has won the heart of every priest whose good fortune it was to minister to them. No wonder Bishop Lootens loved that quiet, isolated spot of his extensive Vicariate. While in Idaho, he was during most of the time engaged in missionary work, living as the poorest among his flock in one or two little rooms annexed to the church, and boarding with a good Catholic woman, a Mrs. J. O'Leary. Should any one who knew this prelate be asked which was his most remarkable virtue, the ready answer would be, "His love for children." He was perfectly happy when surrounded by a crowd of Indian or white children. There is in the neighborhood of Granite Creek a hillock, called to this day the Bishop's Hill, because he was wont to take the little children of the parish thither once a week. After saying the Rosary and singing hymns there, they indulged in different games. If we lacked other proofs of his simple virtue, his attachment to the lambs of his flock would furnish us a sure index of his humble priestly character. He was equally fond of the poor. Cardinal Manning in his *Eternal Priesthood* (Chapter IX) observes that "if priests love the poor, they need not doubt whether their lot is that of Judas or of the Beloved Disciple, for Judas cared not for the poor." The priest who owns this twofold love—of the poor and of children—and who in turn is beloved by

the lowly and the little ones, is sure to be a man after the heart of God, without the pride and harshness which instinctively repel. As the Bishop was ever mindful of his sacred character, the filial affection he fostered in his flock won him from all the greater respect. It may be said that the hearts of his diocesans knelt in reverent love at the benediction of his passing among them. Unfortunately his stay was short.

In October of the same year, 1869, after visiting Portland, Oregon, and officiating there, he left for Rome to attend the Vatican Council. He must have gone with a heavy heart. In the early summer the church of Granite Creek, his favorite abode, his very home, was destroyed by an accidental fire, which had started in a neighbor's house. And, had he been aware of it, he would no doubt have grieved that his parishioners, who had scarcely recovered from the sacrifices made in erecting that chapel and in helping to put up at Idaho City the \$7,000 Sisters' school, deemed it necessary in their eagerness to recover their loss to resort to the allurements of a ball at which tickets sold at \$6 each, to be devoted to a new house of worship. We should say, however, that the adopted method, which might seem questionable to us, became somewhat excusable owing to the fact that the number of wage-earners had greatly diminished at the time; for, owing to some unlooked-for local mishaps, and to new excitements in other districts, there had been a large exodus of miners from Boise Basin; so much so that the Sisters, seeing their support almost wholly cut off, were constrained, in June of 1869, to close their academy indefinitely, and to return to Portland.

In the course of the previous February, the Bishop, probably foreseeing this collapse, had striven hard to locate the nuns in Boise; but, owing to his depleted treasury and to his inability to refill it, his efforts proved vain.

During the absence of the Bishop in 1870 the first Catholic church in Boise was built by Fathers Mespl   and Poulin on a block donated by John A. O'Farrell. They were greatly aided by Colonel A. St. Clair, commander of the Fort Boise soldiers. The new edifice had been dedicated on Christmas eve, and was only partly paid for when, on January 12th, it was burnt to the

ground. The site had to be mortgaged and later on became the property of some laymen.¹

During all this time the Catholic population had decreased considerably; large numbers of miners had left the region; the Sisters had closed their school and were gone; the two finest churches had been burnt to the ground; and when the new chapel was to be put up at Boise, the small missions were burdened with debt. Under the circumstances it was but natural that Father Mespl   sought a new way to secure help for his needy people.

For nearly a quarter of a century he had attended a dozen military posts without receiving any compensation from the United States. He had deserved exceedingly well of his adopted country, particularly during the Indian wars. Therefore, most likely at the suggestions of Colonel St. Clair and of other military friends, our modest priest, a lover of peace and not of arms, sought for the position of U. S. A. Chaplain, which would secure him a steady maintenance and would allow him to serve not only the soldiers, but also the stray sheep in the surrounding districts. No one could have presented better credentials, as was known to many officers in the army. Accordingly our missionary sought the mediation of General Sheridan. The following original letter will explain itself:

HEADQUARTERS, MILITARY DIVISION OF THE MISSOURI.
Chicago, Ill., March 31, 1870.

REV. FATHER TOUSSAINT MESPL  , R. C. PRIEST,
Boise City, Idaho Territory.

Rev. and dear Sir:—General Sheridan directs me to say in reply to your letter of the 13th inst., that he remembers with great pleasure his former acquaintance with you while serving on the Pacific coast; and it will afford him much satisfaction if, in any way, he can assist you to the appointment you desire.

Under existing laws, chaplains are appointed only for colored regiments. No other regiments are entitled to them, but there are

¹ About thirteen years later, however, it was purchased by the Sisters of the Holy Cross, who erected a hospital on it in 1894. Father Mespl  's old residence on the adjacent block (likewise lost to the parish) has been for years a portion—and until five years ago the chief portion—of St. Teresa's Academy, first established by the same Sisters in 1889.

thirty post chaplains allowed for the Army. The Army Register for 1869 only shows twenty-five in service. I think that, owing to the recent consolidation in the infantry regiments, there are two surplus chaplains, thus twenty-seven altogether, leaving three vacancies to be filled, if the President so direct.

General Sheridan thinks that you had better make application to the Secretary of War for an appointment as Post Chaplain in the Army. Enclose in the application proof that you are a regularly ordained Catholic priest in good standing, and obtain the endorsement of all the officers of the Twenty-third whom you know are willing to recommend your appointment. Then send the papers to him (General Sheridan), and he will forward them to the War Department strongly recommended, and will do all in his power to secure you the position.

I am, dear Sir, with great respect,

Your obedient servant,

GEORGE A. FORSYTH, BAT. BRIG. GEN., U. S. A.,

Military Secretary.

Meanwhile our zealous missionary was not unmindful of his beloved Indians. During the first years of his sojourn in the Basin, he visited, alternately with Father Poulin, the Bannocks, Shoshones, and Snakes of Southern Idaho. In a letter to General Parker, Commissioner of Indian Affairs, dated February 13, 1871, he says that there are four hundred and fifty Catholic Indians at the Fort Hall Reservation, which had just then been established, and he asked that the agent be instructed to allow him and Father Poulin full liberty to instruct these Indians, since they were well disposed toward the Black Robes. It was with a view to further this same cause that he went East, returning later on to Idaho City with Bishop Lootens, whom he met in Kansas. After this he made the rounds of his mission twice, and rode to Fort Hall, reaching the Red men on August 8th, after twelve days of hard travelling through the sands. From Fort Hall he wrote to Father De Smet at St. Louis, communicating to him his intention of making his headquarters at that Reservation, since Captain M. P. Berry, the newly appointed agent, was in hearty sympathy with his work for the Indians.

On September 21, 1871, Bishop A. M. A. Blanchet, writing from Vancouver, Washington, congratulated our missioner on his success with the Indians :—

"You had a hard fight to secure that agency. May you be left in possession of it, despite eventual opposition of our foes. As to ourselves, so far we have battled in vain. There is little hope of obtaining justice, whether for the mission of Sincoe or that of Puget Sound. Methodist influence is too strong with the President to let him carry out the new policy. How weak the Government shows itself with regard to everything pertaining to Catholics! The land-sections to which we are entitled are not granted us. The decision as to our rights is put off ten, twelve, and fifteen years, to the great harm of our missions. Yet late newspapers have published that the matter of the Vancouver section (in appeal) and that of St. Rose would soon be decided by the Secretary of the Interior. All we can do is to endeavor to hasten a decision. Do what you can, if you go to Washington."

Probably Bishop Lootens knew of Father Mesplé's application for a U. S. A. chaplaincy; at all events he gave him the following recommendation under date of January 4, 1872, written in Latin, which I translate:—

To all who may see this letter we make known and attest that the bearer thereof, the Rev. T. Mesplé, a priest of this Vicariate Apostolic, obtained our leave to go to Washington, in order to confer with the Government over certain matters bearing upon the future conversion of the Indians. We beseech whomsoever he may call upon to receive him kindly and charitably.

(Signed) LOUIS LOOTENS,
Vicar Apostolic of Idaho.

If Father Mesplé knew of the efforts being made by those who were interested in the progress of the Church in America to have him advanced to the Episcopate, he might have been tempted to believe in his superior virtue and to plead his own cause while on his journey in the East. The following letter will explain itself.

SAN FRANCISCO, February 14, 1872.

MESSRS. D. J. TWOHY, J. M. JOHNSTON, and others:—

I will keep in mind your petition to have Father Mesplé recommended for the office of Vicar Apostolic, or Bishop of Utah.

JOSEPH S. ALEMANY, A.S.F.

That the well-known Idaho priest was in Washington at this time we gather from the following note of General Sherman's wife :—

Dear Father Mesplé :

Since I returned home, I have been very much indisposed, else I would have come to see you. My daughter called to see you to-day with a message from me, but you were not in.

I am very anxious to aid you in your work, and hope I may be able to do so. I shall visit you to-morrow if I am better, as I hope to be. In the meantime, I am

Very truly and respectfully yours,

ELLEN EWING SHERMAN.

207 I STREET, April 20, 1872.

Matters of stirring interest were under discussion at this juncture, and Archbishop F. N. Blanchet writes to Father Mesplé as follows :

PORTLAND, ORE., May 1, 1872.

Reverend Missionary :—

Yours of the 6th and 7th ult. to hand, as also that of good Father Maguire, who gives up my agency without telling me who will take his place. Will it be Father Wiget, whose telegram I answered directly to the President? I sent to the Hon. Senator Cassidy Nos. 12 and 13 of the *Catholic Sentinel*, recommending the re-publication of No. 12's article entitled : "Execution of the five Cayuse Indians in 1850, with Reminiscences of Early Days." No. 13 contains my three letters with the five Indians' statement before their death. It is important that Catholic papers reproduce those pieces. This comes opportunely after "*Several Calumnies Refuted*." These documents contain new proofs against Spalding, in the conversion (to the Catholic Church) of those sentenced and in the declaration they made before dying that the priest never instigated the Indians to murder Whitman. See that this be published for the instruction of our Senators who were so eager to issue Spalding's infamous pamphlet.² Inquire whether Father

² *Executive Document No. 37*, XLI Congress, III Session, furnished by Mr. Delano, Secretary of the Interior (Senate Resolutions, February 2, 1871), composed exclusively of information supplied by the Rev. H. H. Spalding to A. B. Meacham, Superintendent of Indian Affairs.

For a refutation of this list of deliberate and most atrocious slanders see "*Several Calumnies Refuted*," or *Executive Document No. 37*. Reprinted from the

Wiget can be our agent, and whether our convert-lawyer will find in Washington the documents of The Dalles, relative to the indemnities of the damage done by the soldiers. If not, I will send them from here. I forward to the Hon. Delano a long letter which closes thus : " I beg and entreat you to save me more trouble. Give us Klamath Reservation, because we have your word for it ; give us Fort Hall Reservation, because it is ours by the best titles ; efface the disagreeable impression the non-fulfilment of your promise has produced in my mind ; and let your honorable name pass unstained to just appreciating posterity."

Your servant,

† F. N. BLANCHET,

Abp. of O. C.

Again, on May 4, 1872, the Archbishop wrote to Father Mesplié :

I charged Father Wiget to go to Washington in order to prevent misrepresentation, and explain to the President the proofs of our rights to Fort Hall Reservation. I sent the President a copy of my letter to Mr. Delano.

With regard to these reservations take no action without consulting Father Wiget or Father Maguire, so as to avoid imprudent or false measures. As to The Dalles' mission damage, estimated at \$4,000, you will find either a priest or a trusty layman willing to act as my agent in pushing the claims and procuring the money. Use Col. Traynor and the affidavit of A. M. A. Blanchet, Bp. of Nesqually, your own and five laymen's. The appraisement of \$4,000 damage had been sent to Washington in 1855. I saw the document there in 1859 at the Military Department. Should that copy be lost, I have another one, well vouched for, taken from the original deposited at the County Clerk's office, Oregon City, which I can send you upon request. Further damages have been done after 1855 for perhaps more than another \$4,000, but of these we have neither proofs nor appraisement. Father Mackin says that a farmer (I forget his name) whose

Catholic World, February, 1872, also " History vs. The Whitman Saved Oregon Story," by Wm. I. Marshall, Principal of the W. E. Gladstone School, Chicago, Member American Historical Association. (Paper 25 cents.) The latter characterizes the (Rev. H. H.) Spalding-Gray story of the Whitman massacre having been instigated by the Hudson Bay Company and the Catholics " as atrocious and as inexcusable a slander as ever was uttered."

land is situated along the Little Mill River obtained an indemnity of \$7,500 for similar damages. Col. Traynor must know this.

You spoke of publishing in a pamphlet all the letters bearing on that question ; but where can you find them all? Some are at the Indian Bureau. I am anxious to know the result of my telegram to the President. As to the messages to the Hon. Delano, which Father Maguire asked me to send at your solicitation, what has been their result? As I expected, they angered the Secretary ; and he refused everything.

I see the necessity of an agent in Washington for the Indian affairs in general. I hoped Father De Smet would be the man, but he declined. Where can we find one to take his place?

Next Father Mespl   received from the Archbishop's brother the following letter :

Dear Sir :—

In answer to your letters and dispatch I advise you to find out (while awaiting the effect which "A Catholic's Appreciation of the Decision" will produce), whether the obliging (?) party would accept land instead of money ; and the amount he would ask. If we have to buy justice, it is easier to give land than money. The party could derive a great benefit from it ; and the mission would be rid of the inevitable trouble to get pay from the citizens. Before paying aught, however, I am determined to use all imaginable honest means ; *e.g.*, an appeal to the President or to the Administration ; then, if necessary, an appeal to Catholic and other fair and enlightened citizens, of whom there are millions in the United States.

On the eve of the elections, this last measure would, in my opinion, prove efficient. The fear of losing millions of votes would, I presume, cause the *auri sacram famem* by which the Government is so horribly tormented.

You will doubtless communicate this to the Rev. Father Wiget.

I am very cordially, Sir,

Your devoted servant,

AUG. M. A. BLANCHET,

Bp. of Nesqually.

Shortly afterwards the Archbishop writes :—

PORTLAND, ORE., June 29, 1872.

Monsieur le Missionnaire :—

No official news as yet about Fort Hall Reservation. The papers published it ; but to what extent may we believe them ? As soon as I know it for sure, I will write to the President and to Secretary Delano ; but how are we to express gratitude for incomplete favors and such expensive ones ? For what has become of Klamath ? How sad ? What face do the Methodists put on anent Fort Hall ? I am anxious to get news on these various points, and especially on the matter of my letter of the 23d inst.—whether it is true, to your knowledge, that the Vicariate Apostolic of Idaho is not able to support a bishop, that a bishop is out of place there ; and that the population has decreased ; that the mines are exhausted, etc.

Your very humble servant in Christ,

F. N. BLANCHET,

Abp. of O. C.

Rev. Father Mesplîe,

Care of the Rev. Wiget, S.J., Washington.

While taking so much pains about the Indians, our energetic missionary did not desist from pushing his own claims ; for on August 17, 1872, he obtained the desired appointment of United States Post Chaplain. In the following October he was assigned to Fort Boise, and instructed to repair thither at his own expense, according to law.

He undoubtedly rejoiced over his good fortune. Not so his former superior, who, probably not understanding Father Mesplîe's anxiety, penned him the following letter :

PORTLAND, ORE., September 3, 1872.

Rev. Father Mesplîe :—

I was very much surprised upon reading in the *Irish Republican* that you had been appointed United States Army Chaplain.

I brought you from France in 1847 ; I ordained you priest ; I employed you and know you, and I declare that you are too easy-going to be competent for that office. Don't fail then to decline it at once. The Government is tired of your praiseworthy importunities relative to the Indian missions. It has amused

and fooled you, playing fast and loose, promising, giving, and taking away. And now by an empty title it seeks to shut your mouth concerning the Indians, and thereby purchase the votes of Catholics by a seeming liberal-mindedness, to redeem itself and cover up the odious iniquity of having robbed the Bishop of Nesqually of the St. James' claim, giving him only 144 square feet. The Government also wants to clear itself of having promised, given us, and taken away our Indian reservations. Don't be so simple as to let yourself be caught in this trap. To save our Indians, that is our glory and our title. Say boldly: "Thank you very much, gentlemen, for your gifts. I don't want them. Give them to others. What brought me here is the interests of our Catholic Indians. That is what I ask. If you don't . . . we shall see." The object of our rulers is to buy you. Scorn their offers. Remember the contempt shown the Bishops, the clergy, and eight million Catholics in the selection of the Board of Indian Commissioners. Remember the Board's, the President's, and the Secretary's behavior, the injustice done the Bishop of Nesqually and the numerous Bishops of Indian missions given over to Protestant agents. Come on; now is the time to show yourself firm and to prove that they are mistaken in believing that you will let yourself be taken in by an empty title. Believe me. That is what you have to do. Woe to you if you don't. We shall lose our missions, and you will lose your soul without gaining one soldier. Catholic soldiers will always find priests; not so our poor Indians. Show that you are not a child. Cover yourself with glory by refusing that vain title.

Tell me as soon as possible what you are going to do. Pout,—what? Your Bishop has but to command, and all is settled.

Yours devotedly,

F. N. BLANCHET, *Abp. of O. C.*

How interesting would it be to read the Reverend appointee's reply to the good prelate's eloquent effusion. But we have, for the most part, only the letters received by Father Mesplé, not those which he wrote. Before he had answered, the Archbishop wrote again:

PORTLAND, ORE., September 9, 1872.

Rev. Father Mesplé:—

The Superintendent of the Indians in Oregon has established a new agency among the Snakes. These Indians had never been visited

by the Methodists. Father Poulin must have visited them in 1863. Preacher Parish may say of them, what he owned of those of Fort Hall, that they belong to us. You were in those places. You must know it. It is your duty, then, to plead our cause, and to vindicate our rights in this new reservation, without compromising or yielding our rights to Fort Hall and Klamath.

Fort Hall had been restored to you, and now it has been given to others. Thus they dupe you. They go still further. They shut your mouth by a vain title to get the souls of our Indians. *Sanguinem eorum de manu tua requiram.* Destroy the Methodists' pretensions to that reservation.

F. N. BLANCHET.

How eagerly were papers looked for in those days of slow transcontinental transportation is evident from the words which the Archbishop adds to his letter: "The *Irish American* of the 31st has not come yet."

Father Mesplé certainly worked hard in the Capital. Witness the following note to him from the Bishop of Nesqually:

VANCOUVER, November 18, 1872.

Dear Father:—

Your interesting letters of October 26th and November 2d at hand. I thank you very much for the interest you take in our affairs at Washington. I received also your most important communication of Mr. O'Brien. I will write him.

After mature consideration, Monsignor the Archbishop and I decided to send Father Brouillet to Washington. I conveyed our purpose to him, and I am awaiting his answer. If he accept our commission, as I hope, he will leave shortly. I am pleased to learn that the Rev. Father Deshon is also working for us; his past, as well as his present position must give weight to his intervention. Please thank him in my name for having gone to the president at Long Branch with you. I am cordially, Reverend Sir,

Your devoted servant,

AUG. M. A. BLANCHET, *Bp. of Nesq.*

Again he writes to the same:—

VANCOUVER, November 21, 1872.

Reverend Sir :—

I have just received your letter of the 8th inst. I am pleased that you protested upon Mr. O'Brien's advice, and that Mr. Stock has been preparing an argument.

I am minded to employ Mr. O'Brien to defend our pendant cases. Upon arriving in Washington, Father Brouillet will make arrangements with him, without however excluding Mr. Morris, "a distinguished lawyer, a good Catholic who wants no pay ;" who, as Father Wiget says, has offered his services. Those Catholic jurists, so highly recommended, naturally inspire us with confidence. General Chipman, a Congressman who offered to present my letter to the President, was willing to do his part in Congress. I presume he is the gentleman who helped Mr. O'Brien in his researches in the divers departments.

Messrs. Farrar and Landers have nothing to do with the pendant cases. It may be well to let them know this. Mr. Gray wrote the City Council that a Jesuit had put in a protest, etc.

Cordially, Your devoted servant,

A. M. A. BLANCHET, *Bp. of Nesq.*

CYRIL VAN DER DONCKT.

Pocatello, Idaho.

(*To be continued.*)

HOBBIES FOR ECCLESIASTICS.

IN the course of conversation with an old and valued friend we touched upon the subject of the education given to-day in our Seminaries. The talk began to run upon the old still existing fallacy that Instruction is Education ; and that the receptivity of a certain amount of ill-digested and ill-assimilated information served out in manuals is a moral educator. "Putting in" is one thing ; "educating" is another. The personal influence of a wise, strong, and formed man upon the undeveloped character of the young seems to be left out of calculation altogether in our schools and colleges. We do not aim, so it seems, at the formation of character as did those great men, Arnold of Rugby, and Thring of Uppingham. Latin and Greek, Mathematics and History were left to the class-masters ; but the character-building was a work

sacred to the head-master. I was reminded of this by a case which had lately come under my notice. A youth of fifteen years, who had been for six years at a college, was lately dismissed. No moral charge against him. His abilities were acknowledged; but, term after term, complaint was made of a want of application. Now, it seems to me that anyone who, undertaking not only to teach but *educate*, fails in six years to train a boy how to apply his mind, and how to use his faculties, stands confessed a failure as an educationalist. The boy, as I saw him, was at fifteen as much of a child in ideas and behavior as he was at nine years, although he had learnt a good deal, wrote a good hand, was given to literature and had a pretty taste in geology. I know it is a general idea in Catholic schools that our boys have a great advantage over non-Catholics by the use of the Sacraments; and that our moral training goes on in the Confessional. So it should; but does it? A priest in the sacred tribunal is *pater, medicus, and judex*; whether he is also an educator of moral character, except in a very general sort of way, is a question which experience can solve. There seems to be some kind of subtle Pelagianism lurking in us at times. And I don't forget that Pelagius, *alias* Morgan, was a Breton.

Education is sacrificed to instruction, and the "Law of Cram" rules everything. As it is in the lay school, so it seems from all appearance of average results to be the case in our Seminaries. We know on one hand what the Catholic system is capable of; and on the other we see it at work. Mediocrity and shallowness; brilliancy of a sort, but no solidity; imposing schemes of studies combined with pretentiousness. In a word, "skimmed milk masquerading as cream." This adverse opinion is not common to us, but is shared by everyone who thinketh in heart, and compares the one thing with another.

Our Seminaries unquestionably send out men who are zealous, holy, patient, long-suffering, and in many cases of high spiritual tone. But is this enough to do the Master's work? "There are 50,000 churchmen in this country," says a well-known French writer, "but the nation has slipped between their hands. Whence comes that incompetency? From the Seminary training." Another great Frenchman writes: "After thirty years of education

you have not given a single defender to the Church; and our opponents have mainly been trained by you."

What is the cause? It seems to me that the individual has been neglected. He is only a part of a machine. Militarism has seized hold of the Church. How far this has been can be seen from the proud boast of Cardinal Bonnechose in the *Sénat* (March, 1865). "Mon clergé est un régiment: il doit marcher, et il marche." As far as I can see, the result of all this marching has been a rout.

Because it seems to me that in our Seminaries the individual is largely sacrificed to the community interest, I venture to set down some thoughts on the subject of *Hobbies* as a great help toward self-education and developing the personality of the priest. There are, when one comes to think of it, fewer things of greater importance to a priest. And for the reason that I shall give. A priest has to depend upon his own resources of mind much more than has a layman. We lead, even in the midst of bustling cities, a preëminently solitary life. The companionship and intimacy of family life we give up; so for us are not those cares and joys in which the layman finds a change of thought and a distraction when he comes home from his day's work. Those with whom we live are generally none of our seeking. We have to put up with them; and they with us. Perhaps of different race, temperament, views, tastes, and manners, with some, companionship, in the real sense of the word, is neither possible nor perhaps desirable. When the day's work is over, we find ourselves at home, and thrown back upon that same individuality which has kept us company all the clock round. Yet human nature needs a change; we cannot always keep at high pressure. *Dulce est desipere in loco*. For the priest this must be, as a rule, by himself. He must recreate himself alone, even as he lives alone. This is the reason why, I think, the pursuit of some hobby as a means of lawful recreation is of prime necessity for a priest; and yet, as far as my experience goes, a priest with a hobby is rather the exception than the rule. Those who have cultivated hobbies, have often done so in spite of adverse circumstances which surrounded their youth. The strong minds have asserted themselves, and the weak ones have not been strengthened and helped.

Let us look at the hobby a little more closely. The first requirement is that it must be intellectual, *i. e.*, such as, while bringing a real change to the mind, will, at the same time, serve to develop it. It is in this way that the hobby is distinct from mere manual labor. Sawing wood can hardly arrive at the dignity of a hobby; but carving can. Painting a door is not particularly intellectual work, but illuminating, decorating, or picture-painting is of a higher order, and calls more of the intellectual faculties into play than the mere mechanical occupation. Manual labor (which has its use, too, as exercise) *per se* leaves vacant the mind, which the hobby cultivates. Some occupations partake, or can be made to partake, of both. Cultivation of flowers and plants provides exercise and fresh air, increases our knowledge of nature, and demands a high degree of skill to bring about satisfactory results.

Another requirement of the hobby is that it must be inexpensive. Not many of us are able to work in the precious metals, or to collect and to study rare china, lace, gems, or coins. But wood-work requires very little outlay; bookbinding also can be raised to a very perfect art; while painting, illumination, designing, architecture, archæology, botany, geology, music in its theory and practice, chemistry, electricity, the microscope, astronomy,—these and many other pursuits can be very precious helps in the time of weariness and faint-heartedness,—without any undue call upon the purse. I know a priest who, during a time when reading and writing were forbidden by the doctor, found the greatest comfort in needle-work. True, he almost exhausted the patience of friends by gifts of Berlin-wool worked slippers. But, then, having acquired some dexterity with his needle, he began silk embroidery and worked stoles and various church vestments and helped to adorn that Altar which had rejoiced his youth. I may mention in passing that most of the church embroidery for which Bruges is so justly celebrated is the work of men. St. Dunstan excelled in embroidery as he did in music and metal work. It surely would be appropriate for a priest to use his skill in working robes of cunning device, rare coloring, and rich materials for the service of the sanctuary. In olden days the *opus anglicanum* was greatly valued on the Continent of Europe, and to this day specimens can be found jealously guarded in some sacristies abroad.

Again, I have known priests who carved the altars and stalls of their churches, or decorated in frescoes the walls, making them veritable lessons from the Gospels to their people. Need I say anything about social and civic work as a hobby which affords relief after other professional duties? There must be some reasonable mean between our duties and the pipe, newspaper or magazine.

We must now turn to the hobby of study or the intellectual growth of the mind. This hobby has many branches, and appeals to every cultivated taste. But here we are met by an initial difficulty. Taken as a body, we are not students, in fact most of us have probably *never been taught how to study*. This, the real function of a seminary or college, has been overlooked altogether. We are crammed with a certain amount of book-learning extracted from manuals and *compendia*; and success in examinations is gauged more by our power of receiving this spoon-meat than by any real assimilation of thought or of knowledge of things as they are in themselves. Bacon says, "Distilled books are like common distilled waters, flashy things." *Abeunt studia in mores*. On the other hand, education must, I know, in a large measure, be self-worked. Professors there are in number who can cram pupils; but how many can make them think? The real work of education is set aside, and instruction, which only needs receptivity, is substituted. The result is that the average man leaves his seminary pious but commonplace. He has been neither taught how to learn nor how to think. I am aware that this fact may accidentally be a blessing to the individual, since it may develop originality and particular energies later on. But ordinarily that does not happen. The seminary system is of course perfectly capable of development along the right lines. In many seminaries, especially in Germany, the education is real and the instruction is solid.

Is it not a duty that we owe to God and to the Church, each in his own case, to repair faulty training and to begin *now* to learn how to learn? As I said above, education is a work which depends largely upon oneself. It is a measure of self-discipline of the very highest efficacy. The very habit, painfully won, of concentration of thought, is a most valuable asset in the moral

struggle which is ever going on during the bloodless martyrdom of the priesthood. It helps us to be men of prayer and of the inner life. Solitude loses its terrors and becomes sweet and pleasant. The necessary concomitant of our life helps on our work. "Never less alone than when alone," I have been able to say for years. Days that pass with hardly a word spoken are often sweeter than those when companionship is at hand. To have a retired nook in one's heart is a priceless boon. *Odi profanum vulgus*. It is all my own; not even the best and dearest of friends can pass that threshold. This does not imply that a man must be misanthropic. On the contrary he may relish congenial society, and know the value, above gold and riches, of a friend. But friends, real and constant, are few for most of us; for friends must have tastes in common, mind must act upon mind; otherwise we are mere acquaintances, or like ships that pass in the dark.

Now what is the general attitude toward the intellectual hobby? I have said that we are met at the outset with an initial difficulty, the hard fact that there is but little intellectual life or, what is worse, any desire for such. I lately read in a work by a famous Italian ecclesiastic the following history, which bears out what I have said:

"About the end of August, I think it was in 1872, I was crossing one of the streets of Florence on my way to visit a sick person. It was three o'clock in the afternoon and the street was almost empty, for a burning sun shone down. I noticed a young priest, of a very pleasing appearance, standing in the middle of the street with his head uncovered and a bewildered look that made me think that he was ill. I went to him and asked him if he were suffering, and if I could do anything for him. He said, 'Nothing.' But to save him from that broiling sun I gently drew him into a bookseller's shop hard by and made him sit down. I then asked him what had happened and whether I could be of any service to him. He answered at last:

" 'My bishop has just appointed me to a country parish.'

" 'Well,' said I, 'that does not seem to be a matter to distress you. It means that you are at the beginning of your sacred ministry. Be of good heart and take courage.'

" 'But,' said he, 'I have never been out of the seminary; I know

nothing of the world ; I have never had to deal with women. How can I live all day long by myself alone in a house with only my housekeeper ? ’

“ ‘ Have you mentioned your anxieties to your superior ? ’

“ ‘ Yes,’ said the young man, ‘ but he will not listen to reason.’

“ ‘ Then,’ said I, ‘ take heart and go in obedience ; keep this holy fear and mistrust of yourself as your safeguard. Arrange your time well. Pray much ; and above all give yourself to some kind of study, whatever you feel most disposed to, and you will soon feel that you have found the cherished companion of your life.’

“ ‘ Study ? ’ said he. ‘ Oh, I have passed all my examinations. What is there left for me to study ? ’

The writer continues :

“ My business with the sick man requiring haste, after a few more words of comfort I left the young priest. But with a saddened heart. It confirmed my opinion, the result of much experience, that our young priests, so far from forming a habit and a line of study in our present seminaries, do not even learn to form an idea of it. Now, without this defence, I repeat it, some there will indeed always be who by the grace of God keep themselves as becomes their holy calling ; but the common sort will not, cannot, be other than what we see they are.”

Would Padre Curci have to change his opinion were he to-day amongst us ? We have the same idea that, as examinations are over, we can put our books on the shelves. Considering what the books so often are, they are not worth that place of honor. The difficulty is not got over by a system of examinations for the Junior Clergy. These examinations, based on the same principle of cram, only intensify the malady. The cure lies in ourselves. We are what we make ourselves ; and one of the best of the results of the hobby of study is that it, perforce, makes and keeps us humble. The really learned man is truly a humble man, for he realizes how very little he knows in fact. He gazes into the infinite ocean of truth. And shall he strut and prance and think himself a mighty “ fine ” fellow because he has gathered up a teaspoonful of the limitless fount ? Real knowledge does not puff up a man ; pseudo-knowledge does. Some one has said : “ A real Liberal Catholic is one who knows his religion ; a sham

Liberal Catholic is one who doesn't." It is this latter which is offensive to piety. Or, as it has been put: "It is the half-educated Catholic who is either the pseudo-liberal or the intolerant Catholic."

Now what a field lies before the priest who takes up an intellectual hobby! I will pass by natural sciences and secular literature, all perfectly legitimate and useful provinces of knowledge. I will say nothing of that deeply interesting side of art,—I mean the scientific. But I come to the more professional subjects concerning which a priest has already gained a certain knowledge. What about Patristic theology? How many of us have ever read one of the Fathers? How many have studied him in his time and setting? How many have traced his influence down the ages to the present day? St. Augustine, St. Jerome, St. Cyprian, to mention but three, or St. Gregory the Great, can be picked up second-hand, and cheaply, too. The Migne edition is useful for beginners. Read one of the Christian Fathers first as a whole, and then take him up again and analyze his work. Read always with pen in hand and note-book by your side; and do not be afraid of copying out passages that strike you. Follow up side issues. If you want to understand what the writer really had in his mind, find out to whom he was writing, and why and when. Dates lead us into all sorts of new quarters and give us the atmosphere which surrounded the writer. Then we must look to the effect of the writing; how it was understood, what it achieved. One small letter of St. Augustine or St. Jerome will open out many questions. But in all this, write, write, and rewrite. For this is the best means of securing knowledge. Let me remind you of Bacon's words: "Reading makes a full man, conference a ready man, and writing an exact man."

Akin to Patristic study take history. I do not mean those pitiful manuals, "distilled books," or such impossible and useless works to the real student as Alzog, Jungmann, Rohrbacher, or Hergenröther. The new science of history, as it is now accepted by the learned, is based upon the *document*. Here we have, as its name implies, the instrument that teaches. We may fail in our interpretation of the document. But that will be the fault of our

critical methods. Go to the document and see what it really tells; and do not read into it your own ideas or prejudices. By setting it back into the circumstances under which it originated, a great light is thrown upon phrases, — and even omissions become eloquent. All this is a land of criticism. There are useful books, such as that by Langlois and Seignobos, that will put the student in the way of the science, although he may not agree with all he reads in their pages. In studying history it is well to remember the axiom that first-hand evidence is purer than second or third; that the report of an eye-witness is to be preferred to that of hearsay; that a contemporary document is of more value than one drawn up centuries after; that an original life, say of a saint, by a contemporary, will be found much simpler than a later one in which the marvellous runs riot. *Crescat eundo*. Therefore for real knowledge get back as far as you can to the earliest and purest document.

Why not apply this historical method to theology and carry out into detail the method Newman sketches in his *Essay of Development*? Take, for instance, one of the Sacraments, and see what are really the historical aspects of the case. Put aside for the time being the prepossessions you have from the manuals, and trace up the history, marking down exactly what you have certain grounds for holding. Take Penance or Holy Orders, for example. Morinus in either of these two will be of great help, and will cause us to open our eyes with wonder, as the past unfolds itself.

Another subject, which comes home to me very much, is the history of the Church. Take up a section, say the thirteenth century, or the age of the Schisms, or the era of the Reformation. There is nothing so fascinating as the study of an era, with causes and effects: and there is nothing which better enables us to understand later problems.

Then akin to this is the science of liturgy. The dribblets that are served out in microscopic doses to the average student in the seminaries are beneath contempt. Professors often know little more than the students. It is a fact that men are appointed as teachers of such branches who have no true knowledge of the science. Text-books are full of rubbish and fancies that have

absolutely no basis in facts. In liturgy, above all things, it is necessary to go to the document and to study it and bring criticism to bear upon it. Liturgy so studied gives the key to ritual. If we have ritual without liturgy we have a kind of Chinese copy, without life and meaning. How an accurate knowledge of liturgy reacts upon theology I need not point out, nor its widening and deepening effect on the spiritual life.

Without pretending here to suggest lists of books on various subjects of the clerical hobby, I would say that a priest in the country will find in the catalogue of the public libraries abundant matter for his studies. There are some libraries where the subscribers can have boxes of books on loan and can keep them for a long time.

Should not, we, however, do something to help ourselves? A diocesan library of the more expensive books would be a great boon to the clergy. Regulations as to subscriptions and lending are mere matters of detail. Then reading clubs and reading circles with a prescribed *curriculum*, together with a quarterly meeting for debate on papers, would keep up the spirit. Archæological excursions, with papers read, are also means of stimulating interest in local knowledge. Why cannot two or three priests of kindred tastes form themselves into an informal society for mutual help and encouragement in some particular branch of study? I remember such an attempt was made in the diocese of Utopia; but the first meeting never came off; as the organizer was supposed to be *persona ingratissima*, and those he invited were afraid to come out even at night "for fear of the Jews." In such matters I do not believe in sitting down sighing until Authority says: "Get up and do." Initiative belongs to us, and if we are to do any real work, we must first see the necessity thereof and then do it. Do you remember Cardinal Manning's saying, "*Use legs and have legs.*" I take it, he meant: Set to work and do a thing for yourself, and then you will find through use that you have within you a power that you had never suspected.

I met some time ago a young priest in one of our great public libraries, and I asked him why he was there; he simply replied: "Because I am ignorant and want to know." If there were more like that brave young man, there would be a better lookout for the Church. Like priests, like people.

But ah! Smugness is a badge of the tribe, and who is free? The gospel of thoroughness is wanted. It is so easy to preach, and so hard to practise. A certain sage remarked: "It is noble to be good. It is nobler to teach others to be good—and less trouble." I do not venture to estimate the morality of the saying, but I will say that if I advocate the hobby, it is because I have found in its cultivation a stay in many a dark hour and a remedy in many afflictions. I feel so strongly the necessity of the hobby that, were I a bishop, I would see that time and opportunity were provided at the seminary for its cultivation, even if the clerics had to forego some of the less useful trimmings of an ecclesiastical education. Superiors of seminaries seem to have the responsibility of studying the individual under their care. The policy of forming a type of men at the expense of the individuality that God has given them to be cultivated, seems to be an unwarrantable interference with Providence, who deals with us each singly and not in battalions. So it is because the hobby is the assertion of individuality and its safeguard that I set forward before my brethren this plea for its cultivation.

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THE OLD APOLOGETIC.

THE science of Christian apologetic is receiving probably more attention to-day than any other department of Christian theology. Those who have studied most carefully the attitude of modern thought toward the ancient faith and the motives which underlie its disposition of reluctance either to affirm or to deny the evidences of Christianity, have for the most part thought that, while the traditional system has not lost and can lose none of its force or efficiency, there may be a danger lest our apologists by yielding to the spirit of the age and abandoning the old system of demonstration may be led eventually to substitute mere credible hypothesis for the older and approved moral certainty.

Yet the credible-hypothesis defence of religion is not new, but has always been recognized as of great value in establishing the claims of Christianity. It was fully understood and developed

before the Cartesian doubt ever assailed the old and impregnable foundations of philosophy. It is valuable in disarming opposition and dispelling ignorance and prejudice, but, as its advocates frankly confess, it can go no further than to prove the fact of Revelation to be credible; it cannot force the admission that it is indubitably true, and hence fails to furnish an adequate preamble of faith.

It seems a great mistake in philosophy to suppose that suspension of judgment can ever produce stable equilibrium in thought. The mind cannot rest upon any object less certain than a fact. In order therefore to satisfy reason we must have a system of philosophy based on reality, one in which objective reality determines certitude; otherwise the validity of all the external proofs of Revelation may be questioned. There is no doubt that the fact of Revelation can be demonstrated by reason,—“*cum recta ratio fidei fundamenta demonstrat*”,¹ “*ut recta ratio fidei veritatem demonstrat, tueatur, defendat*.”²

Our greatest and, I may say, only advantage in apologetic over our opponents is that we have a solid, immovable foundation in philosophy and theology, whereas they have only changeable theories. Moral certainty in its own order compels assent. The faculty of reason may be and often is distorted, either unconsciously or wilfully, for men are always free to dissent from every conceivable truth, but they can no more escape the responsibility and consequences of their assent or denial than they can undo existence itself. Our real power of carrying conviction to the minds of others consequently depends more upon the certainty of what we affirm than upon anything else.

Certainty is furthermore necessary for moral obligation, and is essential to natural theology. Without rational certitude there could be no natural law binding in conscience; yet while admitting fully this essential distinction between the assent of reason and faith, we must also avoid the error of supposing that they can be exercised independently, or that one can be enhanced to the loss of the other. Leo XIII implies this in treating of the relation of the natural to the supernatural virtues in his Encyclical

¹ Concilium Vaticanum, Caput IV.

² Encyclica, Pii IX, Nov. 9, 1846.

on "Americanism." Hence the impossibility of contradicting by reason what we assent to by faith becomes manifest. For instance, the certainty of rational assent to the historical proofs of the Virgin-Birth, the Resurrection, and the Ascension of our Lord is necessarily involved in the acceptance of divine facts as these articles of faith.

The real issue that we have to meet may be reduced to a conflict between self-evident truths and rationalistic doubt. We know where we stand; whilst rationalists are dodging for a foothold amid quicksands. What, then, is the essential attitude of the Church in this crisis? Is she filled with fear and alarm lest she may be shorn of her past prestige by a new system of thought which will supersede her sovereign claim to be heard and obeyed by all mankind? Certainly the present state of apologetic science does not suggest such an attitude on her part, but rather indicates that she has entered upon a new era of aggressiveness in maintaining every jot and tittle of her ancient supremacy. The scholastic philosophy, which for nearly three hundred years had been ignored by some of her greatest apologists, has in less than forty years been restored to its former high position in her seats of learning. And as a consequence new generations of priests are everywhere combating rationalism with irresistible power, and are surely winning back men of right reason and good will to the unchangeable standard of truth; whereas the chief opponents of Catholicism in our midst are, as a rule, no longer the deep thinking and pure-minded men of our time, but very often indifferent, superficial, half-educated minds who value opinions only for their present popularity.

Now while the fact of Revelation is demonstrable to reason in the abstract, the concrete reason is so often hampered by temperament, prejudice, worldly interest, and passion, that it becomes inoperative. Logic, then, does not really prove; evidence does not convince. This is undeniably the mental state of vast numbers who, in our day, have laboriously unlearned the very axioms of philosophy.

What is the best remedy for this grievous condition? Must the will be counted on to determine an assent beyond the power of the evidence to enforce? Would not this supposition make

apologetic unscientific from the very start? In other words, by the substitution of mere credible hypothesis for indubitable proof we are, I think, liable to confirm our opponents in the opinion that faith cannot be supported by rational proofs. Inquirers after truth are always on guard and intently watching for some loophole of escape from the authority of faith.

To avoid any possible misunderstanding as to the real distinction between credible hypothesis and moral certainty and the relation of rational evidence to faith, I desire to define, as clearly as possible, my meaning. "Evidence proves with certainty that God has spoken through man, and it can lead the mind from the human instrument to the Divine Author; but it can never produce Divine faith, or take the place of faith in the heart of man."³ I am simply upholding the following declaration promulgated by Gregory XVI on September 8, 1840: "*Ratio cum certitudine authenticitatem revelationis, Judæis per Moysen et Christianis per Jesum Christum factæ, probare valet.*" This proposition in no way refers to the supernatural certitude of faith which alone by its authority can rightly coerce the intellect in its proper function of ascertaining truth. Aside from the act of faith, the allegiance of the intellect is not to the will, but to the laws of evidence.

Again, it must be remembered that between credible hypothesis and moral certainty there is philosophically all the difference that there is between probability and certainty; and if we explicitly limit the preamble of faith to the former, we may, to say the least, seem to favor the following proposition condemned by Innocent XI on March 2, 1679: "*Assensus fidei supernaturalis et utilis ad salutem stat cum notitia solum probabili revelationis, imo cum formidine, qua quis formidet, ne non sit locutus Deus.*"

We can safely lead men to accept the faith only by inducing that allegiance to reason which God, its Author, has ordained. "*Rationis usus fidem præcedit et ad eam hominem ope revelationis et gratiæ conducit.*"⁴ The late Father Hecker, in his *Aspirations of Nature*, emphasizes nothing more strongly than this method. He

³ *Christian Apology*, by Schanz. Chapter on "Reason and Revelation."

⁴ V Prop. promulgated by Gregory XVI, September 8, 1840.

says: "Not a single step can be made in the advance toward truth without the open or tacit admission of the unerring authority (of reason)."

The unfaltering defence of unquestionable authority has always been, and always will be, the most persuasive moral force among men. Our age has not changed human nature; no age or outward circumstance of civilization can change it. Even when it persistently revolts against the twofold authority of reason and revelation, it only declares the majesty of the truth it defies. Yet we know that the apologist has to do more than present the rational demonstration of the fact of revelation; but what he has to do is precisely the opposite of admitting in word or act the feebleness of that demonstration; he must rather hold and declare more firmly its invincible power.

The external proofs of Revelation should not be given a secondary place, as if they were insufficient, because we find ourselves facing unconquered minds and wills not ready to command the acceptance of propositions which they have been taught to question.

The Divine polity demands acceptance of the external proofs of Revelation just as much as it does that of the truth revealed through it. By first convincing the reason we can ultimately reach the whole man,—his heart, his temperament, his affections, his religious nature. This is the method of the old apologetic, and is, I believe, as efficacious to-day as it ever has been in the past. By it I was led to the truth, and have ever since followed it in the practical warfare of apologetic as a missionary. It was once my privilege, while a Protestant, to hear one of Father Hecker's inimitable lectures. His subject was "The Religious Condition of our Country." From it I learned the never-to-be-forgotten lesson that Catholicism is indubitably true. In dealing with non-Catholics he abhorred the shadow of a compromise; if he could not convince a hearer of the inerrancy of reason and the infallibility of the Church, he considered his subject's conversion hopeless. If he had only endeavored on that occasion to present the fact of Revelation as a mere credible belief, I should, no doubt, have agreed with all he said, but I should not have become, as I thereupon did become, convinced of the sovereignty of the truth he spoke.

Christian apologetic has been essentially the same in every age, because the dogmas which it defends are unchangeable ; on the other hand, the errors over which it has triumphed have been most diverse ; and this fact, as history shows, has only developed its intrinsic strength and shown the corresponding weakness of its opponents. Its history is analogous to that of dogma, and establishes it as a positive science essentially bound up with the teaching of Christianity and the Church. During the martyr period it was just as authoritative and rational as when in the Patristic age it employed Greek philosophy so intelligently that the higher critics even attribute to large portions of it a Greek origin. But in truth this feature only witnesses to its triumph and the utter inadequacy of sophistry to combat it ; the earliest apologists of this period had themselves been driven into the arms of Christianity by the failure of the highest heathen philosophy to satisfy the aspirations of their minds and hearts. Out of this contest there gradually arose a Christian school of philosophy which has lived on and increased until the present day, and far transcends in certitude and sublimity the whole pantheon of alien thought.

"Demonstratio evangelica" was but another name for "Christian apology" in the days of St. Athanasius, and *apologia* in those days meant precisely the opposite of what is now commonly understood by the English word "apology." It is a misfortune that we have not a better term to apply to this full-panoplied, age-tried mistress of thought.

While it is true that Christian philosophy attained the zenith of its influence in the scholastic period, it did not come to a standstill then. Its various contests with Humanism, Subjectivism, and Individualism have removed much of its useless subtlety, and strengthened its foundations, thus preparing the way for the Neo-Scholasticism so wisely recommended by Leo XIII in His Encyclical *"Aeterni Patris"* of August 4, 1879.

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ROME'S WORK, AND RITUALISM.

THERE were once Ritualists like Dr. Littledale, who could publish *Plain Reasons against Joining the Church of Rome*, containing more *corrigenda* than, we believe, almost any other book of its size. Its mockery made some unbelievers, they tell us. When compared with its answer by Father Ryder of the Oratory, it helped to send Professor Windle and others on the road to Rome; for they looked up the references, and they compared quotations with the former misquotations. There are such Ritualists now, maybe. But let them pass. There are others, like our friend Mr. Spencer Jones, caring less about forms and ceremonies, and more about being united in charity to the Holy See. There are in the United States, the kindly "Franciscans," at Graymoor, and their little *Lamp*, which darts its beams much further than on those who quite can bear its light. And there is a fluttering through the Episcopalian dovecot, in the darkness made visible. Let us treat as doves those who have never a hard word for us, who send our wanderers to our own priests, who love St. Francis, and who pray that, as they say, their "prodigal Ecclesia Anglicana" may return to true unity under Pope Pius (whose picture has the place of honor where these his puzzled children dwell), and may make atonement for separating herself from "the Roman Pontiff, sitting in the Chair of Peter, the Vicar of Jesus Christ, and, by Divine right, the universal shepherd over the flock of Christ." There they are, as says one whose common sense and logic coöperated with grace, and led her into the fold, 'tis forty years since, by the Shepherd's own door, instead of spending that time among those who try to clamber over where Peter has only to knock them down. But there they are, "those truly holy souls, struggling so patiently and prayerfully to teach the whole Catholic truth to their Anglican brethren, and meeting with so much ridicule and misunderstanding from many Roman Catholics, as well as (and most of all) from their own. . . . Loving, tireless prayer, fervent and strong, will bring about our true reunion; bitterness, ridicule, rash judgment, and controversy never will. Their good faith in Anglican orders is firm and sincere."

And this we now recall, wishing to remind ourselves of how things really do stand with some who seem nearest to us, and yet are so far. And what follows is pure innocence. It has to do with one¹ who is not against us, and therefore is on our side, in these days when at the 1904 Birmingham Catholic Truth Society's Conference, under the Archbishop of Westminster, the chief paper was Father Gerard's on the rationalist popular propaganda, against which all Christians have a common cause, and when at the recent Washington Conference, under American Archbishops and Bishops, so much stress was laid on our own losses, and on the growth of unbelief, and of the materialistic world of socialism about us.

Let a Cardinal introduce the subject-cause of our reflections. "In the early part of 1880, Mr. Dolling came to visit me in Letterkenny, and stayed several days. In the summer of 1880, he and the Rev. A. Stanton of St. Alban's, Holborn" [a well-known London Ritualistic church], "paid me another visit, and I was deeply impressed with the charming character of Mr. Dolling. He was simple-minded, earnest, and entirely devoted to works of charity." And when Bishop Logue, as he then was, returned the visit, in London, there was this young Irishman, among those Evangelical ritualists, if we may say so, of St. Alban's, where the same devoted men served the poor and their "patrons," as serve them now, thirty years after. "He seemed to have a special tact for managing boys. He received very useful assistance from a number of ladies, some of whom I met; but he had a horror of ladies who patronized the boys." Here is one whose life will incite us to see where we can agree, rather than where we differ, who succeeded during a life of intense realism, strenuous, as the fashion is to say now, in bringing together Catholics and Protestants, high-born and low, rich and poor, English and Irish, "bad" and "good;" and that, not with any compromising, nor yet with diletantism, nor contemplation of creeds—perhaps he was too little capable of such a thing—but by force of character, by enthusiasm, by love of men, by earnestness; by fighting, rather than by the piping ways of peace.

¹ *The Life of Father Dolling*, by C. E. Osborne. London: Edward Arnold.

And how did a Cardinal get to know him? "I first made the acquaintance of the late Rev. Robert R. Dolling when he was a young layman, toward the end of 1879. On July 20th, of that year, I was consecrated Bishop of Raphoe, and in the following autumn I found myself brought face to face with a very severe crisis. Owing to the very wet and cold summer, the crops were an almost complete failure; in consequence of which the people of Donegal were reduced to a condition bordering on starvation. Indeed, were it not for the aid received from the charitable public in England and America—especially America—what was merely a season of acute distress would have become a season of absolute famine. Mr. Dolling was among the earliest to come to my assistance, by forwarding sums which he had collected among his friends in London. His friend, the Rev. Mr. Russell, of St. Alban's, Holborn, also gave material assistance." So here was a young man, of good family, and some means, an Irish land-agent, himself of the landlord class, a Protestant, and educated in England, who had no other care than to look after poor fellows "whom I cherish with the deepest affection; who have kept the life in me, when Church dignitaries had all but turned my blood into vinegar and my heart into stone." And, as was said by another hearty English friend of his, "Mother Kate," whose Anglican sisterhood-life was reviewed so sympathetically in the Catholic DOLPHIN: "I shall never forget the welcome that awaited Brother Bob² at the landing-stage, from a crowd of clamorous warm-hearted Irish lads, who had heard he was coming, and all assembled to meet him. . . . It was a happy time"—this visit to Ireland—"and I came away with a pleasant memory of the bright sunshiny household, and of the wonderful power of this young man, who held, as it were, the souls of so many boys and lads in the hollow of his hand, to mould them for good." It is time for every one of us, surely, to give up (said speakers at this Washington Conference for our missions) the notion that Protestant missionaries are a sham—this greatest of all our injustices, thinks Mr. Starbuck, who yet so generously recognizes that, in misrepresentation of other men's beliefs, we happily are far behind.

² So they called him.

And it is also time for us all to be readily moved by the devotion of those whom we may not understand; and to have no *arrière-pensées*, whether we understand them or not. Coleridge says that an abuse of the sense of the ridiculous blinds the critic of literature. It blinds the critic of life. And so do the bitterness and contempt that one of our reviewers has shown to Cardinal Logue's charitable friend. He had Catholic young men about him in his laymen days. One such he introduced to the future Cardinal, that the latter might recall the wanderer to his duty. He regularly sent his Catholic protégés to their priests and to Mass. We read of our American Franciscans doing the same. I remember an Anglican clergyman advising the Protestant wife of a Scotch Catholic doctor to send for the priest for her husband, the clergyman's friend, who for many a year had not been to the Sacraments. They will not lose their reward. And the present writer, also, was brought up among Protestants in Ireland who habitually did something to keep all Catholics in touch with their priests. The subject of this memoir was yet more blessed, for he looked with complacency on one he thought of, not without reason, as one of his own converts; and that is Father George Tyrrell, who writes, that "In my crude reaction from chaos toward an extreme sort of ecclesiasticism he taught me that true Catholicism must be before all things evangelical—a religion not merely argued from mere texts of the Gospel, but filled with their anti-legalist democratic spirit. . . . 'A lawless man,' said many who did not see how strictly all these seeming irregularities were governed by one law, and how he brought every such means or method to the test of life and reality. That this test kept him so uniformly on Catholic lines will not surprise those who believe in Catholicism, while it will also explain why he incurred alternate charges of Popery and Protestantism from the indiscriminating adversaries of either cause." He was "in no way surprised" when his intellectual young friend told him he was stepping Rome-wards. The Ritualist asked only that the future Jesuit should see Anglo-Catholicism in full swing. He saw it, but saw through it; and one Palm-Sunday—I don't know whether this story has ever been printed; but I may be forgiven—stepped from the elaborate, seemingly self-conscious ceremonies

of St. Alban's to the little Catholic St. Etheldreda's³ near by, where an old countrywoman of ours, at the door, asked him, "Is it a bit of palm you'd be wanting?" and then and there sealed Father Tyrrell's fate.

And for this too, we should speak kindly of our brethren who save us from a deeper fall. If they do not become Catholics, they are the human means by which many of us hear the call and answer; they are the means of numerous bodies of men having their ears attuned to the notes of Rome, music to which Rome herself could not get them to listen. And what shall we see, or not see, in the end thereof? Certainly, individuals must submit; they know well when they are moved along that inevitable way. But he would be a bold deceiver amongst us who would deny how far the Almighty Guide of us all may be using the souls in good faith outside the Church to prepare His way in this unintelligible world.

And those are hardened hearts who would not feel that they must do something more unselfish amongst ourselves, must support more missions, must rescue more of the discouraged, disheartened poor, must look after more young men (even as the priests at this Washington Conference implore us), when they hear a Catholic friend of this Protestant clergyman—he would not have called himself Protestant—declare: "This sad world is incalculably the poorer for the loss of him. How absurdly insignificant the so-called great people and great aims and deeds of this world look when we place them side by side with such a man and such a life!" Or, to his sister: "As a Roman Catholic doctor whose life has been spent amongst the poor of the East End of London, may I be permitted in this hour of your bereavement to offer you the sympathy of a heart which is also bleeding for its own loss?"

³ St. Etheldreda's is the only church of old Catholic times now used for Catholic worship in London. It was the chapel of the town house of the Bishops of Ely, in whose garden grew the strawberries loved by King Richard III. Being for sale in the last generation, it was bought back by the Catholics, and nobly restored. It is the London gem of the fourteenth century architecture. In its cloisters is preserved the huge Lion and Unicorn, which, with the new religion, was set up where the Crucifix had stood in the church. Beneath this monstrous image is an inscription deposing to its removal there, "when this church was restored to the Roman obedience." Ely place, where this old chapel stands, is a quiet spot off Holborn.

We of the East End well know what our poor have lost in the death of your saintly brother. You will forgive the offer of my poor sympathy. Its only value is that as a Roman Catholic I know what a devoted celibate priest can do for his flock. My firm belief is that Christianity in England can only be saved by the influence of men like your brother." With his Irish boys; with his London postmen; then, as a clergyman—he was ordained when about thirty-two—with soldiers and sailors and their friends, rich and poor, in Portsmouth slums; there was talking in common, eating in common, singing, smoking and decent amusements of many kinds rough and smooth, all in common. Night after night I have seen him or his assistants in the boys' and young men's gymnasiums, looking after them, protecting them at least from evil influences, and even getting them to church. This indeed was not in the line of those masses who had long been lost to the Church of England, that institution which this, its minister, thought, would die, if it died, of its respectability. In his own church now "two boys calmly lighted their pipes and began to smoke. One remedy alone seemed possible—to seize them by the back of the neck and run them out of church, knocking their heads together as hard as I could. Amazed at first into silence, their tongues recovered themselves before they reached the door, and the rest of the children listened delighted to a vocabulary which I have seldom heard excelled. We had no sooner restored order than the mothers of the two lads put in an appearance. As wine is to water, so was the conversation of the mothers to their sons. I wish I could have closed the children's ears as quickly as I closed the service. But they listened with extreme delight, even following me in a kind of procession headed by the two ladies, to my lodgings." These were the slums where the very games of the brutalized children had to do with the refuse of slaughter houses; where, on his first Sunday, going to church, he found even children looking at a dance in the streets between two sailors in the women's skirts, and two women in the men's trousers, the four stripped to the waist. "All the neighbors looked on amused but unastonished, until one couple, the worse for drink, toppled over. I stepped forward to help them up, but my endeavor was evidently looked at from a hostile point of view,

for the parish voice was translated into a shower of stones, until the unfallen sailor cried out: 'Don't touch the Holy Joe; he doesn't look such a bad sort.'" "The saloon-keepers and those interested in brothels feared him more than all the police and magistrates put together. I well remember," continues a Wesleyan minister,⁴ then of Portsmouth, now in the United States, "one instance of his fearlessness which created an immense sensation in the town. He discovered in his parish that a house used as a brothel was the property of one of the senior magistrates of the borough. He then wrote to the magistrate informing him to what a vile use his property was put, and asking him to exercise his right as a landlord to eject the tenant. No notice was taken of the communication, and the evil practices still continued. He sent a second letter, which was likewise ignored. Righteously indignant that a Justice of the Peace should thus openly violate the law, Mr. Dolling, on the following Sunday, stated the facts thus recited, at his men's service,—his famous Sunday afternoon services for men only, when St. Agatha's was packed with those anxious to hear his unconventional talks,—and announced the name of the offender. He was threatened with an action for libel, but was unmoved; and in a few days a lame apology from the solicitors of the man in question appeared in the public press, and the house was closed."

"So much one man can do,
That does both act and know."

The priests can fill churches, at missions, with men only; and at the last of our ordinary parochial missions that I know of, the confessions numbered 2,450, of which the men's were more than half. But the priests will not despise the spirit of one whose fight was harder, when he would follow in their train. Indeed, as I know, Cardinal Manning said to one poor English penitent about to leave his country and start fresh in Australia, you could not have a truer friend than Mr. Dolling; and "until you go to confession to a priest, you could not open your mind to any better

⁴ "Don't let us be ashamed to confess what we owe to the splendid work of the Dissenters. It makes me oftentimes sick at heart to hear the way in which the newly-ordained, strong in the orthodoxy of his High Church collar and of his grasp of doctrine, speaks of these class leaders, at whose feet he is unworthy to sit."

man." "I never thought I had begun with my boys at all," was this Protestant missionary's judgment, until they have been to confession. And well might a High Church clergyman say to me: 'Anyway, we are doing your work.' You know these men have, I do not say an uneasy conscience, yet an admitted thought in their minds that perhaps it is we who may win after all; and this clergyman meant that they were preparing Protestant Englishmen to tolerate, to welcome, to adopt Catholicism, and its thoughts of sin. And the more men think about sin, the more they will gravitate to Rome, said that hater of her, the historian Froude. As Mr. Spencer Jones reflected, the High Churchmen of good-will can reach, with words of truth as to Catholicism past and present, those by whom Roman Catholics cannot make themselves heard. Doing our work, expressing the mind of a Manning to those who knew not that great Roman, was an Anglican Dolling, writing in one of the best of London weeklies that "at the Reformation in England, . . . which came from the reigning and upper classes, the people in a large measure lost the idea of the supernatural. Beauty, art, music, and all like things passed out of their lives, or became completely secularized, and the God that remained, seen through the eyes of Calvinism, became a tyrant, who could not long maintain his rule. . . . The Church was in a large measure the servant of the upper classes, and had no message to, or attraction for, the lower. . . . The incomes given in pre-Reformation times, partly for services now discontinued, . . . and partly for the good of the poor, their education and their needs, have become now the prey of the clergyman's wife and his sons and daughters, enabling them to be educated like ladies and gentlemen, and to take their part in upper-class society. Not only is the money their prey, but oftentimes the management of the parish as well. Do you think that you will get workingmen, or any other men, interested in that in which they have neither part nor lot?"

And then the truth about modern High Churchism—the which, with a certain conscious paradox, I suppose, this eclectic declared, in conversation, to be "the most soul-destroying of all forms of religion"—which has, no doubt, largely influenced the upper classes and certain little circles in which the preachers of it

have been zealous and self-sacrificing men; but the great masses here and elsewhere (in England) are practically untouched by it. There remain, indeed, the instinct for religion, and admiration for, if not an acceptance of, what may be called the "natural virtues," and a kind of superstitious belief that makes no demand upon the conduct, far less upon the devotion of him that believes. "We live here (in East London) without God—that is, by far the greater majority of our people do not pray, do not read their Bibles, do not come to church, far less frequent the sacraments, and live, as a rule, altogether unconscious of the supernatural."⁵ He had travelled in many European countries; and I have known him say privately that in no country did he think the city poor degraded as he had seen them in England. Such personal degradation, he thought, was impossible in a Catholic country. Mr. Charles Booth's volumes on London bear witness, only too exactly, to the fact that that once Catholic diocese is, as its Protestant bishop says, now "pagan," in so far that ninety-five per cent. of the working classes, he thinks, go to no worship. "When I was ordained," a sermon of Mr. Dolling's declared, "I was sent by Bishop How to a district containing 7,000 people in the East End of London. I don't believe that twenty-five of these were influenced by the Church of England." And an observer like Mr. Booth is sure that still there identification with some religious body means more careful living, higher family life,

⁵ In 1869, at the last time, before this year, that the English Church Conference met at Liverpool, that embittered person, Dr. Littledale, gave utterance as below.—I quote a recent Anglican *Church Times*' reminiscence. "In his speech on the Eastern Churches, Dr. Littledale was evidently in a sardonic mood: 'Dr. Tristram [the Low Church opponent] has told you what Protestant teaching would do in Turkey. I will tell you what it has done in some parts of the East. Some years ago a Turk, who had come to grief with his own authorities, went to the English Consul at Bagdad and claimed his interference, on the ground that, though not a British subject, he was an English Protestant. The Consul was doubtful and said to him, 'You an English Protestant?' 'Oh, yes,' replied the man; 'I eat pork and drink wine, I never say my prayers, and I don't believe in a God.'"

The story is not without its significance in these days of "religious" riots and turmoil in Liverpool.

It was this same Ritualist of a bitter day who (though I believe not recognized as a Jansenist) expressed himself with theological inaccuracy, I submit, when he declared that the Reformers were "a set of unredeemed villains."

self-respect, and regard for others. *Religious Life of London*⁶ has it, that "four persons out of every five not dwelling in institutions are either careless or hostile as regards public worship." "In South London the poor (except the Roman Catholic poor) do not attend service on Sunday, though there are a few churches and missions which gather some; and forlorn groups can be collected by a liberal granting of relief." The *Times* reviewer (March 4th) notes: "But Mr. Masterman, who writes these words, does not despair, if realities are fairly faced, if there is less belief in machinery, and there are more Father Lowders and Father Dollings." A lame and impotent conclusion, one might say, after looking above. Because, it is another sort of "Father" that seemingly is more successful. In Mr. Dolling's last parish, in London, 200 was a large attendance at church out of a parish of 10,000. His biographer adds, however: "No doubt, had his life been spared, he would have built up out of the children a congregation of earnest worshippers, both men and women, as years went on." So, with Protestant-lapsed masses, it depends on the individual worker (shall we say hero?) to an extent unknown to priests, among their own, however careless. But to-day, is not the apostolic cry in America that, to all, the priests have duties? And if so, here in this *Life* is seen a lesson, a warning, an inspiration. Would that he had found his way by submission, men will say. Would that he had. But what then? He would not have done what he did—and he did much—to make the newer Ritualists popular, to suggest to Englishmen, and to force upon them, that by "Catholicism" only, by the Catholic system, can they ever again have a Christian England. This, too, is a word sounding in the ears of those in our own country who fear divorce, lawless education, sentimentality, and complacency as to sin. And how shall we fight the terror, Socialism? By "realizing the awful words, 'Ye have taken away the key of knowledge; ye enter not in yourselves; and they that were entering in ye hindered.'" For if those who have this world's goods really entered into the spirit of Christ, that spirit would make them utterly dissatisfied until every gift of God that they had in excess, whether for the development of body, soul, or spirit, was expended on

⁶ Hodder & Stoughton, 1904.

those who have it not; so that those who have it should supply what is lacking. If these words seem to you too severe, it is just because I know the good that lies hidden away in all these unrefined, non-religious souls.⁷ A groping child, this, of his Holy Father, Leo XIII, who laid down that if the question be asked, How must one's possessions be used? the Church replies without hesitation, in the words of a holy Doctor (St. Thomas Aquinas), "man should not consider his outward possessions as his own, but as common to all, so as to share them without difficulty when others are in need. Whoever has received from the Divine Bounty a large share of blessings, has received them for the purpose of using them for the perfecting of his own nature, and at the same time that he may employ them as the ministers of God's providence for the benefit of others."

We are in fear of the hour of reckoning for the present-day enormous monsters of wealth, to whom Burke's leviathan was but a porpoise. They may make that a terrible hour for us all. But is this last tale true—that \$36,000,000 can be made in a day without a dollar endangered, but with the consequent ruin, hatred, and despair of thousands of ruined men, women and children? That it is even a possibly true tale would make all tremble, and

⁷ Only this year, a leader of London Nonconformity, Mr. Campbell, of the City Temple, has raised a discussion and a storm by his echoing of "the poor in a loomp is bad." And at one meeting a minister declared, amid cries of "True," that foul wrongs had been done to the working classes in the past. Multitudes of them had been sweated for generations. They had their vices, as all classes had; but, though not claiming to be an expert, he would venture to say, the more one saw of the working classes the more one worked for them, the more one admired them, the more one loved them.

"I asked a young engineer who came to see me the other day," said this Mr. Horne, "if he believed in Christ. He said, 'Yes, but the Churches don't.' I said, 'You are making just the same mistake that we are making. We lay our finger on one or two instances, and found on them a sweeping indictment against the working classes.' We have to get back to the Christian point of view. I say the working classes of this country are as Christian as any part of our population. I mean by that, in the ideals they hold, in their capacity for self-denial, in the spirit of brotherhood. They lay no stress upon externals, but they insist on truth in the inward part, and genuineness of character; they believe in the Sermon on the Mount—which some bishops have thrown overboard—and I believe myself that at heart they hold tenaciously by Jesus Christ as the only hope of their order, and the only hope of their salvation, and the reinvigoration of this English nation."

seek again for who is on our side—who? Set thy house in order, lest the evil day come upon thee unprepared. By moral socialism, by intellectual socialism, as Canon Sheehan reflects or hopes, you will kill socialism that is political—that is, socialism tyrannic, materialistic, atheistic, the crown of selfishness, seeking its own for the space of earthly happiness, yet disguised as brotherly love, deceiving and self-deceived.

But why, then, break up the forces of defence, the army of the Cross?

“Alas! they had been friends in youth;
But whispering tongues can poison truth.”

That is true, as of the individual, so also of our unhappily divided religions. And it is so hard to see aright. Even this open-eyed critic of his Church and State talks like a provincial about “the old Latin service,” as of something that once was; much as if the Republic of Panama were to talk of her former sister the United States. And he talks of what he “in this church” does, meaning what amount of Catholic doctrine he introduces within his own four walls; the which he contrasts with the amount within the walls of his neighbor clergy. One would cry, “Let me examine his head;” as Charles Lamb, concerning the gentleman who remarked that Shakespeare was a great poet. Surely another Irish grievance, if its humor evaporates in England. Even the pathos of it all moved him not, when his poor emigrant boys wrote to him that they shrank from going to communion in the Church of England as they found it in Canada, or in most places outside Mr. Dolling’s own parish. To a Dublin priest, to whom I lent *Ten Years in a Portsmouth Slum*, it seemed a staggering thing that a mortal man would thus propound a religion on his own authority, if on any. The priest admired; but he wondered. He might well do both. “In some points you prefer Rome, in some Greece, in others England, in others Scotland; and of that preference your own private judgment is the ultimate sanction. What am I to say in answer to conduct so preposterous? Say you go by any authority whatever, and I shall know where to find you, and respect you . . . But do not come to me with the latest fashion of opinion which the world has seen, and protest to me that it is the oldest. Do not come to me at this time of

day with views palpably new, isolated, original, *sui generis*, warranted old neither by Christian nor unbeliever, and challenge me to answer what I have really not the patience to read. Life is not long enough for such trifles."⁸

Early enough in life Dolling showed that independence, that initiative, the resistance to authority, that is so great a quality in many spheres, and so irrational in others. At the seminary, "he lived largely apart from his fellows, and was quite indifferent to the common life. He was very rarely present at any lectures, and seemed to grudge any time spent away from the Mission Church in St. Martin's parish. Nothing would sometimes be seen of him for whole days together. I think he must have regarded his time spent here as an irritating interruption or postponement of his life's work awaiting him. With all his wonderful powers in other directions, his weak point was in a thinly disguised contempt for formal study." At Salisbury Cathedral, where the "seminarians" had to attend, "during the anthem he invariably read some volume, presumably of a religious character, or would audibly remark to his companion on the length and weariness of the service." "Such a man cannot become an endurable Catholic until he has learned to distrust profoundly his own private judgments and impressions; to seek earnestly for supernatural guidance; to realize the all-important truth that the Church is commissioned to teach him, and not he to teach the Church. . . . He spends his life in setting ecclesiastical authority at defiance. He despises the traditions of his fathers. He despises his own bishops; he despises Rome; and, if he were brought into contact with Greeks, he would, no doubt, despise them equally."⁹ Still, enough has been said to make one look for the soul of goodness in this evil also. Remember, at all moments, St. Augustine's reproachful cry, that you have not known the difficulty of escaping from the shifting sands of heresies. For the late Mr. Dolling, authority, we are told, was nothing. Yet he repeated creeds. Thank God for it. But—and we do not mean to be profane—the Lord only knows why. And the Lord knows His own.

This at least he did in his ten years in Portsmouth, in his mis-

⁸ Newman, *Difficulties of Anglicans*, V.

⁹ *Dublin Review*, April, 1866.

sion supported by the great school for rich men's sons, into which has developed the fourteenth century Winchester College, of the foundation of the Catholic Bishop, William of Wykeham. He built a gymnasium (at \$10,000); a large parish room (\$3,500); a house to be used by charitable ladies (\$2,500), for saving and protecting girls and women; twelve almshouses (\$2,500), for old and poor married people and widows; the schools (\$12,500); and his clergy house (\$7,500), open to all—that extraordinary meeting-place of soldiers, sailors, parsons, outcasts, rich youths from Winchester, not to say bishops and peers, when they could put up with fare at the common table. The presiding genius, like Chaucer's frère, was "the beste beggere in his hous."

As I was thinking of him, I read Mr. Edward Clifford's review of his own friend Father Damien's life.¹⁰

"His vehement, powerful character is well brought out in Father Tauvel's book, and so are his great self-denial and humility. The following story is significant of all his career:

"When the Picpus Fathers were building the chapel of their Louvain house, the younger members assisted the workmen when and where they could. In preparing the site a high and rickety chimney had to be taken down. All the workmen refused the dangerous task. Damien quietly asked for a ladder, got someone to steady it, and fetched down the chimney, brick by brick. The men stared. 'Mon Dieu! quel homme!' they cried.

"His docility is also much praised by Father Tauvel. It is a virtue held in great respect by Roman Catholics; *but*, my own opinion is that any docility he had was an acquired virtue rather than a natural one, for he was essentially a leader, bold, determined, and instant in action."

Of course, we should say. What is the virtue of that curious *but*?

And nigh that, I would place this last criticism on our Anglo-Irish hero of charity—a true one, if not so great. It is a criticism, thinks his sympathetic biographer and intimate friend, "singularly true in its insight." The writer is a naval officer now a Catholic. It is the last word on those free-lances for the right with whom we deal to-day, the Ritualists who hate not Rome:—

¹⁰ Art and Book Co.

"As regards his attitude to the religion of my adoption (the Roman Catholic), what I have said above applies—it was not in him to be otherwise than sympathetic toward so widely held a belief; but, no doubt, much in the Church ran directly contrary to his strongest instincts. The unquestioning obedience, which we think the first of all the virtues (as in a way containing them all), did not, I think, make any appeal to him. Certainly he would not have imitated a man as keenly sympathetic as himself with the outcast, St. Peter Claver, S.J., who ceased his good works promptly when ordered by his superior to do so. Another reason of alienation from us was that he recognized the gulf which separates the main body of the English nation from Popery. A third arose from his confident belief in his own priesthood. In conclusion, I may say that although his views and actions in matters economic and religious were often of a kind to give scandal to a mere theorist, yet he remains to me the nearest approach to a great man with whom I have ever come into personal contact."

His chief work was broken up, because *he* had one opinion concerning prayers for the dead, and his Bishop—this country's recent guest, now Archbishop Davidson—had another. The Bishop had signed the Thirty-nine Articles; and the Articles approve the Homilies; and the Homilies in their wisdom or folly proclaim prayers for the dead to be a vain thing. The High Church would-be mass-priest signs the Articles, too, with what pangs I know not, and reads out publicly his Anglican Prayer-book's only mention of the despised and rejected Holy Mass, in the Articles' stuff about "the Sacrifices of Masses" which are "blasphemous fables and dangerous deceits." But all that is disgustful and unfathomable matter. And let us leave it there.

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THE RESURRECTION AND FAITH.

AS IT is not uncommonly maintained by theologians that the Resurrection of our Blessed Lord is the foundation of our faith, and as this point of doctrine has recently become an object of all-sided discussion, it may not be amiss to suggest some less obvious remarks and distinctions for the purpose of obtaining a clearer conception of the doctrinal status of the subject.

Strangely enough, the view that the Resurrection is the foundation, or the main foundation (*praecipuum fundamentum*) of faith, would appear to be a modern development of theology. There is no mention of it in the *Summa* of St. Thomas, who with characteristic accuracy rests faith in the Divinity of Jesus Christ,—and shall we not therefore say that he rests faith itself on the word of our Blessed Lord? Christ's teaching is the basis of faith; and this teaching is not so much supported as strengthened and confirmed by miracles. No one has surpassed the Saint in his accurate view of the evidential force that miracles give to doctrine. In the *Tertia Pars* of the *Summa* their evidential character is subjected to a most exhaustive analysis, and the various groups into which they are divided is clearly marked. But there is no special mention of the Resurrection. This is all the more noticeable from the fact that the Saint has devoted not merely an article but an entire question to the miracle of the Transfiguration. Later on, in the course of his treatise on the mysteries of our Blessed Lord's life, and death, and life after death, he deals professedly with the Resurrection. And although he rightly looks upon it as confirmatory of faith, there is naught to show that to his mind it is or is not the foundation of our faith. Suarez and Bellarmine are equally silent. Petavius, who has so much to say, and who speaks so learnedly, of the Incarnation, is in company with St. Thomas. Even so recent a theologian as Billuart follows the lines of his master in treating of the foundations of our belief in the Divinity of Jesus Christ.

I have not been able to find out the theologian who began to speak of the Resurrection as the foundation of our faith. But Le Grand laid great stress upon it in his work, *De Incarnatione Verbi* which reached its second edition in 1754.¹ Doubtless it was due

¹ Diss. III, c. 2.

to the Cartesian method of tracing all conclusions back to one principle. But, however introduced, it seems to have spread, until I presume we may say that it was the more common teaching not merely of Catholic but of Protestant theologians in their controversies with the Deists. Paley uses it with some modifications in his *Evidences*. Perrone urges it in his *Praelectiones*.² Schanz gives it a foremost place in his *Christian Apology*.³ And Rose in his recent work, *Studies on the Gospel*, says: "Jesus Risen is the supreme apologetic fact of the origin of Christianity, the *motive of credibility* which searched the souls of the Apostles and their hearers, and which led them to assent to the mysterious Divinity of the Saviour till then not fully manifested" (p. 259).

We must make a few distinctions in order to get to the heart of our subject.

First of all, it is clear that the Truthfulness of God (*Prima Veritas in dicendo*), and not the Resurrection, is the motive of the assent of faith. If to believe is to take the word of one who sees what we do not see, the ground of such trust must be our conviction of our guarantor's truthfulness. To say that we are led to accept his truthfulness on other grounds does not alter the fact that the motive for accepting the truth is our firm trust in our informant's knowledge and uprightness.

Moreover, we must clearly distinguish the Resurrection from the miracle of the Resurrection. That our Blessed Lord's Body rose is no miracle. All our human bodies will rise, when the moment comes. Nor indeed does the miracle consist in the fact that whereas we shall be raised from the dead, He raised Himself. For it is the same Divine power in both cases that brings back life to the lifeless body. There is even a sense in which it is true to say that it is not the Resurrection but the Death of Jesus Christ that is the greater miracle. The parting between soul and body probably needed a greater exertion of Divine power than their subsequent union on Easter morning. Death would appear to be unnatural to a human nature which was not only endowed with the Beatific Vision, but was caught up into Hypostatic Union with the Son of God.

² *Praelectiones Theologicae*, Vol. I, p. 101, Louvain, 1838.

³ *A Christian Apology*. English Translation. Vol. II, p. 502; Dublin, 1891.

If we go on to analyze not the Resurrection but the miracle of the Resurrection, I suppose we must not maintain that the miraculous element was the fact of being raised up before the Last Judgment. For, not to speak of "the dead who arose and appeared to many" at the moment of our Blessed Lord's death and therefore before His Resurrection, we believe that Our Blessed Lady's body was raised to life and now dwells in Heaven. Moreover, we cannot say that the miracle consists in the fact that our Blessed Lord's Risen Body never again suffered death, and that this distinguishes it from the child and man who were raised by the prayers and power of Eliseus. For, to make the difference depend on the fact that whereas the bodies of the child and man did see death again and the body of our Blessed Lord did not is really to appeal away from the Resurrection to the Ascension, and to prove the thesis by renouncing it.

Indeed, whether we agree or disagree with those who make no distinction between the Resurrection and the miracle of the Resurrection, we must own that the point of view we have hitherto taken would not serve as the foundation of faith. Thus, if the mere fact of resurrection proves the divinity and truthfulness of the risen person, then every human being is divine and truthful, for we shall all rise again. Furthermore, if the proof of our Blessed Lord's Divinity and Truthfulness is based, not on the fact that He rose, but on the fact that He raised Himself, faith is set up on faith. For it is clear that we cannot prove, we can only believe, that Christ rose by His own power. History and experience may undoubtedly prove that whereas He was dead, He afterwards came to life again. But what no positive science can prove, or disprove, is the cause of this resurrection. Faith can believe it. But then the fact that He rose by His own power becomes the object of faith, and cannot possibly be the motive of faith.

It may well be asked, "What, then, is the miracle, the distinctive miracle of the Resurrection?" It consists in a definite prophecy of the Resurrection, and a certain fulfilment of that prophecy. Twice at least did our Blessed Lord formally declare that He would rise to life after death, even as He declared that He would be raised up to everlasting life, on the right hand of the

Father. In answer to the Jews who inquired of Him by what sign and, therefore, by what authority He made bold to drive the horde of sellers and money-lenders from the Temple, St. John reports Him to have said: "Destroy this Temple and in three days I will raise it up. . . . But He spoke of the temple of His Body."⁴ Again, St. Matthew and St. Luke substantially agree in narrating the second prophecy. According to St. Matthew, some of the Scribes and Pharisees, having attributed the casting out of a blind and dumb devil to Beelzebub, the prince of devils, were hardened enough to ask for a sign. This effrontery drew upon them the biting words of our Lord: "An evil and adulterous generation seeketh a sign, and a sign shall not be given it but the sign of Jonas the prophet . . . for the Son of Man shall be in the heart of the earth three days and three nights."⁵ St. Matthew mentions also that, after the miraculous multiplication of the seven loaves and a few fishes, the Pharisees tempting Him asked for a "sign from heaven." This second display of effrontery met the same stern reply: "A wicked and adulterous generation seeketh after a sign, and a sign shall not be given it but the sign of Jonas the prophet."⁶ It is remarkable that the three Evangelists represent these prophecies as an answer to the ill-minded demands of the Scribes, Pharisees, and Sadducees. As the Sadducees denied the Resurrection, there was a special reason why that doctrine should be set before them.

We find, then, that our Saviour prophesied that He would rise again three days after His death. He rose again even as He had foretold. This was the miracle of the Resurrection; and this miracle linked with the prophecy makes a strong argument for the Truthfulness of Him who prophesied and rose again. But, if we may be allowed to anticipate, in these various appeals to the Resurrection, what we do not find is any clear statement that the Resurrection is the foundation of faith. Indeed, St. Thomas seems to hold the contrary. "They sought a sign from heaven. But they were unworthy to see one. Yet He gave one to the Apostles, who saw Him ascending, and saw the glory of God on the Mount."⁷

⁴ John 2 : 19-21.

⁶ Matt. 16 : 4.

⁵ Matt. 12 : 39-40.

⁷ St. Th., in Matt., *loc. cit.*

Another distinction must be made between faith, and the faith of the Apostles. Viewed in the abstract, faith is an acceptance of Revelation on the word of the Revealer; in the concrete, the faith of the Apostles was the conviction that Jesus of Nazareth could not tell an untruth because of the Divinity that lay hidden within Him. Now as abstract faith is not concrete faith, so the motive of abstract faith may not be the motive of concrete faith, and *vice versa*. How often do we find souls reaching the faith by paths which defy mere abstract logic. The conversions described for us in the New Testament are not set before us as models of the abstract way or motives of reaching belief. As a rule the Personality of Jesus Christ is its own guarantee. He finds His own everywhere, and merely by showing Himself. Even St. Peter and St. John, if called upon to give the reasons and the motives of their conversion before an academy of psychologists, would perhaps make but a sorry figure. The analysis of St. Paul's instantaneous conversion is felt to be something beyond the jurisdiction of mere formal logic. The intensity and intuition of that supreme moment cannot fitly be expressed in any mood of the syllogism. Being primarily a matter of heart and will it can ill be expressed in terms of mere ratiocination.

We are thus led on to look upon the Resurrection—or, to be quite accurate, upon the appearance of the Risen Christ—as the proximate motive, not of the Apostles' faith, but of their restoration to faith. It would seem necessary to insist upon these distinctions, however complex they appear, if we would not maintain that until the Resurrection they had no faith, or no real grounds for faith, in Him whom St. Peter by Divine Revelation confessed to be "the Son of the Living God." Unless we are to look upon the Apostles as lacking faith, even when they were making profession of it, we shall find it hard to look upon the appearance of the Risen Christ as their "motive of credibility." To be quite accurate, as well as to be quite consistent with what the Evangelists record of the conversion and subsequent history of the twelve, we must own that, although the personality of Jesus Christ had won its rightful victory over them at first sight, their faith in no way ceased to be faith.

It is of the essence of faith to be the acceptance of the unseen

From the standpoint of reason faith must ever have reasons for and against. It is incompatible with doubt; yet, as things are, it is impossible without difficulties. Once the Apostles received faith, their subsequent history was that of every one who is asked to accept the Infinite with all its mysteriousness. They were not always at their best. Sometimes the difficulties in their way made them hesitate. Again they met objections by triumphant denials. Then came the Mystery of the Garden, of the captivity, the scourging, the crown of thorns, the death and, lastly, the tomb. It is no great reproach to say that they lost their hold over the Infinite in the gloom of Olivet and Calvary, when even He who had taught them and on whom they leaned, cried out: "My God! My God! why hast Thou forsaken Me?" With the appearance of the Risen Saviour, however, the battle of faith entered upon its last phase. It is significant that before the Apostles were granted the sight of Jesus risen in the flesh they seem to have made up their minds to take a dispassionate, a rational, and, so to say, a masculine view of the apparitions. They would not be misled by mere womanish fancies. The Apostle St. Thomas is the extreme type of their common attitude of unprejudiced expectation. Yet it should be noted that their dispassionate unprejudicedness broke down at the first sight of their Risen Master. It is not even said that St. Thomas accepted the invitation to put his finger in the marks of the wounds and his hand into the open side; as if we might be allowed to think that, before the words of the invitation were ended, the doubts that filled the soul of the Apostle had yielded at the presence of the Master.

To the Apostles, then, the Resurrection of their Saviour was the resurrection of their faith. And as He died no more, so their faith died no more. For ten days after His Ascension they waited without a sign from Heaven for the fulfilment of His Word. Their faith never wavered through the long gloom of that second orphanage, thrice as long as the entombment. For ten days they prayed and hoped until the Holy Spirit came and with Him that gift of fortitude and perfect faith which kept them firm to the end in spite of sufferings and death.

But in looking back, as they would necessarily look back upon the past with its waverings between faith and lukewarmness, noth-

ing would stand out so markedly as the Resurrection of their Master. Everything would serve to remind them of it,—His first meeting with them, their earliest faith, their fall, their own spiritual resurrection, the martyr's death that so soon awaited them. The darkness that fell upon their souls when they denied Him or doubted Him would heighten the certitude with its rest and peace that came to them when they first looked at His Risen Body. No one would expect them in their long years of self-accusation to analyze with all the dispassionateness of a psychologist the work that had been going on unobtrusively in their souls for the three years of their fellowship with their Master. It is always so in souls who have a crisis in their lives, which has been prepared for by a fall. The very intensity of the repentance leads them to pass over the sub-conscious work that, perhaps, has taken years to finish. They see the drama of their life in two zones,—one of utter darkness and sin, symbolizing their fall; and one of overwhelming light and mercy, symbolizing their resurrection.

We must, then, be careful to keep apart the concrete question of the Apostles' faith from the abstract question of faith. It is evident that to the Apostles the Resurrection would seem to be the one foundation on which rested all that they believed. And in a measure this would be true. His appearance in the flesh after death was the cause of their restoration to faith; and we know that this restoration was without further failure. The Resurrection was as the last grain that turned the scale, not because it is last, but because it has behind it the momentum of all, even from the first.

But this does not justify us in making the abstract assertion that the Resurrection is the foundation of faith. For, as we have already said, the Apostles must have believed in Christ before they witnessed the miracle of the Resurrection. Indeed if we may accept the view of St. Thomas,⁸ so great was their faith that they believed in Jesus Christ before witnessing any miracles. Miracles increase faith; and thereby argue a partial lack of it. The Resurrection was manifested only to those whose want of perfect faith called for additional confirmation of the already manifest Truthfulness and Divinity of Jesus Christ. The faithful women brought

⁸ P. III, Qu. I, A. 1: 3^m.; *ibid.*, 3: 3^m.

spices to the sepulchre as if for a corpse. To St. Mary Magdalen the empty tomb did not suggest that He who had raised her brother had now risen Himself, but that His Body had been stolen. On the other hand, as we cannot associate a moment's doubt with the absolute love and loyalty of Mary, the Mother of Jesus, so may we thus enter into the reason why there is no mention of any meeting between the Risen Saviour and His Mother. Had He visited her who so nobly stood by His Cross, it would not have been to confirm her faith or hope, but to deepen the love which she had always borne Him. Long before His public life had begun with its display of wonders, Mary and Joseph had given their whole faith to the Fruit of her womb. St. Joseph had never witnessed any of his Foster-Son's miracles. Yet was his faith of the strongest. And if faith in its highest exercise does not need any other miracle but that of a perfect human life, it would be idle to maintain that because the faith of the Apostles came back to them at the sight of Christ risen, the Resurrection of Christ is therefore the foundation of faith.

We began our remarks by saying that the Resurrection of Jesus Christ was not uncommonly looked upon as the foundation or the main foundation of faith; or, in other words, as the main argument for faith. We must next distinguish between the strongest or main argument in itself and the strongest argument for us. We do not pretend to have made any discovery. We merely hope to apply an obvious principle employed by St. Thomas up and down his many works. Thus, in speaking of the proofs of the existence of God, the Angelic Doctor lays it down that the proof from movement is the clearest, although it is by no means the strongest in itself. Moreover, the most persuasive literary forms are not syllogistic, though the syllogism is the most logical mould into which an argument can be fitted. Indeed in matters of difficulty it is almost safe to hold that the most persuasive argument cannot be the strongest. This is but to reaffirm in other words the distinction already drawn between the abstract and the concrete.

Now it must be borne in mind that the office of the Apostles was apostolic. They had no wish to usurp the functions of the philosophers. St. Paul's scorn for dialectics has made him forget

his consummate examples of it. The Apostles did not covet the reputation, or copy the method of theologians. Their mission was to preach the good tidings and to preach to crowds of eager listeners, amongst whom there were "not many wise." Their apologetic was that of the pulpit, not that of the library. They themselves were no mean part of the argument for the truthfulness of their message. Not the least part of their success was due to what they were, rather than to what they said; though, to be sure, it is almost impossible to separate the men from their message. When they appealed to anything outside themselves it was for the most part to something striking, something at which even the most unlearned mind would not stumble, something that could be verified at a moment's notice, something which it was not easy to deny without setting aside a number of facts which only a rooted prejudice could deny. The empty tomb, sealed with official wax and guarded by picked men, was, so to speak, a public document which none could gainsay. To the Jews, then, there was a special apologetic reason for appealing to the Resurrection. It was a known fact. To deny it was to be driven upon the rocks. There was every reason why in his first sermon to all "them who were dwelling at Jerusalem," St. Peter should remind them of the Resurrection. Nevertheless he did not forget to lay stress, and perhaps even greater stress, on the evident miracle of the Ascension and the public miracle which they had witnessed of the coming down of the Holy Ghost. "Being exalted therefore by the right hand of God and having received of the Father the promise of the Holy Ghost, He hath poured forth this which you see and hear."⁹ Nor does the preacher forget the mysterious prophecy of the Ascension, so well known to all devout Jews: "The Lord said to my Lord: Sit Thou at My right hand, until I make Thy enemies Thy footstool."¹⁰

Later on in his Second Epistle, St. Peter lays great stress on the Transfiguration, which strangely enough is the one miracle singled out by St. Thomas. "For we have not by following artificial fables made known to you the power and presence of our Lord Jesus Christ. But we were eye-witnesses of His greatness. For He received from God the Father honor and glory, this voice

⁹ Acts 2: 33, 34.

¹⁰ Ps. 109: 1.

coming down to Him from the excellent glory: 'This is My beloved Son in whom I am well pleased. Hear ye Him.' And this voice we heard brought from heaven, when we were with Him in the holy mount."¹¹

Turning now from the preaching of St. Peter to that of St. Paul, there is a well known passage in the latter's First Epistle to the Corinthians which may have occasioned the undue stress laid upon the miracle of the Resurrection. "If Christ be not risen again, then is our preaching vain and your faith also is vain."¹² The meaning of these words seems so plainly against much that we have argued for, that a word or two of commentary is obviously necessary.

The Corinthians being Greeks and not Jews assembled in Jerusalem, the patent fact of the empty tomb had no special apologetic value. Yet Christ Risen took a new apologetic interest. From time immemorial the bent of the Grecian mind had been toward discussing the immortality of the human personality. To the classical Greeks the supreme question was Life,—intellectual life, moral life. Thus passion for fame was a dream of everlasting life, if not in reality, at least in the minds and admiration of others. Now we must agree with St. Thomas that practically speaking the immortality of the personality stands or falls by the immortality of the body. Of course it need not be so. Yet to quote the words of St. Thomas: "If we deny the resurrection of the body, we cannot easily hold the immortality of the soul." St. Paul¹³ well knew the interest he would create when he told the men of Athens that he himself had seen a man raised from the dead. His proselytes at Corinth seem to have scrupled at this doctrine, some boldly denying the resurrection and basing their denial on the nature of the body. Their denial had the effect of drawing forth a philosophical reply from St. Paul, who bases his doctrine of immortality on the sound metaphysical basis of spirituality and consequent incorruptibility of the principle of life.

But whilst we admit that even for the Greek mind the immortality of the body was an important and indeed an all-important topic, we should be mistaking apostolic preaching for abstract

¹¹ II Pet. i: 16-18.

¹² I Cor. 15: 14.

¹³ In I ad Cor., *loc. cit.*

theology, if we maintained that the Resurrection of Christ was thereby the foundation of our duties. We readily admit that to the Greeks there were three truths on which the religious synthesis of the world rested,—the existence of an Intelligent and Personal First Cause; free-will, and immortality. We are even content to hold that there is a sense in which the responsibility of these truths springs out of the conviction of immortality. And it was under this conviction that St. Paul preached the resurrection of the body to men who could only be stirred to the responsibilities of their present life under the pressure of a life to come. But this apologetic instinct of St. Paul must nowhere be pressed into a dogma that the Revelation of Jesus Christ rests on His Resurrection.

Moreover, to grapple with the text at close quarters, it is clear that St. Paul is not arguing with his Corinthian proselytes about faith in general, but about faith in the resurrection of the body. "Now if Christ be preached that He rose again from the dead, how do some among you say that there is no resurrection of the dead?" (v. 12) The argument from the resurrection is final Metaphysics had supplied the objection. But no *a priori* reasoning can oust a fact. St. Paul's answer to the objection that "no man could rise" was that "Jesus Christ had risen." It would have been beside the point to appeal to the Ascension or to any other mystery or miracle of our Lord's life. The complete and practical answer was the Resurrection of Jesus Christ; and St. Paul was too skilful an apologist to overlook it.

It is clear that when St. Paul speaks of the denial of the Resurrection being the overthrow of faith, he was speaking of faith in the resurrection of the body. But granting, what we should not grant, that he had in view the complete cycle of faith and not one doctrine, it is impossible to show that he rests the Resurrection solely or even chiefly on the empty tomb. His words are: "If Christ be not risen again, then is our preaching vain, and your faith is also vain." But he could also have said with equal truth: "If Christ is not dead—or buried or ascended, your faith is vain. If the gates of hell will ever prevail against the Church, your faith is vain." In other words, if any of our Blessed Lord's promises were to fail, His Truthfulness and His

Divinity would likewise fail, and our faith would be vain. To assert that our faith would be vain were it proved that Christ did not ascend into heaven, is clearly not the same as to assert that the Ascension is the foundation of faith. *Malum est ex quocumque defectu; bonum est ex integra causa.* One point disproved, and all is disproved. One point proved, and all is not proved. And hence, although it is true that the denial of the Resurrection is the denial of faith, it need not be true to say that the affirmation of the Resurrection is the affirmation of faith.

As what we have hitherto said has been mainly critical and negative, we must endeavor to add something positive, where it is so difficult to avoid the little less or more that jeopardizes truth.

The Resurrection, whilst it is not the foundation of faith, is a foundation of faith. Moreover, there is a sense in which it is the *main* or the clearest foundation of faith. It appeals to the hearer when clearly enforced by a ready speaker. And in comparison with other public miracles wrought by our Blessed Lord it may be even considered the greatest of His miracles. But here we must suggest an attitude of reserve. For it would seem that the Incarnation, the miraculous Conception and Birth, the Death, and the Ascension are greater works than the union between two entities whose parting was a miracle.

As we have said before, a strong argument may be drawn from the fact that Jesus prophesied His Resurrection on the third day and the fulfilment of the prophecy, even though there was no eye to witness whether He rose on the third day or on the second or on the first. And this argument may be sufficiently strong in concrete cases to restore or to beget faith.

To appreciate the true position of the Resurrection we must contrast it, say, with the Transfiguration, which is the only pure miracle recorded by all four Evangelists. We have the word of St. Thomas that, whereas the Resurrection was an earthly sign (*signum de terra*), the Ascension and the Transfiguration were heavenly signs (*signum de coelo*). Now this last most mysterious miracle was witnessed by three Apostles who were especially chosen out for the honor—Peter, John, and James. When we examine into the reason why these and no others were chosen, we find that they were the three who, in so short a time, were to be

eye-witnesses of the still more mysterious agony and seeming collapse in the Garden. No great discernment is needed to see in the Transfiguration the answer to all the difficulties that would spring up from the gloom of the olive-grove. In His unspeakable mercy He who planned to show His chosen three the depths of weakness which He could reach, had prepared them by a splendid vision of the glory that always went with Him, even though it went unseen.

But our Blessed Lord was destined to suffer not only a bitter agony but a cruel death. For that baptism of blood He came into the world. To redeem us He had to pay the heavy ransom of His life. When that ransom had been paid to the full, the Redemption was complete. The later history of the world of souls was but the narrative of how Redemption was applied to those that needed redeeming. Yet as the Redeemer claimed to be not only the Way and the Truth, but the Life, His death could not fail to raise up most telling objections against His person and teaching. The taunt, "If Thou be the Son of God, come down from the cross," still remains a stumbling-block to those who cannot easily realize the unseen. If, then, Peter and John and James needed the Transfiguration to counterbalance the difficulties of the Agony, if the glory of Thabor was needed to light up the gloom of the olive-grove, surely the Apostles and disciples needed some sign to raise their minds up amidst the desolation of Calvary. The dead Christ demanded the risen Christ. The scene by the lake-side lit up the darkness of Golgotha. We do not mean to suggest that the Body of Christ could for ever remain in the tomb; but that whereas His Resurrection need not have been visible, the visible death and entombment created a practical necessity for a visible risen Christ. Thus the argument of the Resurrection, although not absolutely necessary for the proof of faith, is practically necessary for the meeting of objections against that proof. And though we do not mean to call the Resurrection an after-thought, it is evident that the Death and Redemption are the first thought. Only when the Death had been decreed, did the Resurrection from death become a practical necessity in order that death should be robbed of its sting, not merely in regard to Him who died, but still more in regard to those who might well have allowed their simple faith to be scandalized by His Death.

Having laid down this explanation of the economy of the Resurrection, it will be seen how widely we dissociate ourselves from those who seem to rest the whole of Christian faith and Revelation on one episode of the Incarnation; when, indeed, their belief in Christ's word rests on the belief in Christ's moral character; and a belief in Christ's moral character may practically, but does not necessarily, call for miraculous confirmation. Assuredly it is an excusable wish to synthesize the totality of Revelation by reference to one event; and thereby to find a foothold of fact on which to raise the edifice of Revelation. But such a method is really an attempt to carry into theology the principle which Descartes employed so disastrously in Metaphysics. It is an attempt to rest a pyramid on its apex, and we need not be surprised if it meets with the success of all such ill-advised efforts.

Theologians should never forget the philosophical cautiousness of their master, St. Thomas. In his profound analysis of the proofs of the Resurrection he adds that, even if each argument does not prove the Resurrection perfectly, nevertheless all the arguments taken together do prove it perfectly.¹⁴ He thereby suggests to us that no single witness had evidence enough to satisfy mere abstract reasoning,—though faith is not a matter of abstract reasoning, but of personal contact and confidence. And if, logically speaking, there can be difficulties against the Resurrection, even as there are divergent accounts in the Gospel narratives of the Resurrection,—if it can be urged that it was not a real body which the Apostles touched and saw, but a body like that assumed by the Archangel Raphael, we must not jeopardize faith by resting it on a point which was not meant to bear the whole burden. We must not divide Christ; we must not choose out one truth from His doctrine, or one episode from His life, or one miracle from His work. The foundation of faith is Christ Himself,—not one miracle, or one deed, or one mystery. His message and its confirmation are one because they are a whole wrought out of many parts. When we would separate a part, we are thrown back upon the whole. When we would estimate the whole, we are sent on to the parts. "Life and Death in Him agree," to use the poet's words. It is His Personality that wins

¹⁴ P. III, Qu. 55. Art. 6, ad 1^m.

us. We do not mean that, logically speaking, we cannot isolate one point of His teaching or one miracle from the whole, and, having done this, go on, with various distinctions, to call the Resurrection the "*praecipuum fundamentum*" of Faith. But taking Christ as He was and is, and faith as it is and was, we must rest faith on the whole Christ and not on one episode of His Incarnation.

We are thus led on to wonder if belief in the Truthfulness and Divinity of Jesus Christ does not become easier as ages pass. For with the passing of the centuries we witness no passing of His work: "Christ dieth now no more." It is but a narrow view of His divine dispensation to look upon His work as ending with the "*Consummatum est.*" Surely it is still going on. He is always with us, and if so, always working His one work, always cleansing sin, always confirming truth, always fulfilling His promises. It is sometimes said that in the Resurrection we have a historic basis for faith; and in these days when history is in full honor, this historic resurrection is no mean argument. But as historic certainty is but a halting certainty at best, is it not faint praise to qualify the mystery of the Risen Christ with such a title? Assuredly, the Resurrection is historically certain; assuredly it is a foundation of faith and, if you will, the main foundation on which we build the faith. But the one absolute foundation is Jesus Christ Himself,—His life which still energizes and radiates from ten thousand centres; His doctrine which still blossoms and fruits, and feeds the hungry;—His work which still remains a marvel to those who behold and a miracle to those who examine. Were it granted, as perhaps it should be granted, that history becomes less and less evident as years go on, and were it a fact that the Gospel proofs of the Resurrection were destroyed, Christ's character, teaching, work as handed down through the ages to our own age, would be enough to bring the conviction of faith to the clean of heart, whose privilege it has always been to see God. We of to-day believe, not merely or mainly the Christ of yesterday, but the Christ of to-day,—the Christ of the Church; the Christ who smote heresy at Nicea and Constantinople and Trent and the Vatican; the Christ who has renewed the face of the earth; the Christ who has made poverty and chastity rise from

the dead ; the Christ who still reigns ; the Christ who is inspiring lofty ideals and struggling against a reversion to pagan instincts ; the Christ who is everywhere laid in tombs, sealed and guarded, and is everywhere rising up transfigured by His victory over death ; " Jesus Christ, yesterday and to-day, and the same for ever." So powerful, too, is this Christ of to-day that instead of accepting Him by reason of the Easter miracle which took place nineteen centuries ago, the souls over whom He reigns and in whom He works are prepared to accept that past episode in His history by reason of His present glory. Not that they take a narrow view of that splendid triumph over death and sin ; but they look on it as only natural that whoever can do the greater can do the less, and that He who through nineteen centuries has raised countless souls to life, should not suffer His Body to lie for ever under the heel of death.

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Analecta.

EX ACTIS SUMMI PONTIFICIS.

ARCHIDIOECESIS OREGONOPOLITANA DIVIDITUR, ET NOVA DIOECESIS
BEKERIENSIS ERIGITUR, IN STATIBUS FOED. AMER. SEPT.

LEO PP. XIII.

AD PERPETUAM REI MEMORIAM.

Supremi apostolatus munus Nobis commissum ab Alto postulat, ut Ecclesiarum omnium regimini consulamus, eaque mature praestemus, quae rei sacrae procurationi aeternaeque fidelium saluti bene, prospere, feliciterque eveniant. Haec animo repetentes, cum Venerabiles Fratres Archiepiscopus et Episcopi provinciae ecclesiasticae Oregonopolitanae in Statibus Foederatis Americae Septentrionalis enixe a Nobis postulaverint, ut ad incrementum religionis et maius bonum animarum nova Dioecesis erigeretur in illis partibus per dismembrationem nimis amplae Archidioecesis Oregonopolitanae, Nos, collatis consiliis cum VV. FF. NN. S. R. E. Cardinalibus negotiis Propagandae Fidei praepositis, votis huiusmodi annuendum existimavimus. Quae cum ita sint, perpensis sedulo studio rerum adiunctis, nec non attenta commendatione Venerabilis Fratris Diomedis Falconio Delegati Apostolici in

praefata regione, motu proprio atque ex certa scientia et matura deliberatione Nostris, deque Apostolicae potestatis plenitudine, praesentium vi, ex Archidioecesi Oregonopolitana distrahimus sexdecim Comitatus, nempe Baker, Crook, Gilliam, Grant, Harney, Klamath, Lake, Malheur, Morrow, Sherman, Umatilla, Union, Wallowa, Wasco, Wheeler, Stockman, atque ex his novam Dioecesim cum Episcopali residentia in Baker City, a qua ipsa Beke-riensis nomen habebit, et cum Cathedratico discreto arbitrio Episcopi pro sua mensa Episcopali imponendo erigimus. Decernentes praesentes litteras firmas, validas et efficaces existere et fore, suosque plenarios et integros effectus sortiri et obtinere, illisque ad quos spectat et spectare poterit in omnibus et per omnia plenissime suffragari, sicque in praemissis per quoscumque iudices ordinarios et delegatos iudicari et definiri debere, atque irritum et inane si secus super his a quoquam quavis auctoritate, scienter vel ignoranter, contigerit attentari. Non obstantibus Nostra et Cancellariae Apostolicae regula de iure quaesito non tollendo, aliisque Constitutionibus et Ordinationibus Apostolicis, caeterisque contrariis quibuscumque.

Datum Romae apud S. Petrum sub anulo Piscatoris die XIX Iunii MDCCCXIII, Pontificatus Nostri anno vigesimo sexto.

A. Card. MACCHI.

E S. CONGREGATIONE INDULGENTIARUM.

I.

SINGULI SACERDOTES NON OBLIGANTUR, SED ADHORTANTUR AD RECITANDAM IN FINE MISSAE INVOCATIONEM "COR IESU SACRATISSIMUM, MISERERE NOBIS."

Ab hac S. Congr. Indulgentiis Sacrisque Reliquiis praeposita, quoad Decretum *Urbis et Orbis* die 17 Iunii 1904, quo concedebantur Indulgentiae pro invocatione "*Cor Iesu Sacratissimum, miserere nobis*," quaesitum est:

I. An ad lucrandas Indulgentias sufficiat, ut Sacerdos dicat tantum "*Cor Iesu Sacratissimum*," et populus respondeat "*Miserere nobis*?"

II. An eiusdem invocationis recitatio, addenda precibus iam indictis post Missae celebrationem, sit obligatoria?

Et S. Congregatio respondendum censuit :

"Ad 1^{um}. *Affirmative.*

"Ad 2^{um}. *Quamvis obligatio proprii nominis a Summo Pontifice imposita non sit, vult tamen Beatissimus Pater, ut uniformitati consulatur, ac proinde singuli sacerdotes ad eam invocationem recitandam adhortentur.*"

Datum Romae ex Secretaria eiusdem S. C., die 19 Augusti 1904.

A. Card. TRIPEPI, Praef.

L. + S.

† D. PANICI, Archiep. Laodicen., Secret.

II.

CARDINALES IN SUIS TITULIS AC DIOECESIBUS 200, ARCHIEPI 100, ET EPI 50 DIERUM INDULG. ELARGIRI VALEANT IN PERPETUUM.

DECRETUM.

Pontificale Iubilaeum fel. rec. Leonis XIII, solemnibus ubique laetitiis ab orbe catholico peractum, congruum sane occasionem praebuit, qua plures sacrorum Antistites, praesertim ex regione Neapolitana et Sicula, ad auspicatum eventum novo quodam pietatis religiosique fructus pignore consecrandum, enixas, coniunctis simul litteris, preces admoverunt, ut sua, in indulgentiis elargiendis, facultas aliquantum ab Apostolica Sede adaugeretur.—Has vero postulationes, Pontificis optimi obitu, interceptas, sed, ex S. Congregationis Indulgentiis Sacrisque Reliquiis praepositae consulto, ab infrascripto Cardinali, eidem Congregationi praefecto, in audentia die 28 Augusti, hoc vertente anno, ad Vaticanum habita, rursum et suppliciter exhibitas, cum primum agnovit Sanctissimus Dominus Noster Pius Papa Decimus, nihil se in votis magis habere est testatus, quam ut gloriosam Antecessoris memoriam digno, hac etiam in re, honoris documento prosequeretur, et propriam insuper, erga universos ecclesiasticos ordines, paternam charitatem oppido ostenderet. Quapropter Sanctitas Sua, percepta omnium relatione, non modo memoratis votis annuere, verum etiam clementer decernere dignata est, ut in posterum E.mi Patres Cardinales, in suis titulis aequae ac Dioecesibus, *bis centum* Archiepiscopi *centum*, atque denique Episcopi *quingenta* dierum indulgentiam elargiri valeant, dum tamen serventur cuncta huc usque ab eisdem

servata, in huiusmodi indulgentiarum elargitionibus. Hanc autem concessionem futuris quoque temporibus perpetuo valituram extare voluit. Contrariis quibuscumque non obstantibus.

Datum Romae ex Secretaria S. Congregationis Indulgentiis Sacrisque Reliquiis praepositae, die 28 Augusti an. 1903.

A. Card. TRIPEPI, *Praef.*

L. + S.

Pro R. D. FRAN. SOGARO, *Archiep. Amid., Secret.*

IOSEPHUS MARIA *Can. COSELLI, Subst.*

E S. CONGR. EPISCOPORUM ET REGULARIUM.

I.

ELECTIO DUORUM CONSANGUINEORUM REGULARIUM IN CONSILIARIOS EIUSDEM CAPITULI VALIDA EST.

Beatissime Pater,

Victor Bourdenne, Superior Generalis Presbyterorum a Sacratissimo Corde Iesu a Betharram, ad pedes Sanctitatis Vestrae provolutus, humiliter petit solutionem casus sequentis, qui nuper in Collegio Sancti Ioseph in civitate Bonearensi Americae meridionalis occurrit:

Renovata est, iuxta Instituti Constitutiones, huius Collegii Administratio, Superior scilicet et locale capitulum ex quatuor Consiliariis constans. In quo Consiliarium numero, duo fratres carnales beneficio suffragiorum simul admissi sunt.

Ex duobus, maior natu in primo scrutinio pene unanimi omnium consensu electus est cum duobus aliis Patribus. Minor vero, postquam in tribus aliis scrutiniis ne medietatem quidem votorum tulit tandem in quinto, quod est ultimum, maioris eligentium partis suffragia obtinuit.

Quum autem illa duorum fratrum in Capitulo de quo agitur praesentia legibus civilibus et Sacris Canonibus adversari videatur, ut ex Constitutione *Exponi nobis* Urbani Papae VIII liquet, et tamen de hoc Constitutiones nostrae sileant, potius habui ad Beatitudinem Vestram querelas hac occasione exortas deferre et pro solutione recurrere, suppliciter postulando: 1° Quid summae Vestrae auctoritati decernere in casu libeat; 2° An prohibitio

Constitutionis *Exponi nobis* applicanda sit in similibus consanguineorum in gradu haud remotiori electionibus, sive pro Capitulo cuiusque domus, sive pro Capitulo Generali totius Instituti, si forte obvenerint, puta si avunculus et nepos, si duo consobrini simul ad idem Capitulum Consiliariorum electi fuerint. — Et Deus . . .

Et Sacra Congregatio E. morum ac Rev. morum S. R. E. Cardinalium negotiis et consultationibus Episcoporum et Regularium praeposita, attentis expositis, super praemissis dubiis respondendum censuit:

“Ad 1^{um}. *Electionem esse validum in casu.*

“Ad 2^{um}. *Negative in omnibus.*

Datum Romae e Secretaria eiusdem S. Congregat., die 2 Iulii 1904.

D. Card. FERRATA, *Praef.*

PHILIPPUS GIUSTINI, *Secret.*

L. † S.

II.

SUPERIORISSA NEQUIT EX SEIPSA DENEGARE SUIS SORORIBUS CONFESSARIUM EXTRAORDINARIUM, ETIAM OB MOTIVA EXTRINSECA, QUAE, IUDICIO, ORDINARI, ERUNT SUBIICIENDA.

Beatissime Pater,

P. D. Maurus Serafini, Abbas Generalis Congregationis Cassinensis a primaeva Observantia O. S. B., ad pedes Sanctitatis Tuae provolutus, humiliter proponit dubium prout sequitur circa Decretum quod incipit “*Quemadmodum*,” datum die 17 Decembris 1890 de Confessariis Monialium.

Licet 17 Augusti 1891 Sacra Congregatio Episcoporum et Regularium responderit ad 2: “Superiorem teneri subditi precibus semper indulgere quamvis plane videat necessitatem esse fictam, et vel scrupulis vel alio mentis defectu ut veram ab ipso petente apprehensam;” insuper ad 3: “Religiosam petentem eligere posse inter diversos ab Ordinario deputatos, qui sibi munus Confessarii impleat;” nihilominus nonnullae Sanctimonialium vel Sororum Religiosarum Superiores adhuc contendunt sibi licere, decisis non obstantibus, Sorori petenti Confessarium, quem prae caeteris mavult, denegare ex motivis, uti aiunt, extrinsecis.

Quaeritur utrum, saltem ob motiva huius generis, Superiorissa licite possit Confessarium ex deputatis a Sorore electum ipsi denegare? Et Deus, etc.

Et S. Congregatio Negotiis et Consultationibus Episcoporum et Regularium praeposita, omnibus sedulo perpensis, die 5 Augusti 1904 respondit: "*Negative*; sed si adsint rationes vere graves, Superiorissa eas subiiciat Ordinario, cuius iudicio standum erit."

D. Card. FERRATA, Praef.

PHILIPPUS GIUSTINI, Secret.

L. † S.

E S. R. UNIV. INQUISITIONE.

I.

CIRCA FORMAM PRO CONFERENDO BAPTISMO IN LINGUA
GILBERTANA.

Beatissime Pater,

Vicarius Apostolicus Insularum Gilberts in Oceanica ad Pedes S. V. provolutus, quaedam dubia solvenda proponit circa validitatem duarum formarum Baptismatis, in lingua vernacula illarum insularum. Tota difficultas in eo sita est, quod cum lingua Gilbertana nullum verbum habeat ad exprimendam ideam sanctitatis, verbum aliquod accommodari debuit ad designandum Spiritum Sanctum in forma vernacula, qua utuntur catechistae, in collatione Baptismatis. In prima formula *Spiritus Sanctus* exprimitur per *Tamnei-ave-Navirvi*, literaliter *Spiritus Bonus*. In secunda vero per *Tamnei Tapu*, literaliter *Spiritus Sacer* seu potius *Sacratu*s. Hisce positis quaeritur:

I. Quenam ex his duabus formulis in futuro adhibenda erit a catechistis, in collatione Baptismatis?

II. Et quatenus invalidae reperiantur, an his formulis baptizati, rebaptizandi sint absolute aut sub conditione?

Feria IV, die 13 Aprilis 1904.

In Congregatione Generali S. R. et U. Inquisitionis coram EE. mis ac RR. mis DD. Cardinalibus Generalibus Inquisitoribus habita, propositis praedictis dubiis, praehabitoque RR. DD. Consultorum voto, iidem EE. ac RR. Patres respondendum mandant:

Ad I. *Baptizatos cum alterutra ex subiectis formulis non esse inquietandos.*

Ad II. *Catechistas rite instruendos esse ut, seposita quacumque altera formula, in collatione baptismatis sola utantur formula pag. 50* I papetitoiko n avan te Tama, ao te Rati, ao te Tamnei-ave-Navirvi—in catechismo ipsis tradita, circa quam nihil innovetur. *Missionari vero in collatione baptismi forma latina semper utantur, nunquam vernacula.*

Sequenti vero feria V, die 14 eiusdem mensis et anni, in solita audientia SS. D. N. Pii Div. Prov. Pp. X a R. P. D. Adessore habita, SS. mus resolutionem EE. ac RR. Patrum adprobavit.

I. *Can. MANCINI, S. R. et U. Inquis. Not.*

II.

DISCRIMEN INTER PURUM MINISTERIUM PRO EXECUTIONE LITT. APL. ET DELEGATIONEM APL. CAM PRO CONCEDENDIS, NECNE, DISPENSATIONIBUS MATRIMONIALIBUS.¹

Beatissimo Padre,

Il Vescovo di N., umilmente prostrato al Trono della S. V., espone che trovandosi privo da varii anni di Vicario Generale, sia per mancanza di soggetti idonei, sia per difetto di mezzi, nel tempo in cui era costretto assentarsi dalla Sede, delegò per la esecuzione delle dispense matrimoniali prima il suo Delegato diocesano, poi il Procuratore fiscale della Curia, con ordine di firmare gli atti *de speciali mandato*. Sortogli in seguito il dubbio della validità di tale delegazione e per conseguenza delle dispense accordate, domandò alla S. Penitenzieria se si sostenesse o no la validità di tali dispense, e la S. Penitenzieria gli rispose negativamente. Ciò posto desidererebbe conoscere, se una tale risposta non si opponga ad altra risoluzione emanata dal S. O. il 14 dicembre 1898.

¹ Aliquando agitur de aliquo casu particolari a S. Sede discusso et deciso, prouti est de dispensationibus concessis a S. Poenitentiaria vel Dataria, privatis personis, qui casus committitur Ordinario pro mera executione. Tunc habetur *purum ministerium ex parte Ordinarii*, qui alios subdelegare nequit.

Aliquando agitur de delegatione Ap. lica pro concedendis habitualiter dispensationibus matr. Tunc vera communicatur *iurisdictio* pro iudicandis singulis casibus, ad concedendam, vel non, dispensationem. Hoc in casu, Ordinarius subdelegare potest idoneos sacerdotes.

Feria IV, die 1 Iunii 1904.

In Congregatione Generali S. R. et U. Inquisitionis coram EE.mis ac RR.mis DD. Cardinalibus Generalibus Inquisitoribus habita, proposito praedicto dubio, prae habitoque RR. DD. Consultorum voto, iidem EE. ac RR. Patres respondendum mandarunt:

Praefatam responsionem S. Poenitentiariae haud opponi resolutioni fer. IV, 14 decembris 1898, illa enim respicit purum ministerium; haec veram et propriam dispensandi potestatem.

Sequenti vero feria V, die 2 eiusdem mensis et anni, in solita audientia SS. D. N. Pii Div. Prov. Pp. X a R. P. D. Adessore habita, SS.mus resolutionem EE. ac RR. Patrum adprobavit.

I. *Can.* MANCINI, S. R. et U. Inq. Not.

E SACRA CONGREGATIONE RITUUM.

I.

FESTUM S. MARIAE DE CERVELLIONE, VULGO "DE SOCOS" PRO ORDINE DE MERCEDE EVEHITUR AD RITUM DUPL. PRIMAE CLASSIS.

Sanctissimus Dominus Noster Pius Papa X, clementer deferens supplicibus votis R.mi Patris Procuratoris Generalis Ordinis Redemptorum B. M. V. de Mercede, ab infrascripto Cardinali Sacrorum Rituum Congregationi Pro-Praefecto relatis, benigne indulgere dignatus est, ut festum S. Mariae de Cervellione, vulgo "de Socos" Virg., hucusque ritu duplici secundae classis cum Octava celebratum, tam a Patribus quam a Sanctimonialibus totius Ordinis de Mercede, quae ipsam Sanctam, Matrem ac Magistram suam venerantur, in posterum recoli valeat sub ritu duplici primae classis cum Octava: servatis Rubricis, Contrariis non obstantibus quibuscumque.

Die 22 Iunii 1904.

A. *Card.* TRIPEPI, *Pro-Praef.*

L. + S.

† D. PANICI, *Archiep. Laodicen., Secret.*

II.

MISSA DE FESTO TRANSFERENDO.

R. D. Iosephus Fantoni, Sacerdos Archidioeceseos Utinen., de consensu sui R.mi Archiepiscopi, sequens dubium Sacrorum

Rituum Congregationi pro opportuna solutione humillime proposuit, nimirum :

In Paroecia Glemonae, Utinensis Dioeceseos, adest antiquissima consuetudo, ut Dominica prima Octobris, in solemnitate scilicet Sanctissimi Rosarii B. M. V., Archipresbyter Parochus cum suo Clero et populo conveniat ad Sacra solemniter peragenda in Ecclesia S. Antonii apud Fratres Minores, in qua exstat altare eidem Beatissimae Virgini sub titulo SS. Rosarii dicatum.

Cum vero interdum contingat ut solemnitas SS. Rosarii occurrat eadem die ac festum S. Francisci Assisiensis, quod sub ritu duplici primae classis cum Octava in omnibus Fratrum Minorum Ecclesiis celebratur, hinc quaeritur :

Utrum in occurrence solemnitatis SS. Rosarii B. M. V. cum festo S. Francisci possit in praedicta Ecclesia S. Antonii, ratione concursus populi, cani Missa de festo transferendo, nempe de Rosario, iuxta Rubricas Generales Missalis, tit. VI?

Et Sacra Rituum Congregatio, ad relationem subscripti Secretarii, exquisito etiam voto Commissionis Liturgicae, rescribendum censuit : "*Affirmative.*"

Atque ita rescripsit. Die 6 Maii 1904.

S. Card. CRETONI, Praef.

L. † S.

† D. PANICI, Archiep. Laodicen., Secret.

III.

MISSA VOTIVA DE IMMACULATA B. M. V. CONCEPTIONE EXTENDITUR AD SINGULOS DIES TRIDUANAЕ VEL NOVENARIAE EIUDEM FESTIVITATIS INSTITUENDAE.

Qui munus sibi demendatum, ad quinquagenaria a dogmatica definitione de Immaculato B. Mariae Virginis Conceptu solemnia provehenda, E.mi Patres Cardinales naviter et in exemplum exercent, recentia quaedam eaque communia quoque pluribus Sacrorum Antistitibus atque christifidelibus vota Sanctissimo Domino Nostro Pio Papae X humillime depromere e re esse existimarunt. Summus vero Pontifex, qui nihil magis in optatis habet quam novis sedulo argumentis Suum in Deiparam Sanctam primaevae labis nesciam amorem et obsequium testari, enixas preces, referente infrascripto Cardinali Sacrae Rituum Congregationi Pro-

Praefecto, nuper exhibitas perlibenter excepit. Et proinde Missam votivam de ipsamet Immaculata Conceptione qualibet die octava uniuscuiusque mensis vel Dominica sequenti una cum Eiusdem commemoratione, indultam per Decretum S. R. C. *Urbis et Orbis*, die 14 Augusti 1903, extendere dignatus est ad singulos dies triduanæ vel novenariæ festivitatis quæ in quibusvis ecclesiis seu oratoriis, approbante loci Ordinario, in honorem Virginis Immaculatae intra hunc vel proximum annum instituetur, servatis tamen caeteris clausulis et conditionibus quæ in memorato Decreto praescriptæ sunt. Contrariis non obstantibus quibuscumque.

Die 22 Iunii 1904.

A. Card. TRIPEPI, *Pro-Praefectus*.

L. + S.

† D. PANICI, *Archiep. Laodicen., Secret.*

IV.

SIMPLEX SACERDOS NEQUIT ECCLESIAM BENEDICTAM ET VIOLATAM RECONCILIARE ABSQUE ORDINarii SUI DELEGATIONE.

Rituale Romanum docet, Ecclesiam violatam, si sit consecrata, ab Episcopo; si vero benedicta tantum, a Sacerdote delegato ab Episcopo esse reconciliandam. Quum vero circa delegationem ab Episcopo obtinendam pro Ecclesia benedicta non sit unanimis Doctorum sententia, ad inordinationes praecavendas, hodiernus R. mus Episcopus Nolanus a S. Rituum Congregatione humiliter petiit: "Utrum simplex Sacerdos possit iure suo Ecclesiam benedictam, ubi violata fuerit, reconciliare sine ulla Ordinarii sui delegatione?"

Et Sacra eadem Congregatio, ad relationem subscripti Secretarii, exquisito etiam voto Commissionis Liturgicae, propositæ quaestioni respondendum censuit: "*Negative*, et servetur Rituale Romanum, tit. VIII, cap. 28.

Atque ita rescipsit, die 8 Iulii 1904.

A. Card. TRIPEPI, *Pro-Praefectus*.

L. + S.

† D. PANICI, *Archiep. Laodicen., Secret.*

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are :

PONTIFICAL LETTER promulgating the canonical creation of the Archbishopial See of Oregon, and the foundation of the new Diocese of Baker City. The latter consists of the sixteen counties, Baker, Crook, Gilliam, Grant, Harney, Klamath, Lake, Malheur, Morrow, Sherman, Umatilla, Union, Wallowa, Wasco, Wheeler, and Stockman, with the episcopal residence at Baker City.

S. CONGREGATION OF INDULGENCES : I. Answers a question concerning the obligatory nature of the recently published invocation, "*Most Sacred Heart of Jesus, have mercy on us,*" which was indulgenced by the Sovereign Pontiff with the understanding that it be recited in conclusion after the usual prayers alternately said by the celebrant and people at the end of private Masses. The reply is that although the invocation is not, strictly speaking, made obligatory, nevertheless the Holy Father greatly desires that for the sake of uniformity priests introduce this invocation among their people.

2. Announces an extension of the faculty exercised by the Ordinaries of Dioceses to grant certain indulgences to the faithful under their jurisdiction. By a Decree of Pius X the right of proclaiming indulgences is regulated as follows : Cardinals may grant 200 days indulgences to their titulars and diocesans ; Archbishops 100 days, and Bishops 50 days within their dioceses.

S. CONGREGATION OF BISHOPS AND REGULARS :—I. Decides that there is no canonical obstacle to the election of two members related by blood, as Consultors of the same Regular Chapter in Religious Orders.

2. Obliges the Superiors of Religious Communities to allow their subjects the full right of obtaining an extraordinary confessor, under whatever plea these may ask the privilege. In cases where the Superior has grave reasons to believe that the demand

is injudicious and injurious to the interests of the individual or the Community, she is at liberty to place these reasons before the Ordinary and abide by his decision.

UNIVERSAL INQUISITION:—1. Decides that for private baptism, natives of the Gilbert Islands in the Pacific, whose language has no specific term to express the idea of "Holy Ghost," may use the words *Tamnei—ave—Navirvi*, signifying "Good Spirit"; but the priests are in all cases to use the Latin form.

2. Declares that a bishop who during his absence, having no vicar general, appointed a diocesan delegate to grant the dispensations usually accorded the Ordinary and vicar general by Apostolic Faculties, exceeded his rights; and the granted dispensations are invalid.

S. CONGREGATION OF RITES:—1. Raises the feast of Our Lady of Mercy from a *duplex II classis* to *duplex I classis* for all Communities of the Order of Mercy and those affiliated to the same under the title of *Ordo Redemptorum B. M. V. de Mercede*.

2. Allows the solemnity of the Holy Rosary to be liturgically celebrated on a Sunday in a Franciscan church where the Patronal Feast of the Order (St. Francis of Assissi) occurs on the same day as *duplex I classis*.

3. Extends the privilege of celebrating the votive Mass of the Immaculate Conception as a *duplex I classis* on each day of a triduum or novena in honor of the Immaculate Conception during the present and next year, under the same conditions as those attached to the privilege of saying the same votive Mass on the eighth day of each month during the present year.

4. Prohibits a simple priest without episcopal delegation from performing the rite of reconciling a church that has been violated.

WITHDRAWAL FROM NOMINAL MEMBERSHIP OF FORBIDDEN SOCIETIES.

Qu. Have Catholics who join the condemned Society of the "Odd Fellows," in which there is no insurance benefit, the right to seek permission to continue in the society, when it is ascertained that they joined in good faith or before the condemnation, and when the other conditions set forth by the Holy See with reference to societies having

insurance benefits, are verified? Or is the favor only for members of societies in which the insurance is a regular feature, since withdrawal would entail serious loss?

Resp. Catholics who have joined (whilst in good faith) societies which they afterwards find to be condemned by the Church are, it seems safe to say, entitled to apply in all cases the rule which obtains in the case of societies which declare *insurance forfeits* as the result of positive and nominal withdrawal from the society. Any contingency that entails a *damnum vere grave*, material or moral, would justify the application of the rules laid down by the Holy See permitting a passive retaining of membership. This presupposes, of course, that there does not result from the non-withdrawal either evident scandal, or effects which are equivalent to active coöperation, or open moral support of a known bad cause.

THE NUPTIAL MASS FOR CONVERTS MARRIED OUTSIDE THE CHURCH.

Qu. John and Mary are married. When they married, John was a non-Catholic. Ten years later he enters the Catholic Church, and then he and Mary wish to receive the nuptial blessing. The question is: May the *Missa pro sponso et sponsa* be said for them just as if it were the day of their marriage? *i. e.*, has this event the same privileges? Or if the feast of that day happens to be a *duplex*, should the Mass of the feast be said and the blessing given according to the rubrics? Some think such an occasion has all the privileges of the marriage day; others hold that the *Missa pro sponso et sponsa*, like funeral Masses, loses its privilege when the day of the function to which it was originally attached has passed, in such wise that the Mass may be said only on a day that admits of a votive Mass.

Resp. In regard to the celebration of the Nuptial Ceremony, the Holy See has laid down the principle that the Blessing is to be performed whenever Catholics desire it, provided they have not received it before, *whatever may have been the reason* ("qui eam *quacumque ex causa* non obtinuerint"). Since the Blessing may not be separated at will from the *Missa pro sponsis*, it follows that the Mass is to be said whenever the rubrics permit it, *i. e.*, on all days except Sundays, holidays of obligation, and such feasts or

festivals as exclude *doubles minor* and *major*. On these latter days the Mass of the day is said with the commemoration, etc., as otherwise in nuptial functions. All this, of course, applies to the *tempus non clausum*, when nuptial Masses of any kind are not prohibited.

CANONS AND CELEBRANTS.

Qu. May I call your attention to page 493 of the November issue of THE ECCLESIASTICAL REVIEW. It seems to me that there is a misinterpretation of the decree given at page 489, regarding priests genuflecting on one or both knees. In the second question it is asked if the same mode is to be observed. This same mode cannot refer to the first question but to its answer, because there are two modes mentioned in the first question. Therefore it must refer to the answer, and so the meaning will be: Is the decision you give for canons to hold also for priests passing? etc., and the answer is: No, the rubrics must be observed as in the Missal. The rubric does not speak of the whole time between the Elevation and Communion, but says one must remain kneeling while Communion is being given. The S. Congregation of Rites, August 7, 1698, says one need not remain kneeling, but may rise and go on. In Gavant there is authorization for genuflecting on both knees, and the direction in Martinucci is very clear. In Vol. I, Ch. XVIII, n. 20, it is said a priest must kneel on both knees, take off his biretta, adore the Blessed Sacrament, put on the biretta, rise, and go on. This, I suggest, is the true meaning of the decision and not the one given at page 493 of the November number of the REVIEW.

Birmingham, England.

DANIEL ILES.

Resp. The distinction which Canon Iles makes, is correct. At the same time it does not appear to affect our summary statement, which is in this case, as always, made with a practical view of directing the attention to what is to be the actual observance resulting from the decision given in our *Analecta*. The S. Congregation in the present instance notes the question whether canons should genuflect on both knees or on one, when passing an altar where Mass is being celebrated, that is, during the interval between the Consecration and Communion. The answer of the S. Congregation, as also of the Rubrics of the Missal, is: on one

knee only. The next question proposed to the Congregation is whether priests passing an altar under like conditions are to do the same as canons. The answer is: they are to observe the rubrics given in the Missal. The distinction of the two replies is characteristic and in perfect accord with the custom of the Roman Congregation, which invariably answers questions in the tenor in which they are asked, and never answers questions implied but not expressly asked. It points out what is the rule for canons in the case, because canons are not mentioned in the rubrics of the Missal; but it does not follow from this that the rule for canons is in such cases different from that of any other priest celebrating. Then next the question is asked: what are other priests to do under like circumstances? The S. Congregation simply refers the inquirer to the rubrics of the Missal where the rule is laid down for such. There was no reason for assuming that canons should do differently from others; but since the S. Congregation was asked about them in particular, it answers about them in particular, instead of saying: canons should do in this matter as other priests do,—which is really what is meant by the decision. Hence the priest who goes to celebrate Mass, in passing an altar where another Mass is going on, between the time of Consecration and Communion, genuflects on one knee, whether he be a canon or anything more or less (unless there be question of a solemn function in which priests go processionally; and even then priests are to do nothing in passing an altar that canons would not be equally bound to do). And this was what was said at page 493 referred to above.

BLESSED FRANÇOIS GONZAGA.

The good news is published in the official acts of the Franciscan Order that the S. Congregation of Rites has resumed the process of Beatification of P. Francesco Gonzaga, the man to whom St. Aloysius owed perhaps above all others the realization of his wish to become a Jesuit, when the opposition of the family threatened to frustrate the Divine call and to deprive the Church of so fair a Saint. Francis Gonzaga had been, before his entrance into the Franciscan Order, attached to the Court of Charles V of Spain, and at the age of eleven, as page elect, accompanied the

special embassy of the Emperor to Alessandro Farnese in Flanders. A few year later, he was deputed as escort to Philip of Spain, son of Charles, for the royal coronation ceremony, to Brussels. That same year, however, he renounced the pleasures and honors of the court, and being scarcely eighteen years of age, entered the novitiate of the Friars Minor at Alcala. He became an eminent theologian, and in 1579, at the age of thirty-three, was elected General of the entire Franciscan Order. It was on his return from a visitation of the Minorite communities in Spain, that he took the young son of Count Ferrante Gonzaga of Castiglione, with him to Italy. Aloysius Gonzaga was then about eighteen years old. A few months later, after Aloysius had entered the novitiate of the Jesuits, P. Francesco came to Don Ferrante who was on his deathbed at Milan, and moved him fully to second the sacrifice which his beloved boy had made in leaving behind him the prospects of a military and courtly career in order to assume the black gown of the militia of Christ.

When the archiepiscopal see of Milan had been left vacant by the death of St. Charles Borromeo, the Pope nominated P. Francesco Gonzaga as his successor, but the latter declined to accept the dignity, as he deemed himself unworthy and incapable of sustaining the work begun by the saintly Archbishop. Later on, he was prevailed upon to assume the difficult post of Bishop to the see of Cefalù in Sicily. Here he laid the foundations of the first ecclesiastical seminary on the model prescribed by the Council of Trent. He was relentless in enforcing the reforms sanctioned by the decrees of the Council, and effectually resisted the political intriguers who, in the name of the King, sought to maintain certain abuses among the clergy under the title of ecclesiastical prerogatives, which they found to their temporal advantage. On one occasion, when an officer of high degree pleaded his past loyalty to the King as an excuse for refusing to recognize the ordinances of the Bishop, the latter answered: "You speak of loyalty to the King, as though the Bishop had no such sentiments. Let me remind you, sir, that the Gonzagas have shed a greater quantity of blood in defence of the King than you have consumed wine during your lifetime, which I think cannot be little."

Later, P. Francesco was nominated Bishop of Pavia ; but, at the urgent instance of the Duke of Mantua, he was appointed to the see of the ducal city, where he also founded a seminary, and enforced the reforms of the Council. To his efforts were largely due the Beatification of his holy young relative, Aloysius, which occurred within fifteen years after the death of the youthful Saint. The final canonization was not effected until a hundred and twenty years later. There is a biography of P. Francesco Gonzaga from the pen of Donesmondi, published in Venice, 1625. The body of the Venerable Francesco Gonzaga is preserved in the Cathedral of Mantua ; the figure of the Bishop is there seen sitting upon the episcopal throne erected in the vault under the high altar.

RABATS AND TUFTS.

Qu. On page 607 of your December number I find the word *rabat* applied to a Roman collar, and the word *soprana* used for *soprano*. The *rabat* is the band which the clergy wear in France, and which the Christian Brothers wear here. It has generally been regarded among the clergy as a symbol of Gallicanism, as the Roman collar stands for Ultramontanism, so that they designate two absolutely different things. The word *rabat* is vulgarized into "rabbi."

As regards the position of Apostolic Protonotaries, it is to be observed that certain privileges have been granted them recently, such as wearing a red tuft on their birettas, and, by delegation of the Ordinary, saying low Mass on solemn occasions *more episcopali* with assistant priest, bugia, four lights, and two servers. The text of this concession is found in the *Acta Pontificia* for April, 1904, pp. 454 and 455.

Resp. The word *rabat* is, we think, properly used for the collar of the Roman clergy. In fact, the word as found both in Middle English, and French, or Italian, suggests simply a turn-down collar of any kind, but especially the broad lap-over linen kerchief used by the Southern Cavaliers and by the clergy indiscriminately. Its use, therefore, antedates by centuries the distinction of "Gallican" and "Ultramontane," which can no more undo the original sense of the word than the use of the word "stocks" by bankers can undo the meaning of stocks applied to Roman collar bands.

As regards *soprano*, it is the only term for the thing we meant to designate by the name, and is so accepted by the clergy of Rome and Italy generally. We know of soprano singers, but not of *soprano* garments.

The privileges referred to, as allowed to Apostolic Protonotaries on special occasions, were explicitly mentioned in our article on Protonotaries in the November number, where they belonged, page 451.

CAPES ON CASSOCKS.

Qu. According to a statement which I see in the *Catholic Universe* (Cleveland), the wearing of the soutane with cape by the parish clergy is not reserved to rectors of churches, but may be assumed by curates exercising parochial or quasi-parochial authority. The writer bases his statement upon the universal custom of the parish clergy in Rome, which he says is a good guide to follow. Is this correct?

Resp. The cassock with cape, known in Italy as the *simarra* (French *simarre*), is not worn by the Roman parish clergy except as an out-door dress, when it serves the purpose of a light overcoat.

This garment, however, is quite distinct from the *simarra* or soutane with short cape ordinarily worn by canonical parish priests or irremovable rectors of churches in Rome and elsewhere throughout Europe. The latter is, according to Barbier de Montault in his exhaustive work on clerical costumes and customs (*Le costume selon la tradition Romaine*, p. 88), a distinctive mark of regular jurisdiction, and as such takes the place of the common cassock. Accordingly it is worn by Vicars General, Irremovable Rectors, and Rectors of Seminaries.¹ The same authority says that it is an abuse for parish priests who are not irremovable to adopt this privilege. As Mgr. Montault studied his subject at first sources, and took account of the ancient and existing Roman traditions, it is plain that the above-mentioned

¹ "La simarre remplace la soutane et elle est un signe distinctif qui se réfère à la juridiction ordinaire . . . La simarre noire est propre aux vicaires généraux, aux curés inamovibles et aux recteurs des séminaires." (*Le Costume et les Usages ecclésiastiques selon la tradition Romaine*, par Mgr. X. Barbier de Montault, prélat de la Maison de Sa Sainteté.)

appeal in the *Catholic Universe* to a universal Roman custom is an error. The writer mistakes the out-door *simarra* (which of course anybody might wear) for the ordinary cassock with cape allowed only to permanent rectors and dignitaries or officials of the diocese, to whom it is conceded by the Ordinary or, in view of vicarious jurisdiction, by Rome.

It may be added that, since nearly all parishes in Rome, under the canonical law, have the privilege of irremovable rectorships attached to them, whilst with us such rectorships are limited, the privilege of wearing a cassock with cape would seem to be applicable in general to rectors of churches which are considered *quasi* permanent incumbencies. Assistant priests who have no ordinary jurisdiction independent of the parish rector, unless they hold some canonical office which entitles them to the distinction, would seem to have no right to the cape.

THE UNIFORM PRONUNCIATION OF LATIN.

We have on different occasions shown why the pronunciation of Latin adopted by common consent among the Romans of to-day has, as the living official language of the Roman clergy throughout the world, the right of way over all other variations of pronunciation adopted in the schools, unless we study Latin for the purpose merely of reviving the classical or archaic models of the Augustan period.

The lack of uniformity amongst us in this respect is perhaps excusable in view of the promiscuous elements whence the teaching bodies in Catholic colleges and seminaries are frequently supplied; nevertheless it is a disadvantage which could be eliminated, were the ecclesiastical authorities to interest themselves in the matter by giving harmonious direction to our teaching methods. It is not a matter of curtailing the privileges of teachers or of overriding cherished prejudices. We all realize that if Rome speaks to us in Latin and we are to speak to Romans in the same language, it behooves us to adopt a pronunciation readily understood by all. That this fact is being realized by the Hierarchy of Ireland is evident from a resolution passed at the General Conference of Archbishops and Bishops held at Maynooth, wherein

it was proposed that the Roman pronunciation of Latin be as far as possible generally adopted in the ecclesiastical seminaries and colleges of the land.

The question, what this Roman pronunciation is in detail, is answered by the Assistant Bishop of Dublin, Dr. Donnelly, in a clear grammatical summary¹ which we take the liberty of reproducing here. In regard to the pronunciation of the *h* in the middle of words, which Dr. Donnelly gives as somewhat like *ch* or *k*, it might be suggested that this is not the pronunciation of cultured Italians who make a point of enunciating accurately. The habit is common enough, like that other of adding a mute *e* to words ending in a consonant, as *Dominusē* for *Dominus*. Here may be applied what Cicero says of the pronunciation of this same letter *h* in his own day,—“*usum loquendi populo concessi, scientiam mihi reservavi.*”

Following are the rules of the pronunciation of Latin, according to the living usage of the Roman clergy, formulated for the guidance of students by Dr. Donnelly :—

GENERAL VOWELS.

Vowels.

A. This vowel is pronounced as *a* in *far*, *e.g.*, *cá-put*, *má-nus*, etc.

E is pronounced as *ay* in *say*, never as *ee* in *bee*. Care must be taken, however, especially in singing, not to add another vowel to the *e*, as sometimes we hear *Ky-ri-e-i*, *Misereire*.

I always and under all circumstances should be sounded as *ee* in *bee*; never and under no circumstances as the English personal pronoun “*I*.” This is one of the vowels most sinned against in English-speaking countries. Outside of the latter such a pronunciation is never heard.

O is pronounced substantially as we have been accustomed to pronounce it hitherto.

U. This is the vowel which needs most attention. In English we make a diphthong of it and speak of it as *yoo*. In Latin it is a simple vowel, and whether in the beginning, middle, or end of words should be sounded as *oo* in *coo*, *moon*, etc. Hence *ut* = *oot*,

¹ *Irish Ecclesiastical Record*, December, 1904, p. 533.

not *ut* as in the English word utter ; *u-trúmque* = *oo-tróom-que*, *mi-ssus* = *mi-ssoos*, *sénsu* = *sé-nsoo* ; *se-nsoo-oom de-fe-ctoo-ee* it should be in the *Tantum Ergo*.

One mispronunciation of this vowel when preceded by the letter *t* constantly occurs amongst us, though it rather affects the *t* than the *u*. Why, for instance, do we pronounce *tuus* or *tuum*, as if they were written *tch-úus* or *tch-úum* ? The correct reading is *too-ooos*, *too-oom*. This malpractice is especially objectionable when it is sung in the response to *Dominus vobiscum*.

J is considered as a vowel or kind of prolonged or double *i*. In the beginning or middle of a word it is pronounced as *y* in the words *yield*, *year*, *young*. Hence the Holy Name Jesus is pronounced *Yá-ysoos* ; *é-jus* = *áy-yoos*, *cú-jus* = *cóo-yoos*, etc.

DIPHTHONGS.

In Italian there are, properly speaking, no diphthongs ; in Latin *two* are recognized—

AE, OE, both pronounced alike, as *ay* in *say* ; thus *sáepe* = *sáy-pay*, *moeróre* = *ma-yró-ray*.

EI is never a diphthong, each vowel must be sounded separately, consequently *é-i* = *á-yee*, *méi* = *má-yee*, and never *I* or *my*.

Similarly in **AU**, the two vowels are separately but rather quickly spoken, like *ou* in *loud*.

EU the two vowels are separately sounded. Thus in the word *éuge*, the pronunciation is *é-oo-ge*.

N.B.—A vowel at the end of a word is always pronounced as a distinct syllable, and every vowel preserves its proper sound independently of the consonants which accompany it.

CONSONANTS.

C. The Roman pronunciation of this consonant in Latin is distinctively Italian, though some try to give it a classic pedigree. Hitherto we have been accustomed to sound it, when it comes before certain vowels, as *s* ; thus we say *saylum*, for *coelum* ; *sívitás*, for *civitas*, etc. Now, it is a consonant distinct from *s*, and is entitled to its own proper sound. The Romans never sound it as *s*, but before the vowels *e*, *i*, *y*, *ae*, *oe*, it is pronounced as *ch* in *child*, *chess*, *chief*, consequently *ceperunt* = *chepéroont*, *civitas* =

cheeveetas, *cygnus* = *cheeynoos*, *caetera* = *chaytera*, *coelum* = *chayloom*.

Followed by *a*, *o*, *u*, it is pronounced like *k* or *ch* hard, thus *caput* = *kaput*, *codex* = *kodex*, *cupio* = *koopio*.

H in the beginning of words is pronounced as in English, in the middle of words somewhat as *ch* hard or *k*; thus *nihil* = *nichil* or *nikil*.

DOUBLE CONSONANTS.

CC. Where they precede *e* or *i* they are pronounced as *ch* in the word *achieve*; that is, the first *c* is pronounced like *t*, the latter retaining its ordinary sound, thus *accedere* = *at-che-dere*.

CH, before *e* or *i*, are pronounced like *k* or *ch* in the English word *chemist*, e. g., *Chersonesum* = *Ker-so-ne-sum*.

GN, in the syllables *gna*, *gne*, *gni*, *gno*, *gnu*, have a liquid sound similar to that of *ni* in such words as *dominion*, *pinion*, *onion*; consequently *Agnus Dei* becomes *A-nyoos Dei*, *pignore* *pi-nyore*.

SC. Before *e* or *i* they sound like *sh* in *shape* or *ship*; thus *sceptrum* = *she-ptroom*, *scire* = *shee-re*. Followed by *a*, *o*, *u*, they are pronounced as *sk*; thus *scandalum* = *ska-nd-aloom*.

There remains only the oft-disputed word *excelsis*. *Eggshells*, as a phonetic equivalent for the two first syllables, is to be rejected, equally so *ex-chel*; *ekshelsis* seems to be the nearest approach to the Roman sound.

"The adoption of the Roman pronunciation of Latin," writes the Bishop, "now ordered for all colleges and seminaries by the Archbishops and Bishops of Ireland, besides bringing us into line with the pronunciation actually prevailing in most Catholic countries,¹ has the additional important advantage, that when visiting Rome, whether for business, study, or pleasure, we shall be enabled to enter into familiar oral intercourse with people there, and not be condemned to silence, as hitherto, by employing a pronunciation which rendered us unintelligible, however our phrases might be otherwise grammatically or rhetorically correct."

¹ Even France, in many instances, has adopted it.

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

1. **Introduction.**—Most recent writers become so hazy when they treat of inspiration, that they leave the reader quite uncertain as to the real nature of the subject. Thus Mr. Gilmour, of Mongolia, finds the difference between the Bible and any other book in the fact that the Bible "sets toward God." Professor Wendt, of Jena, finds the essence of the Bible in the revelation it contains. A writer in the *Expository Times*¹ expresses the foregoing views in a somewhat different way: "In the Bible, Mr. Gilmour seems to say, man gets at God; Professor Wendt says that in the Bible God gets at man."

Our fathers found the revelation of the Bible in its supernatural inspiration. At the invitation of the British and Foreign Unitarian Association Professor Wendt delivered a lecture on the revelation to be found in the Bible.² He denied that the Bible is inspired; but he found in it the revelation through Christ. God was in Christ revealing Himself as He is in you and in me. The religion of the Bible is not to be distinguished from every other religion. We find the revelation of God in Christ simply because "we find in other men and in ourselves a higher life and higher powers analogous to what we have in Him."³ The revelation to Christ was greater than to other men, because Christ was the first to preach the Fatherhood of God, everlasting life, the duty of a childlike trust, and the love of man for man.

Besides, the life of Jesus was itself a revelation. In order to lead a life so unselfish and loving, He needed to be supported by a supramundane power. It is supramundane, because it is a power which comes from God. But in all this Professor Wendt has not explained Christ, he has not told us why Jesus possessed that extraordinary power, why God's revelation attained in Jesus its culminating point, why he himself does not preach and live as Jesus did, although he recognizes the revelation as it is in Jesus by the testimony of his own conscience.

¹ November, 1904, p. 49.

² *Ibid.*

³ The Idea and Reality of Revelation, Philip Green, 1s. 6d.

The Septuagint has been reëdited in English by Mr. Pells, and Mr. St. John Thackeray has published a book on the *Letter of Aristæas*, in which he contributes to the study of Hellenistic-Hebraism. F. E. König's monumental Hebrew grammar is not a recent work, in the sense that it has been published during the course of the year 1904.⁴ In fact, sixteen years intervened between the appearance of the first volume and that of the third. But the work deserves a repeated notice, since it not merely utilizes the works of Gesenius, Ewald, and Olshausen, but advances beyond them.—The second edition of Nöldeke's *Compendious Syriac Grammar* has been translated into English by Dr. James A. Crichton.⁵ The work is classical in its own line. A writer of note does not hesitate to say: "those who do not know that Nöldeke's Grammar is the grammar of the Syriac tongue do not know anything about Syriac."—During the past year Dr. Jastrow has completed his *Dictionary of the Talmud*. This work, together with Professor Strack's *Einleitung in den Talmud*,⁶ will be a valuable aid to all *Talmud* students. The latter work belongs to the series known as the *Schriften des Institutum judæicum in Berlin*.—Those who read the Hebrew text of the Old Testament will be aided in their interpretation by Kennedy's book on the *Note-Line Paseq*.

Some years ago, Father Gigot published a *General Introduction* to the Holy Scriptures; the author now offers us an abridgment of the work, intended for the use of students who are pursuing their theological studies, and for whom, because of the limited time at their disposal, the larger work is not available.⁷—An anonymous work, containing all the introductory treatises together with Biblical geography and archæology has been successful enough to reach its fifth edition.⁸ This is the more remarkable because anonymous works are usually predestined to perish. The book gives copious bibliographical references, and does not merely state results, but indicates also the way that has led or does lead to them. It thus enables the student to do independent work of a more advanced character.

⁴ Historisch-kritisches Lehrgebäude der hebräischen Sprache, Leipzig, Hinrichs; 3 vols., 50 Mk.

⁵ Williams and Norgate, 18s.

⁶ Third Edition, Leipzig, Hinrichs.

⁷ General Introduction to the Study of the Holy Scriptures; Abridged Edition; New York, 1904, Benziger Brothers.

⁸ Einführung in die Heilige Schrift; Regensburg, 1904.

Dr. Bonaccorsi has published a little work, entitled *Questioni Bibliche*.⁹ It contains three theological studies; one on the Vulgate at the Council of Trent, one on the Historical Value of the Hexateuch, and a third on the Catholic Doctrine concerning the Interpretation of Scripture. The third is new, the other two appeared in the year 1902, the first in the *Scuola Cattolica*, of Milan, the second in the *Studii religiosi* of Florence. In the first, the author holds with Vercellone against Cardinal Franzelin that the Tridentine decree concerning the Vulgate is not dogmatic, but disciplinary. He appeals to the testimony of Vega, Bellarmine, Tiletanus, and others. In his second study, Dr. Bonaccorsi endeavors to establish that the writers in Israel did not differ from the writers outside the race of Israel in their method of writing history. And if their natural disposition inclined them to this method of reporting traditions rather than of writing history in the modern sense of the word, the Holy Spirit would, no doubt, impel them to write according to their natural disposition. This theory naturally leads to what some students call "the relative truthfulness" of Sacred Scripture. Those who wish to realize the full danger of this theory in its unmitigated form should consult Father Billot's recent work, *De Sacra Traditione*.¹⁰ Finally, in his third study Dr. Bonaccorsi appears to follow in a modified way the theory advocated by Father Nisius and explained in these pages at the time of the appearance of the articles in question. He seems to maintain that only those truths fall under the positive interpretative rights of the Church that are contained in the *Depositum fidei*. And which truths does he consider to be contained in the *Depositum*? (1) Those that are revealed as well as inspired; (2) those merely inspired truths, so intimately connected with the truths revealed as well as inspired, that, without reference to the former, the latter cannot be effectually vindicated. We need not say that Bonaccorsi's theory has raised a good deal of adverse criticism. Unless the limits of the Church's positive and negative interpretation be clearly explained and constantly kept in view, the foregoing theory is apt to interfere with Rome's authority over the whole Bible.

⁹ Bologna, Tipographia Pontificia Mareggiana.

¹⁰ *De Sacra Traditione contra novam hæresim Evolutionismi*; Rome, 1904.

2. **The Whole Bible.**—The Abbé Crampon had prepared a new translation of all the canonical books of Sacred Scripture, and had collected a great number of exegetical and critical notes intended for an accompanying commentary. The books of the Pentateuch had been printed, when death interrupted the hard work of the indefatigable student. The editors therefore applied to certain Fathers of the Society of Jesus to complete the unfinished work. The latter revised and partially recast both translation and notes, and at length published their part of the work in six volumes.¹⁰ This is the large edition of the work, which has grown in favor ever since the appearance of its first volume. But it is too large to serve for class work. Hence the Rev. Directors of clerical students asked the editors for a *Manual Edition* of the seven volumes, and several Sulpician Fathers offered the service of their knowledge and experience in order to render the compendious edition as valuable as possible. It contains (1) the French translation from the original texts of the Old and the New Testament, together with a typographical indication of the parallelism found in the books of Job, the Psalms, etc.; (2) notes abridged for the most part from the notes of the larger edition, remarks concerning the primitive texts, comparisons of the ancient versions with the original texts, and fuller explanations of those portions that are unintelligible without a brief commentary.¹¹ It is true that this small edition does not pretend to give the latest results of criticism; but this is no loss. The so-called results are mostly so uncertain that it is preferable not to popularize them. The reader really interested in what the Bible is as to its literary form, and what it has to say, will find the *Manual Edition* a treasure-house of information.

Probably most of our readers are acquainted with Angus's *Bible Handbook*. It has had a long and an honorable career, but its career appears to be run now. Dr. Green therefore has prepared a new edition of the book. Dr. Green might have written a *Handbook* of his own; it would have been easier to do so, and

¹⁰ La Sainte Bible traduite en français sur les textes originaux, avec introductions et notes et la Vulgate latine en regard; Paris, Rome, Tournai: Desclée, Lefebvre et Cie. 1894—1904. 7 vols. 8vo.

¹¹ La Sainte Bible. Traduction d'après les textes originaux par l'abbé A. Crampon. Edition révisée par des Pères de la Cie. de Jésus avec la collaboration de Professeurs de S. Sulpice; Paris, Rome, Tournai: Desclée, Lefebvre et Cie. 1904.

it would have been less humble. But he has chosen the harder and lowlier task, and he has done it well.¹² Not as if we were willing to subscribe to all it contains, to swallow every sentence and every word of it. A Catholic can hardly be expected to do this in case of a non-Catholic book. But the revision is carried out in a progressive-conservative spirit.—Our advanced critics have caused trouble not only at home, among Christian nations, but they have rendered the life of the Christian missionary more toilsome. In India, *e. g.*, the enemies of the Cross heard of Professor Cheyne's Jerahmeel theory, they found his book, and came with it to the missionary. The latter had probably never heard of the far-famed Jerahmeel, and much less did he know that critical scholarship rejects Jerahmeel. What can he do under these circumstances? Let him buy Dr. R. F. Horton's new work which is especially prepared to meet his needs.¹³ The author is fully convinced that the truth of God lies along the lines of the higher criticism; but he draws the line at Jerahmeel. He admits the historical and believing criticism; he rejects the unhistorical and unbelieving.—A Catholic Missionary has published a book on the Bible which will prove more useful to the man engaged in the active duties of the apostolate than the foregoing. Its title is *La Bible méditée d'après les Pères*.¹⁴ The author, the Abbé Étienne Chargeboeuf, is himself a member of the *Foreign Missions*. He endeavors to make the lonely missionary appreciate the flowers of the land that flows with milk and honey. The land embraces mainly the historical books of the Old Testament; the flowers are the allegorical interpretations of the Fathers.

3. **The Old Testament.**—Professor Kent, of Yale University, has begun the publication of a series to be known as *The Student's Old Testament*.¹⁵ The first volume carries the narratives from the Creation down to the establishment of the Hebrew kingdom. It endeavors to be an interesting and popular book. Whatever is of less general interest, has been relegated into an appendix. The author's aim is to separate the Old Testament into its sources, and

¹² The Bible Handbook. By the late Joseph Angus. Revised by Samuel G. Green, D.D. Religious Tract Society.

¹³ The Bible a Missionary Book; Oliphant.

¹⁴ Paris, Desclée.

¹⁵ The Student's Old Testament. Vol. I. Narratives of the Beginnings of Hebrew History.

present them side by side, each in a continuous narrative so far as it goes. The translation is the author's own, done directly from the Hebrew, with the aid of all kinds of versions, ancient and modern. There is a good introduction, and besides we have maps and charts, and numerous footnotes to direct us.—The "International Theological Library" has received two additional volumes that must be mentioned here: H. P. Smith's *Old Testament History* and the late Prof. A. B. Davidson's *Old Testament Theology*. Our readers are sufficiently well acquainted both with the two series of publications and the two authors to judge of the value of the works.

The Book of Genesis has been explained anew by Prof. S. R. Driver in the "Westminster Commentary" series, and by Professor Bennett in the Century Bible.—The Church Printing Company too has published a first volume of a series entitled *The Book of Genesis treated as an Authentic Record*.

The book is described as an extremely ugly and laborious one, and as containing the Adamic and Noachic narratives. The author is not in line with the present-day methods of Bible study, so that we fear for the success of his work.—The "Biblical Illustrator" has issued a new volume, *Deuteronomy*,¹⁶ which may be said to be the cheapest book of the season. It is the cheapest for quantity; the purchaser gets 602,880 words for 7s. 6d. It is cheapest for quality too; it contains all the cleverest things which all the cleverest men of the last fifty years have written about Deuteronomy.—The Rev. John Urquhart has published a work entitled *How Old is Man?*¹⁷ He deliberately sets to work to demonstrate the utter untrustworthiness of the accepted chronology of the Bible. "The old chronology must be discarded," we are told in so many words. The reader will be no little astonished and perplexed; let us hope that his faith will not suffer.

Mr. Charles Bickersteth Wheeler has an article in the last number of the *Hibbert Journal* on "The Ten Commandments." Mr. Wheeler divides the Commandments into three parts, not into two tables. The Fourth Commandment constitutes a division by itself, seeing that for the ancient Hebrew his parents held a place near to that of God. Then the writer passes on to a review

¹⁶ Griffiths.

¹⁷ Messrs. Nisbet. 2s. 6d.

of the single Commandments. The First Commandment is said to have no meaning for us. The Second Commandment, *i. e.*, the second part of our First Commandment, shocks Mr. Wheeler by its downright silliness: no one would think that the image was a god; the image would rather assist the devotion of the worshipper; and jealousy on the part of God would argue want of self-respect. The Third Commandment, our Second, is not very objectionable; still, the author thinks "that life would be a little uninteresting did no one ever use" expletives. Mr. Wheeler is delighted with the Fourth Commandment, *i. e.*, our Third. He wants his weekly day of rest; but he objects to have any authority tell him how to take it. The Fifth Commandment, our Fourth, appears to Mr. Wheeler to imply a certain amount of meanness. It actually holds out a bribe. Let each one leave his respect and affection to find their natural level regardless of relationship or any such tie. Coming to the Commandment "Thou shalt not steal," Mr. Wheeler appears to abrogate the ten. Men would not annex a square of their neighbor's land, but they think little of taking a slice off the common if they can do it undetected. And then Mr. Wheeler has no use for the Commandment "Thou shalt not commit adultery." He says, if you do commit adultery, you should have good reasons for it, and be prepared to face the consequences. "Thou shalt not kill" is too short a Commandment. The gloss "in a private capacity" is joyfully admitted by all. We recite the Ten Commandments in leading the murderer to execution, and as we go to war. In case of the Commandment, "Thou shalt not bear false witness against thy neighbor" Mr. Wheeler objects to the restriction "against thy neighbor." Most people, he says, tell more lies about themselves than about their neighbor. They act on the principle of the young lady in the play, that "it is better to lie a little than to suffer much." Finally, Mr. Wheeler cannot see why the great Legislator should have stopped short at covetousness when he treated of the sins of thought. What has been said sufficiently illustrates Mr. Wheeler's supercilious arrogance to aid the reader in forming his opinion of the would-be critic. Professor Kautzsch comes to a far different conclusion as to the value of the Ten Commandments.¹⁸ "It [the Decalogue] remains a religious document which has a good title to be regarded, even by

¹⁸ Dict. of the Bible, vol. v, p. 634b.

the Christian Church at the present day, as a kind of *Magna Charta* for the guidance of the religious life."

Mr. Edward M. Merrins, M.D., has contributed to the *Bibliotheca Sacra* for October a study on Saul's sickness. No doubt, much has been said and written about this subject; but new investigations are welcome nevertheless. The writer tells us at once that Saul was subject to epilepsy. There are three kinds of epilepsy: (1) the unconsciousness is profound and prolonged, and the convulsions are general and violent; (2) the unconsciousness may be momentary, and the convulsions may be slight or altogether absent; (3) in psychical epilepsy mental and emotional disturbances appear in the intercalary periods, entirely independent of the convulsions. Dr. Merrins believes that Saul was subject to psychical epilepsy.

Dr. Charles Salmond has written a Bible-class primer on *Eli, Samuel and Saul*,¹⁹ in order to render accessible the Books of Samuel²⁰ to the ordinary classes. Even Dr. Salmond has found his task difficult, but he has given his whole strength to it, and mastered the difficulties for himself at least.—Mr. R. R. Ottley has published *The Book of Isaiah according to the Septuagint*.²¹ Many a scholar would have liked to do this, had he been possessed of the necessary courage and scholarship. The translation of the Hebrew text is set face to face with that of the Septuagint. We can thus discover at a glance where the texts differ and where they agree.—The Psalms have claimed the attention of a great many students during the course of the last few months. The *Expository Times*²² publishes a lecture "On the Translation and Use of the Psalms for Public Worship of the Church," delivered by the late Professor Robertson Smith in Aberdeen Free Church College. Dr. Kaufman Kohler has published a new translation of the Psalms under the auspices of the American Jewish Publication Society. Other works on the same topic are: C. Evans' *Notes on the Psalter*; Professor T. K. Cheyne's *Commentary*; Mr. Thirtle's *Titles of the Psalms*; Dr. King's *Triennial Cycle*; and Mr. Prothero's *Psalms in Human Life*.

¹⁹ T. & T. Clarke, 6d.

²⁰ I & II Kings.

²¹ Cambridge University Press, 5s.

²² Nov., p. 58 ff.

Criticisms and Notes.

CONCILLII TRIDENTINI ACTORUM PARS PRIMA: Monumenta Concilium praecedentia, trium priorum sessionum acta. Collegit, edidit, illustravit Stephanus Ehses. Friburgi Brisgoviae: B. Herder. St. Louis, Mo. 1904. Pp. cxli-618.

The "Goerres" Society, whose membership comprises the best intellectual and literary element of the Catholic clergy and laity in Germany, and which has its regular archivists in the historical sections of the Vatican library, has sedulously continued its undertaking to procure a new and typical edition of the Acts of the Council of Trent. The collection, begun several years ago, embraces not only the Acts and Decrees, but likewise the Journals, Epistles, and Tracts which were preparatory and incident to the great Synod. We have already spoken in praise of the work on occasion of the appearance of former volumes and have only to emphasize, in regard to this fourth volume which leads us into the first three sessions of the Council, what has been said about the great importance of the undertaking as an aid to the contemplated codification of the entire Canon Law.

The text here followed by Dr. Ehses is that of Massarelli, the Secretary of the Council, and embodies the versions of the Vatican and Barbarini codices. These were afterwards collated with the edition by Theiner, which comparison became subject to a further scrutiny by a separate study of the correspondence of Cardinal Campegio, and the Bulls and Briefs which preceded and led up to the convocation of the Council.

The Introduction, which covers 141 pages, reviews the origin of the Council, and gives us a sketch of the different national and ecclesiastical elements which brought about the immediate activity aiming at a reform in the legislative and executive organism of the Church. Of the six-hundred quarto pages which follow the historical introduction less than seventy are occupied with the transactions of the Council proper, and even these concern rather the opening orations held in the first three sessions in which the Congregations met for the purpose of conferring on methods of immediate procedure, on nominations and divisions of the acting chapters, and on the settlement of differences concerning the proposed order of discussions. Thus, whilst all

the matter of this bulky volume is quite essential as a complete record of the acts of the Council, it serves in reality only to lead us up to the practical utterances of the assembled legislative body, which will form the subject of the chapters still to be published.

The main bulk of the present digest, that is, about 500 pages, consists of the consistorial acts; the Bulls of announcement and publication of the Synod; the invitations to the princes, to various orders of the hierarchy, and to the learned members of Congregations; the correspondence between the Holy See and the different active representatives of Church and State relative to the place of the Council, the rights, privileges, and exemptions claimed by various parties, the subjects to be discussed, the persons to be cited, the forms to be observed, etc. All these items and details are of singular interest, and give the student of the history of the Reformation period a characteristic insight into the difficulties with which the Church had to contend in those days. A separate and most instructive chapter of the volume is devoted to the labors of Paul III to effect an immediate reform among the members of the Roman Curia, as a prerequisite to advancing other reforms in the body of the Church. The Diary of Secretary B. Motta gives us a succinct account of the points discussed in the conferences held, and shows the gradual but decided process of purgation inaugurated by the Pontiff in the College of Cardinals, the Roman Chancery, and the whole clerical officialdom of that time. Not the least important, as indicative of the full freedom of speech and the broad views adopted by the Pope, are the articles embodying the objections which would probably be made against the proposed reforms, and the excuses advanced by prelates who might seek to withdraw themselves from the effects of the new legislation under the pretext of exempt jurisdiction, necessity of residence, and the like.

As an exact and complete reference contribution likely to facilitate the revision of the universal Church Law, even now preparing, the present volume is no less helpful than it is to the historian of the much-discussed age of the Reformation. A topical index of goodly extent is added as an indispensable complement to a work of this kind, which is, like all the Freiburg productions of Herder, printed and bound in royal style.

SOCIALISM. Its Theoretical Basis and Practical Application. By Victor Cathrein, S.J. Authorized translation of the eighth German edition. With special reference to the condition of Socialism in the United States. Revised and enlarged by Victor F. Gettelmann, S.J. New York, Cincinnati, Chicago: Benziger Brothers. Pp. 424.

Since its first appearance, in 1890, the original of this book has passed through eight large editions and been translated into as many different languages. Besides this remarkable fecundity, it has enjoyed the distinction, rarely accorded to a work of its parentage, of a favorable reception amongst Protestant critics in Germany, and of high praise even from so prominent a socialist organ as the *Neue Zeit*, in which Kautsky writes that "Marx's theory has been rendered much better by Cathrein than by any of the liberalist 'socialist-killers.' The author has at least read the works which he discusses." The latter sentence signalizes, if not the book's primary claim to merit, certainly one that is quite obvious. Nearly every page evinces the author's familiarity with the principles, methods and demands of socialists, and that not simply as they are divulged in Germany, but in every other country wherein their propaganda has been effected. His expositions of programmes and systems, though relatively succinct, are fairly comprehensive and clear. This is especially true in regard to the Marxian theories. The chief excellence, however, of the work seems to lie in its discussion of the philosophical bases of Socialism. Marx's materialistic conception of history, which, according to Engels, advanced Socialism to the rank of science; the liberalistic doctrine of human equality; the socialistic attitude toward religion,—these fundamental questions are treated with singular insight and clarity. Whether Socialism should be dignified by the title of a philosophy may be questioned. At all events it is *based* on ultimate so-called principles, and to overthrow these is to pull down at least the speculative side of its superstructure. That Socialism, however, is proposed as a practical measure of reform, a remedy for existing evils, goes without saying. This is, if not its only, surely its chief *raison d'être*. To grasp its remedial plans and methods and to envisage them in their actual adaptation to the complex conditions of human life is, for one outside the ranks, a by no means easy task. To this task the author has devoted much sustained energy. Over one-third of his book is given to a discussion of the remedial programme presented by socialists,—their plans for the organization of labor, theories of profit and progress, family life, education, and the like. That he will succeed

in convincing socialists of the impracticability of their measures is more than may be hoped for ; but that he has seen far ahead and argued justly thereon no one can reasonably, we think, deny.

It remains to add a few words concerning the present translation. The preceding edition had been practically a reprint of the original form of the book, no account having been taken of the changes which the past decade had wrought in socialistic proposals. The latest edition embodies the substance and more than doubles the compass of the former issue. Besides being brought fully abreast with the present status of Socialism throughout Europe, it now includes a reliable account of the socialistic movement in the United States, and presents also other minor adaptations to American conditions. The editor has had the advantage of the author's personal coöperation, and the work of translating has likewise been carefully supervised, so that both the matter and the form have been well provided for. A somewhat severer castigation of the latter would not have been amiss. The English, while perfectly clear, is not as smooth as it might be, and retains just a smack of the German flavor. A good style makes one desiderate a better ; a classic should be classically rendered.

What therefore with this philosophical and practical study of Socialism and the scholarly and literary essays on the same subject contributed by Dr. Kerby to volumes fourth and fifth of *THE DOLPHIN*, educated Catholic readers need feel themselves at no loss of means whereby "to orient" themselves in this most burning and far-reaching problem of the present age.

CATHOLIC IDEALS IN SOCIAL LIFE. By Father Cuthbert, O.S.F.C.
New York, Cincinnati, Chicago : Benziger Brothers. 1904. Pp. 249.

Father Cuthbert gives expression to the Catholic mind upon certain questions of the hour which concern individual conduct and social life. In a popular yet dignified fashion he sketches for us the condition of the citizen, the workingman, the husband and the wife ; likewise the reform movements in the social order and the apostolates which most effectually sustain the efforts of the true educator at the present time. In reviewing the latter topic the author finds excellent opportunity to discuss the elements of the Franciscan vocation and to show how the spirit of the Seraphic Saint still wields its powerful influence in counteracting the principal evils that afflict modern society. But Father Cuthbert's treatment of these subjects is not

intended to be systematic ; he merely brings us face to face with the duty which well-known aspects of social life call forth according to the Catholic Ideal, and most readers will probably thank him for adopting this somewhat desultory and less scientific though more attractive method of presentation. To the priest he addresses himself in a distinct chapter on the subject of Social Reform. The priest views social problems in a somewhat different light from that of the economist. He takes account of spiritual forces which the political reformer naturally ignores, and he aims at a spiritual end which, however important in regulating practical issues upon their actual worth in the sight of God, necessarily escapes the popular leader concerned with outward and material conditions. The two views are not exclusive, but they are also not identical. Father Cuthbert pleads for a well-informed priesthood, a clergy which, whilst not permitting itself to be absorbed by externals, does not at the same time refuse to take due cognizance of progressive methods in reform legislation and the operations that improve the condition of the people, their homes, and their coöperative activity in community life. This knowledge will help the priest to make effective whatever is good in the efforts of the economical reformers, and to preserve his people from admitting those false maxims and motives of success which are being taught by the irreligious socialist.

Apart from this the priest's duty is, "in a preëminent degree, to maintain the sanctity of life amid all its jarring agitations. And this he can do only by keeping clearly before the minds of the people those evangelical principles which are so easily forgotten in the whirl of life. It is not his duty to create economic systems ; his part in the work of social reform is to set men thinking of their spiritual and moral duties toward each other. His primary object is to teach the individual to apply the Gospel to his own personal life ; or, in other words, to form a Christian conscience. Yet in doing this he is really reconstructing society, and the reconstruction he effects is the more permanent and truthful because it is based upon personal conviction and conscience" (p. 91). Father Cuthbert points some excellent lessons for the priestly reformer who is misled by his zeal for good to intemperate and inopportune denunciations of abuses against the natural or positive Christian law. "Our Divine Lord did not declare that wars must cease, but that all men should seek justice and righteousness. He knew that in proportion as men seek justice and righteousness, wars will cease. Neither did He forbid His followers to recognize

legal slavery ; but He implanted in the hearts of His disciples the principle of fraternal charity, which in time makes slavery morally impossible." The same theory of admirable Gospel wisdom may be applied to the competitive system in commerce, monopoly, and the like crying evils which would necessarily cease to grow in an essentially Christian society. Acts of Parliament and Congress are necessary ; but they only formulate laws ; they cannot beget the motives that prompt their being kept.

The volume has much that is practical for all classes of readers, and deserves wide circulation.

THE RECENT DEVELOPMENT OF PHYSICAL SCIENCE. By Wm. Cecil Dampier Whetham, M.A., F.R.S., Fellow of Trinity College, Cambridge. P. Blakiston's Son & Co., 1012 Walnut Street, Philadelphia. Pp. 344.

The opening of the present century welcomed a number of books in which the scientific achievements of its predecessor were summarized and popularized,—in some cases, it is true, with more regard on the author's part for rhetorical finish and dazzling effect than for exact science. The work here presented must be ranked with no such *fin de siècle* vulgarizations. The author indeed has had in mind the wants, and it may be added the limitations, of the general reader. He has accordingly endeavored, and with fair success, to convey facts and inferences of physical science in an interesting, or, in the better sense of the term, popular, manner. And instead of roaming over the meads of science, gathering merely the sweet nosegays of pretty flowers, he has limited himself to one section of the great domain, that is, to physical science. He has confined himself, too, to just a few fruits, yet not altogether omitting the flowers ; and of these the mode of growth rather than fair form and coloring have held his attention. In other words, he is concerned rather with methods than results, rightly deeming it that a superficial acquaintance with results without an underlying knowledge of method is useless, or worse than useless.

From this viewpoint and with this animus he enters upon the following problems : The liquefaction of gases—for instance, air and hydrogen—is described for the light it throws on the physical equilibrium between the so-called states of matter,—solid, liquid, and gaseous. Next, the phenomena of fusion and solidification of mixtures and alloys are considered in their bearing on the theory of equilibrium,

and additional light is seen thence to fall on the practical arts of metallurgy, whilst the further study of solution in general brings in electrical phenomena and the theory of ionic conduction. This enables one to see further into electrolysis and certain important physiological processes. A fuller study of the ionic and electronic structure of atoms seems to bring almost to a reality the peripatetic doctrine of primal matter (*materia prima*), while the theory of radio-activity is recognized as the modern equivalent of the transmutation of substances dreamed of by the mediæval alchemists. The "scientific imagination" penetrates further into the ultimates of matter when it comes to picture atoms as infinitesimal systems of electrons,—corpuscles which themselves are described as just centres of "intrinsic ætherial strain." Physics has already reached out to the stars and annexed them to its domain. By the aid of the spectroscope it examines the chemism of sun and stars, measures their motions, and speculates about their origin, development and decay. Thus from the inner make-up of the atom to the majestic progress of the suns the visualization of the universe becomes fairly continuous and, so far as present information extends, consistent and on the whole plausible. How all this picture of phenomena comports with the ultimate questionings of the mind is happily suggested in the following verses :

We scatter the mists that enclose us,
 Till the seas are ours and the lands,
 Till the quivering æther knows us,
 And carries our quick commands.
 From the blaze of the sun's bright glory
 We sift each ray of light,
 We steal from the stars their story
 Across the dark spaces of night.

But beyond the bright search-lights of science,
 Out of sight of the windows of sense,
 Old riddles still bid us defiance,
 Old questions of Why and of Whence.
 There fail all sure means of trial,
 There end all the pathways we've trod,
 Where man, by belief or denial,
 Is weaving the purpose of God.

HISTORY OF THE REDEMPTORISTS AT ANNAPOLIS, Md., from 1853 to 1903. With a short historical sketch of the preceding one hundred and fifty years of Catholicity in the Capital of Maryland. By a Redemptorist Father. Illustrated. Ilchester, Md.; College Press. 1904. Pp. 253.

Simultaneously with the beautiful *Vita di S. Gerardo Majella* published by the Roman Postulator, P. Claudio Benedetti, of the Redemptorist Congregation, in which historical and edifying light is shed upon the early period of the development of the Order, there appears a history that illustrates the other extreme of its activity both in time and space. Thus the two volumes stand in a manner as representative of the missionary zeal inspired by St. Alphonsus, of its lasting effects, its universality which knows no difference of nation or clime, of its twofold agency in promoting personal sanctification and in procuring the salvation of the masses, of its power to elevate lay ministration no less than priestly fidelity. We shall have something to say elsewhere of P. Benedetti's volume ; here we must confine ourselves to brief remarks upon the work which singles out Annapolis as a centre of missionary activity in the New World.

It is now little more than fifty years since the Redemptorist Fathers settled in Annapolis.

By a happy accident they obtained ownership of the mansion which had belonged to the last surviving Signer of the Declaration of Independence, the venerable Charles Carroll of Carrollton. Thus the description of their first Maryland house and the development of Catholic life from it suggested to the author to combine the treatment of the history of Catholicity in the Capital of Maryland with the narrative of the religious and domestic growth of the Redemptorist Community there.

After a brief introduction, sketching the conditions of first settlement under Lord Baltimore and the disfranchisement of the Catholics from 1689 to the beginnings of the American Revolution, we are made familiar with the persons and character of the Carroll family whose home sheltered the first missionary growth under the Jesuit Fathers in that region. The subsequent chapters take up in regular order the domestic, educational, parochial, and missionary events from 1853 to 1903. It is not expedient to enter here into details of the history, but there attaches a certain religious interest to the entire account, which brings before us many notable personages and pictures graphically the happy conventual life of the community of priests and brothers.

It is a book 'not merely for special friends of the Redemptorist Order, but for the ecclesiastical student generally, as showing the advance made by one of the most influential religious communities in America during a half century beset with many and grave difficulties for the early missionaries, hardly lessened by the air of religious freedom in which they rejoiced.

THE PULPIT ORATOR: Containing seven elaborate Skeleton Sermons, or, Homiletic, Dogmatic, Liturgical, Symbolical and Moral Sketches, for every Sunday in the year. Also elaborate Skeleton Sermons for the Chief Festivals and other Occasions. By the Rev. John Evang. Zollner. Translated by the Rev. Augustine Wirth, O.S.B. Tenth, Revised Edition. Vols. I to VI. New York and Cincinnati: Fred. Pustet & Co.

Collections of sermons are probably the class of books to which the average clerical purchaser of current literature is most easily attracted. They promise to relieve him of much labor in a task which constantly renews its demands for originality or novelty, whilst the time for deliberate preparation is often wanting. Moreover, there is no lessening of the responsibility of the preacher; and whatever may cause him to fail, he cannot plead excuse before his audience. In these circumstances he must have at hand such assistance as will allow him to do justice both to himself and his hearers by presenting solid and well-ordered thought in his regular sermons or instructions. He may equip himself in one of two ways: by simply memorizing the sermon of another, or else by the study of a system which will enable him to seize the material around him and convert it to immediate use for preaching.

The method of memorizing sermons written by others has its serious disadvantages. It makes of the preacher an actor whose words impress the hearer in proportion as the speaker is capable of entering into the sentiment they express. This is a rare gift, and even when fully possessed arouses in the intelligent listener who recognizes the process of artificial acquisition in the very perfection of uttered form, that subtle sense of comparison with the automatic gramophone. It is quite true that to a man in good faith, or to a man of superior religious motives, it matters not who speaks the truth or how it is prompted; he assimilates what is said; but the people to whom we mostly preach are those who *need* faith and superior spiritual motives, and our object is to gain their assent to what is our conviction.

The better way by far to prepare a sermon is to force the intellect

to some thinking and to use such words as are prompted by the conviction that thus results in our sensitive nature. Effective logical thinking does not preclude the use of the thoughts of others as a stimulant, as suggestion, or as food for argument and illustration. Quite the contrary. But in order that written sermons may enable the preacher to think and to present his thought to others, not as an actor who merely recites, but as a teacher who is anxious to convey a sentiment because he feels deeply what he says, it is essential that the borrowed thoughts should be placed before his mind's eye in an organic fashion. He should see the reasons of the composition, its integral collected parts, the dependence of one point upon the other, and the general purpose of each division in its relation to the whole. This is effected by the use of skeletons, by analytical arrangement, by clear-cut divisions in which the main thoughts are grouped under definite headings, allowing a complete survey of the train of reasoning and illustration which the preacher is to follow. Among the class of sermon books that serve the priest and missionary in this way, stimulating his intellect to action, and furnishing him with abundant matter, Zollner's large collection of sermon sketches takes a leading place. These sermons instruct in the art of composition, whilst they supply doctrine, argument, and examples which the preacher may use with the assurance that the matter is apt and sound. Father Lambing, who is a good judge, in his preface speaks of these sermons in words of high praise, as a complete preacher's arsenal, supplying him with method and matter on all sorts of topics for divers times and occasions. The fact of this translation having passed through ten editions vouches for the practical estimate which the clergy have put on the publication in the past, and there is no reason why this estimate should grow less in the future.

TWENTY-NINE CHATS AND ONE SCOLDING. By the Rev. Fred. O. O'Neill. New York: Christian Press Association Publishing Company. 1905. Pp. 291.

Here is a writer who has the rare faculty of the Aesopian fabulist, and the still rarer gift of adapting the lessons which he draws from fable or fairyland to the spiritual needs of children. It is an old saying that the heart of the true priest is the heart of a mother, and Father O'Neill makes the statement good in the way he leads the young folks to examine their conduct by comparison with the living things in nature or with such fancies as appeal to the youthful imagina-

tion and make fiction a reality at least for the time, and for a purpose which ennobles motives and acts upon the formation of character. Even where the language is too choice for the limited educational experience of the child—a feature which the author might easily alter—the affectionate manner of approach to his readers and the genial glow with which the author surrounds his creations serve to attract the attention, and convey the lesson of early self-discipline which he wishes to inculcate. The “Scolding” which concludes the series of thirty short stories, having throughout a mythical but pleasant ring to them, is a good-natured intimation that little boys are no better than little girls, unless they practise what the story-teller has taught them; and that both boys and girls need to improve in all that pertains to solid progress and virtue.

The book is well printed and makes a useful gift to all who are young in heart and have the understanding of a bright American child. We trust Father O'Neill will do more in this field, which needs most assiduous cultivation, because our Juvenile Literature is very scant and much of it puerile and insipid when compared with that of the secular story writers for children in the English language.

Literary Chat.

The Abbé Letourneau has just published through Victor Lecoffre (Paris) a volume dealing with the pastoral ministry of Père Olier, founder of the Community and Seminary of Saint Sulpice. The material is taken in the main from M. Faillou's well-known biography of the saintly priest, published thirty years ago, which likewise had served Healy Thompson for his English version a few years later. In an epilogue the present French author sketches the actual condition of the parish of Saint Sulpice to-day, which, though it has been repeatedly divided since M. Olier's time, two hundred and fifty years ago, still counts 39,000 souls. Nevertheless the method as well as the spirit of the saintly priest who then organized the immense parish-work is still being maintained through the zeal of the Sulpician Fathers, and it is interesting to study the details of their apostolate as shown in the arrangement of daily, weekly and monthly parochial exercises, and the kind and division of pastoral labor calculated to reach every need of the souls in the district. We learn from the author that a new large biography of Père Olier is in preparation by a priest of Saint Sulpice.

A new edition of P. Noldin's *Summa Theologiae Moralis* has just been issued. The work has proved itself certainly very popular among students of theology, as appears from the extraordinary fact that the third volume is now in its fifth edition of 4,000, whilst of the first two volumes a double edition is being published simulta-

neously. In point of systematic arrangement and typographical perfection the work can hardly be excelled,—an item which is of unquestionable importance in a class-book whereby the preferences of the teacher and pupil in the choice of a regular text are frequently determined. The Innsbruck theologian has demonstrated his title as a judicious authority, especially in matters which touch the penal canon code, with its complicated interpretation of censures and irregularities, a subject which requires separate treatment in these pages. (Pustet & Co.)

The spirit of historical inquiry is growing in all parts of the country, and Catholic parish histories published from time to time under the auspices of diocesan or literary societies contribute no inconsiderable share to the information which incidentally describes the industrial and educational progress of our people. A recent addition to this field, and of considerable importance to the historical student of culture in New England, is the memorial volume of the one hundredth anniversary of Holy Cross Church in Boston. That church was the mother of the present Cathedral, was, in fact, for more than fifty years, the Bishop's parish church. Its school, which was opened in 1820, was the first Catholic school in New England, and around its sanctuary cluster the most illustrious names in the annals of Catholic America during the past century, from Archbishop Carroll, who dedicated it in 1803, to John Williams, who graces it with undiminished dignity in the spirit of his great predecessors—Cheverus, Fenwick, and Fitzpatrick. The volume is published by the New England Catholic Historical Society, 1904.

Biblische Zeitschrift, the new organ of "Biblical Studies," founded two years ago by members of the Catholic Faculty in the University of Munich, opens its eighth number with an excellent interpretation of the narrative of the Tower of Babel (Gen. 2: 1-9) by Dr. O. Happel. The author departs, on critical grounds, from the traditional literal sense of the passage, and shows that the "tower" stands for civic unity attempted in the foundation of a great commonwealth made up of different nomadic tribes seeking to establish a central capital in the plain of Sinear. The Cistercian Father Erasmus Nagl (Vienna) reopens the question which Dr. Belser seemed to have settled, regarding the duration of our Lord's public life. He maintains, however, the 7th of April, 783 A.U.C., or the year 30 of our Era, as the date of Christ's death. The two volumes of the *Zeitschrift* thus far published (B. Herder, \$3.50, four numbers a year) represent a fair amount of Biblical matter, treated from the viewpoint of recent criticism and Catholic scholarship, which we must gradually assimilate, although much of it appears to be contrary to old traditions. These traditions are not to be confounded with the teaching or authority of the Church, even though they are deeply rooted in popular belief, because there has not until recently been made any attempt to view them in an historical light.

Dr. Charles Thwing, President of the Western Reserve University, suggests (*Harper's*) the possibility of our leading colleges forming "trusts" in educational commodities. Applied to higher education the system would mean the best use of endowments by controlling the financial investments of the separate institutions of learn-

ing united under one management; and it would likewise call out all the resources of different teaching staffs and the student bodies. Among Catholics the system of separate Religious Orders would naturally prevent such amalgamation of colleges, except in the manner of their being grouped around some central university, such as that at Washington. Still there is no reason why eminent and tried professors of one institution should not be called upon to give courses in their specialties to students of another institution by an arrangement of terms which would permit a regular succession of teachers.

The *Early English Text Society* is just forty years in existence. It was started by Dr. Furnivall of England for the purpose of bringing the immense treasures of forgotten Old English literature within the reach of the modern student. Looking over the work that the Society has thus far done one is struck by the amount of Catholic publications contained in the list of reprints and first editions of MSS. It is certainly humiliating to find that with all our clamoring about what the Catholic clergy and the early monastic institutes did for literary culture, there are hardly any representatives of either body among those who promote to-day the revival of this culture which should be most our own care and prerogative. Dr. Furnivall himself began the work by publishing the fifteenth century text of *Arthur Wright's Chaste Wife*, a collection of *political, religious and love poems*; *Hymns to the Virgin and Christ*, *Parliament of Devils*, the *Stacions of Rome*, *Early English Meals and Manners*, Lovelich's *History of the Holy Grail*, Caxton's *Book of Curtesye*, etc. Besides these interesting publications the Society has on its list numerous Anglo-Saxon Psalters, Homilies, Lives of Saints, Ailred's Rule of Nuns, Monastic Diaries, etc., to be edited and annotated by Protestant commentators because competent Catholic editors are for the most part not accessible, if there be any.

During a recent convention of American educators at Northwestern University (Evanston, Ill.), Professor Coe, of that institution, speaking of the necessity of religious education and of the public school as a conserving element of honorable citizenship, said: "A school that ignores religion, though the purpose be simply that of being neutral, cultivates a divided self in the pupil. A school that develops a purely secular consciousness violates the whole principle of continuity in education; it represents in aggravated form the isolation of the school from life and from other educational agencies. It does more than that. For to develop a purely secular consciousness is not to remain neutral toward religion, but to oppose it by setting up a set of rival standards. In a word, there is not, and there cannot be, a school that, in its influence upon its pupils, is neutral with respect to religion. In some way, then, our State schools must coöperate with home and church, else our educational system is no system at all, but only a truce between rival clans." This is strong, yet true, language. Professor Coe proposes that the Bible be read in the schools, at least such passages of it as appeal to the common consciousness of the people. We do not believe that this either meets his own objection against the irreligiosity of neutral schools, or lessens the danger of bigotry. Religion is not inculcated by merely reading the Bible; it must pervade the entire teaching and aid in the education of character, as is done in the Catholic school.

Dom Raphael Molitor, a member of the Benedictine Abbey at Beuren, famous for its school of Christian art, has written a pamphlet entitled "Our Position: A Word in Reference to the Plain Chant Question," which is published simultaneously in English and German (Pustet). In this brochure of about fifty pages the author answers some of the objections of critics who would persuade the musical world that the *Motu Proprio* of Pius X cannot be carried out unless we conjure up very extraordinary conditions; and that in any case nothing should be done until we have the new Vatican edition of the Gregorian Chant books being presently prepared by the Commission at Rome. Dom Molitor, who is of course in entire sympathy with his Benedictine brothers of the Solesmes school, shows us by illustration what the Vatican edition is likely to be, and how little it will differ essentially from the Gregorian or Plain Chant, which has been used successfully in Germany. He points out the advantages of a uniform style of chanting the liturgical offices which are likely to result from the obligatory use of the Vatican edition; and he shows that the ancient melodies are by no means so very difficult as is generally assumed.

Saints and Festivals of the Christian Church, by P. Brewster, is an illustrated volume published by the Frederick A. Stokes Company, of New York, giving a good survey of the Christian symbolism which marked the mediæval calendar series of the Catholic Church. There is also a "Chronological List of the Bishops and Popes of the Christian Church from the Death of St. Peter," and an "Alphabetical Index of Canonized Saints and Others." Singularly enough, the book comes from an author who is not in communion with the Catholic Church; although there is nothing in its pages distinctly to indicate Protestant views.

Books Received.

THEOLOGICAL AND ASCETICAL.

SUMMA THEOLOGIAE MORALIS. Scholarum Usui. Tom. I—De Principiis Theologiae Moralis; Complementum Primum,—De Sexto Praecepto et de Usu Matrimonii; Complementum Secundum,—De Poenis Ecclesiasticis; II—De Praeceptis; III—De Sacramentis. Accommodavit H. Noldin, S.J., S. Theologiae professor in Universitate Oenipontana. Editio tertia et quarta. Cum approbatione Episcopi Brixinensis et Superiorum Ordinis. Oeniponte: Fel. Rauch (C. Pustet); Ratisbone, Romae, Neo-Eboraci et Cincinnati: Frid. Pustet. 1904. Pp.: Tom. I—356—100—123; II—800; III—796. Pretium, \$7.50.

DIE PARABELN DES HERRN IM EVANGELIUM exegetisch und praktisch erläutert von Leopold Fonck, S.J., Dr. theol. et phil., ord. Professor der Theologie an der Universität Innsbruck. Zweite, vielfach verbesserte und vermehrte Auflage. (Drittes und viertes Tausend.) Mit Gutheissung der kirchlichen Obrigkeit und einem Geleitwort des hochwürdigsten Bischofs von Rottenburg. Innsbruck: Fel. Rauch (K. Pustet); Regensburg, Rom, New York, und Cincinnati: Fried. Pustet. 1904. Pp. 903. Preis, \$2.15.

LE MINISTÈRE PASTORAL DE JEAN-JACQUES OLIER, Curé de Saint-Sulpice, 1642-1652. Nouvelle édition publiée par G. Letourneau, Curé de Saint-Sulpice. Paris : Victor Lecoffre. 1905. Pp. 223. Prix, 2 francs.

JURISPRUDENTIA ECCLESIASTICA AD USUM ET COMMODITATEM utriusque Cleri auctore P. Petro Mocchegiani, O.F.M., S. Indulgentiarum Congregationis Consultore. Tomus I—Ad Claras Aguas ex Typis Collegii S. Bonaventurae. Friburgi Brisgov. et St. Louis, Mo. : B. Herder. 1904. Pp. 767. Pretium, \$4.50.

DER KATHOLISCHE WETTBEWERB UM DIE HOEHERE BILDUNG UND DIE MODERNE GESELLSCHAFT. Eine Ansprache an die Mitglieder und Freunde der Albertus Magnus Vereine. Von Dr. Hermann Grauert. Freiburg, Strassburg, München, und St. Louis, Mo. : B. Herder. 1904.

VERA SAPIENTIA, or True Wisdom. Translated from the Latin of Thomas à Kempis by the Right Rev. Mgr. Byrne, D.D., V.G., Adelaide, South Australia. London : R. & T. Washbourne ; New York, Cincinnati, Chicago : Benziger Brothers. 1904. Pp. 204.

THE GOSPEL APPLIED TO OUR TIMES. A Sermon for every Sunday in the Year. By the Rev. D. S. Phelan. St. Louis, Mo. : B. Herder. 1904. Pp. 473. Price, \$2.00

PERFECT CONTRITION. A Golden Key of Heaven for all Good Christian People. By the Rev. J. Von den Driesch. With Preface by the Rev. A. Lehmkuhl, S.J. Translated by the Rev. J. Slater, S.J. St. Louis, Mo. : B. Herder. 1904. Pp. 31. Price, each, \$0.05 ; per dozen, \$0.45.

PROGRESS IN PRAYER. Translated from *Instructions Spirituelles* par le R. P. Caussade, S.J., by L. V. Sheehan. Adapted and edited with an Introduction by the Rev. Joseph McSorley, C.S.P. St. Louis, Mo. : B. Herder. 1904. Pp. 178. Price, \$0.75.

SONGS OF THE BIRTH OF OUR LORD JESUS CHRIST. With Illustrations by Albrecht Dürer. Nelson, N. H. : The Monadnock Press. 1904. Pp. 81. Price, boards, \$0.50 net ; leather, \$1.00 net.

EL AVERROISMO TEOLOGICO DE STO. TOMAS DE AQUINO. Extracto del homenaje A. D. Francesco Codera. En su jubilación del profesorado. Miguel Asín y Palacios. 1904. Pp. 331.

THE GOSPEL OF THE CHILDHOOD OF OUR LORD JESUS CHRIST. With Original Text of the Manuscript at the Monastery of St. Wolfgang. Translated from the Latin by Henry Copley Greene. An Introduction by Alice Meynell, and a Cover and Illustrations by Carlos Schwabe. New York : Scott-Thaw Co. ; London : Burns & Oates, Ltd. 1904. Pp. 272. Price, \$1.25 net.

THE PULPIT ORATOR. Containing Seven Elaborate Skeleton Sermons, or Homiletic, Dogmatical, Liturgical, Symbolical, and Moral Sketches for every Sunday of the Year. Also Elaborate Skeleton Sermons for the Chief Festivals and other occasions. By the Rev. John Ev. Zollner. Translated and adapted by the Rev. Augustine Wirth, O.S.B. With Preface by the Rev. A. A. Lambing. Tenth revised edition. New York and Cincinnati : Fred. Pustet & Co. 1904. Price, \$12.00 for the complete set, six volumes, bound.

LITURGICAL.

ORDO 1905. Divini Officii Recitandi Missaeque Celebrandae. Juxta rubricas emendatas Breviarii Missalisque Romani. Cum officiis votivis ex indulto. Tam pro clero saeculari Statuum Foederatorum officiis generalibus hic concessis utente, quam pro iis quibus Kalendarium proprium clero Romano concessum est. Pro Anno Domini MCMV. New York and Cincinnati: Fr. Pustet & Co. Pp. 131. Price, \$0.50.

ORDO 1905. Divini Officii Recitandi Missaeque Celebrandae. Juxta rubricas emendatas breviarii Missalisque Romani. Cum officiis votivis ex indulto pro clero saeculari Statuum Foederatorum officiis generalibus hic concessis utente concessus. Pro Anno Domini MCMV. New York and Cincinnati: Fr. Pustet & Co. Pp. 104. Price, \$0.35.

PHILOSOPHY.

DIE MODERNE BIOLOGIE und die Entwicklungstheorie. Von Erich Wasmann, S.J. Zweite, vermehrte Auflage. Mit Illustrationen. Freiburg Brisg. und St. Louis, Mo.: B. Herder. 1904. Pp. 328. Price, \$1.25.

AUS HÖRSAL UND SCHULSTUBE. Gesammelte kleinere Schriften zur Erziehungs- und Unterrichtslehre. Von Dr. Otto Willmann. Freiburg Brisg. und St. Louis, Mo.: B. Herder. 1904. Pp. 328. Price, \$1.30.

AGREEMENT OF EVOLUTION AND CHRISTIANITY. By Samuel Louis Phillips, A.B., Princeton, author of *The Testimony of Reason*, etc. Washington, D. C.: The Phillips Company. 1904. Pp. x—197. Price, \$1.00.

SOCIALISM. Its Theoretical Basis and Practical Application. By Victor Cathrein, S.J. Authorized Translation of the Eighth German Edition; with Special Reference to the Condition of Socialism in the United States. Revised and enlarged by Victor F. Gettelmann, S.J. New York, Cincinnati, Chicago: Benziger Brothers. Pp. 424. Price, \$1.50 net.

HISTORY.

HISTORY OF THE REDEMPTORISTS AT ANNAPOLIS, MD., from 1853 to 1903. With a Short Historical Sketch of the Preceding One Hundred and Fifty Years of Catholicity in the Capital of Maryland. Written by a Redemptorist Father. Illustrated. Ilchester, Md.: College Press. 1904. Pp. 253.

CHRISTOPH GEWOLD. Ein Beitrag zur Gelehrten-geschichte der Gegenreformation und zur Geschichte des Kampfes um die pfälzische Kur. Von Dr. Anton Dürnwächter, Professor am Kgl. Lyceum in Bamberg. Freiburg im Breisg., Strassburg, München und St. Louis, Mo.: B. Herder. 1904. Pp. 134. Price, \$0.70 net.

MEMORIAL VOLUME OF THE ONE HUNDREDTH ANNIVERSARY CELEBRATION OF THE DEDICATION OF THE CHURCH OF THE HOLY CROSS, BOSTON. Published by the New England Catholic Historical Society: Boston. 1904. Pp. 143.

THE MIDDLE AGES. Sketches and Fragments. By the V. Rev. Thomas J. Shahan, S.T.D., Professor in the Catholic University. New York, Cincinnati and Chicago: Benziger Brothers. 1904. Pp. 432. Price, \$2.00.

PROCEEDINGS OF THE SECOND ANNUAL CONVENTION OF THE FEDERATION OF CATHOLIC SOCIETIES OF PENNSYLVANIA. Held at St. James' Hall, Philadelphia, Pa., June 28-29, 1904. Pp. 41.

PROCEEDINGS OF THE FOURTH NATIONAL CONVENTION OF THE AMERICAN FEDERATION OF CATHOLIC SOCIETIES. Held at Detroit, Mich., August 2, 3, 4, 1904. Pp. 115.

EDUCATIONAL.

OUR RIGHTS AND DUTIES AS CATHOLICS AND AS CITIZENS. A Lecture by Hon. Wm. J. Onahan. Brooklyn: International Catholic Truth Society. Pp. 19. Price, \$0.05.

✓ OUR POSITION. A Word in Reference to the Plain Chant Question. In View of the Recent Pronouncements of Pius X and the Congregation of Sacred Rites. By Dom Raphael Molitor, O.S.B., of Beuron Abbey. Translated from the German. Ratisbon, Rome, New York and Cincinnati: F. Pustet. 1904. Pp. 55.

THE MEANING OF THE IDYLLS OF THE KING. An Essay in Interpretation. By Condé Benoist Pallen, LL.D., author of "The Philosophy of Literature," "Epochs of Literature," "The Feast of Thalarchus," "The Death of Sir Launcelot," etc. New York, Cincinnati, Chicago: American Book Company. 1904. Pp. 115.

MISCELLANEOUS.

THE DEAF MUTE'S FRIEND. Family Library. Vol. 8, Book 3. Belohnte Wohlthätigkeit von Ad. Kolping, und andere Erzählungen für die reifere Jugend und das Volk. Herausgegeben zum Besten armer Taubstummen von M. M. Gerend, Rector der St. Johannes Taubstummen-Anstalt zu St. Francis, Wis.

THE WATERS OF LETHE. By Lida L. Coghlan. With Illustrations by Clara M. Coghlan. Baltimore and New York: The John Murphy Company. 1904. Pp. ix-310. Price, \$1.25.

✓ TWENTY-NINE CHATS AND ONE SCOLDING. By the Rev. Fred, C. O'Neill. New York: Christian Press Association Publishing Company. 1905. Pp. 291. Price \$0.75.

LITTLE FOLKS ANNUAL, 1905. A pretty selection of prettily illustrated stories for the young. New York, Cincinnati, Chicago: Benziger Brothers. Pp. 84. Price, \$0.10.

SHADOWS LIFTED. A Sequel to St. Cuthbert's. By Rev. J. E. Copus, S.J., author of "Harry Russell," "Saint Cuthbert's," etc. New York, Cincinnati, Chicago: Benziger Brothers. Pp. 262. Price, \$0.85.

FABIOLA, or the Church of the Catacombs. A tale of the Catacombs. By Cardinal Wiseman. New York, Cincinnati, Chicago: Benziger Brothers. Pp. 324. Price, \$0.25 (paper cover).

LAKE MONONA. An Episode of the Summer School; and other tales. By M. A. Navarette. Milwaukee, Wis.: The M. H. Wiltzius Co. 1904. Pp. 209. Price, \$0.85.

THE ECCLESIASTICAL REVIEW

FOURTH SERIES—VOL. II.—(XXXII).—FEBRUARY, 1905.—NO. 2.

MARY AND THE CHURCH MILITANT.¹

I.—The Infant Church.

THE CHURCH FOUNDED BY JESUS.

IT is from St. Paul that we learn the most interesting particulars of the foundation and subsequent edification of the Church. The following is taken almost word for word from the Fifth and Sixth Chapters of his Epistle to the Ephesians. "Jesus Christ," says he, "is our peace who hath made both [Jew and Gentile] one that He might make the two in Himself into one new mass-making peace. And coming He preached peace to you [Gentiles] who were afar off, and peace to them [the Jews] that were nigh. For by Him we both have access, in one Spirit, to the Father: being built upon the foundations of the Apostles, and Prophets, Jesus Christ Himself being the corner-stone; in whom the building being formed together groweth up into a holy temple unto the Lord."

St. Paul is here explaining to the Ephesians—who were Gentiles—the nature of the universal, or Catholic, Church, which was appointed to gather out of all nations members into the mystical Body of Christ; he goes on to tell them that this mystery had been revealed to himself personally; for that hitherto it had not been generally known as it now was revealed to the Apostles and other appointed and divinely instructed ministers, and that it had been thus revealed for the edification of the Ephesians.

In the Fourth Chapter, little by little, and with his wonted tenderness, he opens out to them the great Mystery itself: begin-

¹ The articles of this series are a collaboration of the Oratorian Father Philpin de la Rivière and E. M. Shapcote, author of *Mary: the Perfect Woman*.

ning with an exhortation to faith and obedience, as the fundamental law, which preserves the unity of the Body to which they now belonged: "Being careful," says he, "of keeping the unity of the Spirit in the bond of peace: one body and one spirit as you are called in one hope of your calling; one Lord, one Baptism, one God and Father of all, who is above all, and through all and in us all." He then goes on to refer them to the Ascension of our Lord, and to His having sent His Spirit down to form this Temple, which it was His design to fill with His own mystical Body, for the edification and perfection of which He had provided Apostles, Prophets, Evangelists, Pastors, and Doctors.² All, then, he goes on to say, do the work of the ministry, which work is the perfecting of the saints, and the building up of the whole body of Christ: so that the whole body—being completed and fitly joined together, by what every joint supplieth, according to the operation in the measure of every part—should increase unto the edifying of itself in charity.

Eve, springing from the side of Adam sleeping, is the pre-ordained figure of the Church's birth from the side of the second Adam sleeping in death upon the Cross. Eve was the bride of Adam; and the Church, mystically enclosed in the two great Sacraments of Water and of Blood, is the Spouse of Christ. Eve received from Adam an immaculate flesh; and by means of the purifying and unifying streams flowing from the Sacred Heart, the Spouse of Christ receives into herself the immaculate, deified Nature of the God-Man. Jesus would fill all in all, not merely as a spiritual vitality, the gift of His Godhead, but also a corporal entity the gift of His Sacred Humanity. For the Sacramental Species of His Body and Blood transforms the bodies of the faithful into the form of His mystical Body, without itself being in any way transformed into the substance of their natural vileness.

The great Sacrifice of the Cross on Calvary is consequently the central point of the Church's circumference: and this Sacrifice is mystically and verily repeated all over the world on every

² Observe here that *prophecy* was one of the notable gifts of Pentecost, which gifts are dwelt upon at large in the Twelfth Chapter of the First Epistle to the Corinthians.

altar where holy Mass is said. It is the daily, hourly, nay, unceasing Sacrifice, as the sun rises, lifted up each moment in turn by consecrated hands, before the throne of the Eternal Father. It is the act of the Immaculate Lamb Himself, not of His image nor a representative of Himself, but *Himself*, offering Himself ceaselessly to the end of time, wherever His Gospel is preached and His anointed priest stands in His place as His mouthpiece before the altar of His Church.

If we only pause to think what this wonderful act implies, as the act of Jesus glorified, we must perceive that it passes all conception in its magnificence, its glory, its charity, its almightiness, and its persevering, divine unceasingness.

However humble, however simple he may be, however unlearned in all save the science of the saints, the priest at the altar stands the consecrated Vicar of the Lamb of God. In His Name he repeats that divine, ever-living word of His: "This is My Body,—This is My Blood," and in thousands of places, at the same moment, the miracle of the multiplication of the Bread of Life takes place: and every lowly worshipper knows that the Lord of Glory—Body, Soul and Divinity—is present! And this has been going on for more than 1900 years! How Jesus in His Divine Nature filleth all it is easy to understand; but that the Presence of the Sacred Glorified Humanity should occupy the place wherever a priest stands before the "acceptable altar" is indeed the greatest of all wonders displayed to us by Divine Love. But in no other way is the Church nourished; in no other way is the Temple of God edified; in no other way can the body of the Bride lose its natural blackness, and become transformed into the likeness of the glorified Body of Jesus.

Thus is Jesus the Corner-stone of the edifice built by His Power, cemented by His Wisdom, replenished by His Love, and filled by Himself in His mystical members in whom He lives again: for "we are members of His Body, of His Flesh and of His Bones."³

After selecting and ordaining His Apostles and appointing His Vicar upon earth, after teaching and founding the sacramental system which was to sanctify the natural life of His members

³ Eph. 5 : 3.

from beginning to end ; after instituting the Divine Sacrament of Love and the perpetuation of the Presence of His Sacred Humanity in the midst of them to the end of time, Jesus leaves them to ascend in our glorified nature, into the Holy of Holies, there to make intercession for His redeemed family.

In His stead He sends down to us the Holy Ghost—so to speak—with all His gifts, to comfort, to rule, and to replenish this mystical Body, in order that the design He has sketched out and begun for them may be carried out to the end of time ; and that by word and example, by patience and suffering, they may promulgate the holy law of peace and good-will, by which the lawlessness of heathendom should be displaced ; above all, that the seeds of Divine Truth contained in the Faith which had been revealed to them should be scattered far and wide, since it would be for them and their successors to formulate and to expound it, to guard and to defend it, even with their blood, and thus to preserve it free from error, heresies, false doctrine, fanaticisms, and proud philosophies, as long as the world should last.

And Jesus leaves His sacred Mother behind Him to do the Mother's work ; to plant amongst the women the seeds of Christian piety, cultivating in them above all things the love of purity and of holy virginity. No doubt she encouraged a taste for association in good works as well as for self-dedication to the contemplative life, in which union with God was to be sought for by prayer and mortification. By this means she would divide her own most perfect life into two distinct orders of religious life, as well as teach the sanctification of the mixed and married life. Mary, it is supposed, lived about fifteen years after our Lord's Ascension, during which time she had opportunity of laying the foundations of family life, as well as the supernatural life of the Christian community ; drawing young maidens, as she has done ever since, "after the odor of her ointments," giving, when sought for, rules for guidance with regard to silence and introversion, mental prayer, and united prayer and praise, to hours for work and for visiting the sick and needy. Nothing would be omitted ; nothing superficially set in hand. At the same time, every, the most trifling, detail would be more or less the reflection of her own consistent and graceful life, and would tend to the perfection

of the individual soul, as well as to the consolidation of those laws of Christian association which have been the making of saints ever since the Assumption of Our Lady. The hidden life of the Christian would in all cases be diligently preserved where she had to do with it, and under the shadow of it the young disciples of Jesus would help and sustain one another in the faith under every trial, maintaining the fervor of which history speaks, under the circumstances attending the great effusion of divine gifts through the laying-on of the hands of the Apostles. The habits, too, of pious Jews had laid the foundation of the eremitical life, as in the case of St. John the Baptist, and in the associated life which, according to tradition, flourished on Mount Carmel; so that it would need but the Christian Faith and rule of life to found associations which would subsequently grow to such magnificent proportions as to form a colossal influence in the edification of the Church; and over these Mary has ever ruled supreme.

It is supposed that the Apostles never very widely separated before the Assumption of Our Lady, but after that they did so; carrying with them not only the supernatural gifts of the Holy Ghost, each according to his measure, and the divine illumination required for their mission, but also the delicate aroma of Our Lady's example and ways of acting on and directing the souls of others; so that wherever they might go they would possess in their hearts some seed which she had sown—the seed producing holiness and prayer—cultivating the virgin-life and that purity of heart which always and everywhere looks up to Jesus as the Spouse of perfect souls. Therefore, in this our simple consideration of the natural course of things under the supernatural circumstances attending the infancy of the Church, we may take it for granted that such was the general fervor and life of Christian society when Mary was taken away out of this world, and, in all the beauty of glorified human nature, was assumed to her place on the right hand of the Sacred Humanity of her Divine Son.

THE GLORIFIED BODY IN MARY.

There are certain qualities which belong to glorified bodies. These we may trace in Mary, especially in their relation to the upbuilding of the Church.

Although, with regard to the action of spirit in connection with the functions and the properties of sense, the whole region is undoubtedly mystic, it contains within it developments which to our very limited understanding seem, more than others, mysterious and sublime. We speak of them with reverence; we touch upon them with awe: a proof, if any were required, of the gravity of the nature of the fall which has taken place from that perfection of harmony between flesh and spirit in which human kind was contemplated by God.

The restoration of mankind to its full privileges and perfections through the Hypostatic Union in Jesus Christ was, as we know, awarded to Mary, the Woman predestined to a perfect union in her own nature with the Divine will and intentions. This union was accorded to her for the accomplishment of the design to be carried out under the system and laws of Dual-Unity, in the two Natures of God and Man.

Under the veil of a beautiful simplicity—which, being a reflection of the Image of God, belonged to her—Our Lady concealed the perfections of her emancipated nature; contenting herself with doing all her actions perfectly well, and according to the intentions of God in having created her.

In the same way it may be observed that the supernatural Gifts of the Holy Ghost which in common with the Apostles she received at Pentecost, were carefully veiled under the shadow of a hidden life. Now, all these gifts, natural as well as supernatural, were but the forerunners of the stupendous properties to be bestowed upon the body at its resurrection from the grave; properties which may be looked upon with reverent gladness as divine affluences poured into our nature itself, and constituting the perfection of the union which will then take place between flesh and spirit.

We ought not to enter upon the subject of Our Blessed Lady's personal, not to say continual, vigilance in the Church, without first taking into consideration the nature of these selfsame properties, in order partly to account for it.

In the Catechism of the Council of Trent we learn that the Church reckons four of these qualities appertaining to glorified bodies; and one more which equally, but under different con-

ditions, appertains to the bodies of the reprobate as well as to those of the saints. This quality is immortality, the condition in which Adam was created, but which was forfeited by his Fall; and so on this subject St. Paul teaches us that, "As in Adam all die, so in Christ shall all be made alive . . . and the enemy, Death, shall be destroyed last."⁴

The other four qualities are impassibility, glory, agility, and subtlety.

With regard to the admirable restoration of immortality to the human body, we read in the same Catechism⁵ that we are indebted for it to the notable victory which Christ obtained over death; as it is written in Holy Scripture, "He shall cast death down headlong for ever";⁶ and in Osee 13: 14, "O Death, I will be thy death"; also St. John in his Apocalypse, "And death shall be no more." Again, St. Paul in his Epistle to the Hebrews (2: 14) says: "Therefore because the children are partakers of flesh and blood, He also Himself in like manner hath been partaker of the same, that through death He might destroy him who had the empire of death." Immortality being thus recovered by the Resurrection of the Body of Christ, it is become the heritage of His members in His glory; whereas, with regard to the reprobate, it is the heritage of their vile bodies in everlasting punishment.

By the Resurrection, then, the body of our humiliation is made conformable to the glorified Body of our Lord Jesus Christ; notwithstanding which conformity, St. Paul points out that all flesh is not the same flesh: "God giveth it a body as He will, and to every seed its proper body."⁷ He goes on to give us an example of this in the natural order. "There are," he says, "bodies celestial and bodies terrestrial: but, one is the glory of the celestial, and another of the terrestrial. One is the glory of the sun; another the glory of the moon, and another the glory of the stars: for star differeth from star in glory."

The bodies of the saints, as we are given to understand, will all be renewed after the similitude of our Lord's Sacred Humanity; they will all possess the qualities which appertain to glorified humanity; but they will not all have the same glory one with

⁴ I Cor. 15: 22, 26.

⁶ Isaias 25: 5.

⁵ P. I., Cap. XII, § 14.

⁷ I Cor. 15: 28.

another, nor will they shine with the same style of glory. According to the degree of excellence attained on earth by a life of self-purification and prayer, obedience and union with God—taking also into account the predestined measure assigned to the vocation of each—the resuscitated body will shine in its own degree of beauty before God. Every vessel will be perfect of its kind; every one will be full of grace and of excellence, for every one will be a reflection, according to his own degree of perfection, of the Sacred Humanity of Jesus. Thus some will shine with the beauty of the sun; some with the brightness of the moon; and some with the brightness of the stars.

The revelation accorded to St. John the Evangelist teaches us that Our Blessed Lady shines with the glory of all. Sun, moon, and stars are all required to represent the charity which she reflects of the glorified Sacred Humanity of her Son. Clothed with the sun, that is, the uncreated glory of God Himself, the glory of the moon, that is, of the Church, lies under her feet; while the glory of the stars—the united glory of all saints—is given her for a crown.

We now consider those qualities which will appertain to the bodies of the just at the resurrection, by which they will partake not only of the glory but also in what, for want of a better expression, may be termed the mystic character and action of glorified humanity.

It must be remembered that by the fall from original justice the faculties of the rational as well as of the spiritual soul are imprisoned, and that our physical powers are but a feeble representation of the activities which belong to spiritual creations. The nearest approach to these that we possess is the action of thought, which property apparently appertains to spirit; but as, according to Saint Thomas, "the acts of sensitive life do not belong to the soul alone, nor to the body alone, but their subject is the combination of both," we may not separate its action entirely from sense. Nevertheless, as it is a property which has never been entirely lost, it ought to facilitate our perception of what we are taught will be the properties of the body when it shall be raised up a spiritual body; we ought, I mean, to accept without difficulty the idea that what the soul even now in part possesses,

will be the wholly restored patrimony of the body when deprived of its essential density. Let us hear St. Paul: "So also is the resurrection of the dead; it is sown in corruption, it shall rise in incorruption; it is sown in dishonor, it shall rise in glory; it is sown in weakness, it shall rise in power; it is sown a natural body, it shall rise a spiritual body; if there be a natural body, there is also a spiritual body; as it is written: 'the first man Adam was made into a living soul; the last Adam into a quickening spirit.'"⁸

The four qualities above named, viz., impassibility, glory, agility, and subtlety, are those which will enable the resuscitated body to work in harmony with, and under obedience to, the spiritual soul. Their dual-unity will then be complete; the spirit ruling and the flesh being subject, both together will form but one agent, and the spirit being already transformed into the perfect likeness of the Spirit of Christ, will reënter into a body transformed into the similitude of the Body of Christ. Even a thought needs neither time nor place, and is not imprisoned by walls, nor checked by obstacles of a material nature, nor may it be injured by physical causes, but entereth where it willeth and goeth whithersoever it willeth,—so will the body, endowed with these sacred properties, follow where the Spirit leads, and work after the manner of divine laws in fulfilling the divine behests.

OF THE UNGLORIFIED SACRED HUMANITY.

Before quitting the subject of the transformation of the bodies of the redeemed at the general resurrection, it will be as well to consider what we are taught concerning the Sacred Humanity Itself—unglorified.

It may appear to some that the Sacred Flesh of our Lord, being hypostatically in union with a Divine Person, would on that account possess an inherent glory, and that it would not require any material change to take place in the mystical members of His Body in order to become like to it. True it is that our Lord and also Our Lady were under veils, even with regard to natural perfections, and that His Light, which is the Light of the World, was hidden until after His Ascension and the subsequent descent of the Holy Ghost. But as regards our Lord's Sacred

⁸ I Cor. 15 : 42-45.

Humanity, His Body was a terrestrial Body and underwent at His Resurrection the change to a celestial one. It has been surmised by some that, taking into account the Transfiguration on Mount Thabor, this was an unveiling of a certain inherent glory belonging to His natural Body. But it was not so. This was a miracle of His natural power and goodness, for the confirmation of the faith of His Apostles on the eve of His Passion, and to be a pledge of the glory which was afterwards to be revealed.

Further His Divine Birth, His walking on the sea, His passing unseen through crowds, were in the same way no argument in proof of a natural impassibility belonging to the Sacred Flesh. These phenomena were simply miracles, foreshadows, we may say, of properties which will belong to the body when freed from its terrestrial nature.

There was, however, this difference between the Sacred Humanity of Christ and that of ordinary human creatures: it was not subject to the sentence of suffering and death, since it was not born by generation of the seed of Adam. He suffered and He died "*quia voluit*," and without the concurrence of His own will the Sacred Humanity unglorified could not have suffered any more than it could have died under any amount of suffering. Therefore He suffered and He died, simply "*quia voluit*."

His Sacred Flesh contained in itself inherent life; all the maltreatment of creatures, whether of men or of devils, could not constrain that living flesh to remain in the state of defacement to which their malice had reduced it, any longer than He willed it so to remain. That perfect work of Divine fingers could not retain the marks of hell's violence upon it, because itself was victor over hell and death. The sacred scars in His hands and feet and side will alone remain as an eternal trophy of the triumph of the Sacred Humanity; and this only "*quia voluit*."

(To be continued.)

THE FOUNDERS OF THE CHURCH IN IDAHO.¹

(Continued.)

UPON his return from Rome, Bishop Lootens found the debts burdening the Vicariate greatly increased, owing to the unforeseen mishaps which had befallen Fathers Mesplié and Paulin in those sad days of "fiery" trials. It may be said, too, without disparagement of their characters and talents in many directions (Father Paulin was a grand musician), that both priests were poor financiers, as is plainly apparent from the circumstances of their management. In March, 1873, the Bishop authorized Father Mesplié to seek aid for the impoverished missions, in the following official note:

The Catholic population of the Vicariate Apostolic of Idaho having dwindled away to such an extent that the remainder does no longer afford us—I don't say a decent support, but—the bare necessities of life, we are compelled to authorize the bearer, the Rev. T. Mesplié, to address himself in our name, to the charity of the faithful, outside this Territory, that is, as far as he may be allowed to do so by the proper ecclesiastical authorities.

† LOUIS LOOTENS, *Vic. Ap.*

Idaho City, March 31, 1873.

Perhaps it was, at least partly, for the purpose of collecting for the needs of the Vicariate that Father Mesplié sought a furlough at this time. He also wished, if possible, to revisit his native country, as he eventually did. With this view he appealed once more to Madame Sherman, whose letter is preserved for us

HEADQUARTERS, ARMY OF THE UNITED STATES.

WASHINGTON, D. C., June 6, 1873.

Dear Rev. Sir:—Your favor of the 27th ult. is just received. I shall do all in my power to secure for you the leave of absence you desire. I thank you very sincerely for your kind offer to take my son with you, but I cannot avail myself of it. He will not be through his college course for eighteen months yet. I write in haste, and beg you will excuse a short letter. Believe me very truly and respectfully,

Your friend,

ELLEN EWING SHERMAN.

¹ See January number, pp. 1-18.

That same month our Reverend chaplain received a letter which must have greatly encouraged and consoled him. We give it as published in the *Idaho Statesman* of June 21, 1873:

ROSS FORK AGENCY,² June 7, 1873.

The REV. T. MESPLIÉ, *Chaplain U.S.A., Fort Boise.*

Dear Sir:—You will no doubt be surprised to receive a letter from a perfect stranger; but, being acquainted with the transaction of business at this agency for the past two years, I feel satisfied that you are the man who should be acting as chaplain were it not for the foul play. I thought it my duty, for the safety of myself as well as others in the surrounding district of Fort Hall Agency, to let you know the state of affairs, and have you try to be reinstated, as I am satisfied in my own mind that it is the only thing that will guarantee our safety with the Indians of this place. I was living in Portneuf Canyon while Major Berry was agent, and everything was peace and harmony. I never heard a murmur of dissatisfaction, but ever since the change was made, I and others in the neighborhood have been in constant dread. The last change is the most dissatisfactory of all to the Indians, as they claim to be wronged in the distribution of Indian goods, and various other ways too numerous to mention.

The present agent is acting also as preacher for the Indians. He is of the Methodist persuasion. I attend the services occasionally, and am aware that they have no effect on the Indians, as they will not come to hear him preach, and it has been acknowledged to me by the Methodist party in trust of those Indians, that they could not do anything with them; *they further acknowledged that they never knew the Indians to be christianized by any other persuasion than the Catholic;* to which assertion I agree, though I am not a Catholic myself. But I am for peace and justice, either of which I have not had since the change of Major Berry and yourself. Several persons on this agency have asked the question of the Indians: "Why it was that they did not go to hear White Beard preach on Sunday." Their reply is: "We have given our heart to the Big Father and Untabilo (Frenchman), and this Gray Beard has come to steal our hearts away. We want the man who makes the Sign of the Cross." This is the true sentiment of the Indians, and I know it is the only thing that will satisfy

² Headquarters of the Fort Hall Reservation, 112 miles north of Pocatello.

them and make them peaceable. The above statement is truth and veracity, to which I am willing to testify if required.

Yours truly,

CAPT. H. A. FINNEY.

It is a remarkable fact that the untutored Indians should in various epochs and countries have shown themselves shrewder judges of the true religion than their civilized neighbors. "I confess to Thee, O Father, because Thou hast hidden these things from the wise and prudent and hast revealed them to little ones."³ As in the case referred to in the foregoing letter, so it was in Oregon, in northern Idaho, and in Minnesota.

The Methodists came to Oregon in 1834, and spent ten years in trying to convert the Indians. "No missionary undertaking," says the Rev. Stephen Olin, himself one of the laborers, "has been prosecuted by the Methodist Episcopal Church with higher hopes and more ardent zeal. . . . This particular mission involved an expenditure of forty-two thousand dollars in a single year. At the end of six years, there were sixty-eight persons connected with this mission, men, women, and children, all supported by this society.⁴ . . . Yet, the great body of Indians never came under the influence of their labors." Dr. E. White, sub-Indian agent, writes in 1843: "The Rev. Mr. Lee and associates are doing but little for the Indians. . . . With all that has been expended . . . the Indians have been very little benefited."⁵

When a goodly portion of the Oregon Indians were gathered on the Grande Ronde Reservation, Protestant preachers were given charge of the Government school. In 1860, at the suggestion of the Catholic head-chief Nepissing, all the other chiefs went to Archbishop Blanchet, begging him to give them a minister "who had no wife and children to take care of." Accordingly Father (later Monsignor) A. Croquet was sent to them at once. Upon his arrival, the Indians were still nearly all pagans. By his disinterested zeal and his saintly life this noble priest suc-

³ Luke 10: 21.

⁴ *Works of Stephen Olin*, Vol. II, pp. 427-428.

⁵ Gray's *History of Oregon*.

ceeded in converting fully two-thirds of those Red men to the Church.

Of the thousands of Chippewas in Minnesota converted by the Episcopal Bishop Whipple up to the year 1860, all but a few hundred are now devout Catholics.

The Presbyterians, under Marcus Whitman, M.D., and the Rev. H. H. Spalding, having arrived in 1836, three in number, and afterwards increased to twelve and backed by the Boston Board of Foreign Missions, fared like "White Beard" at Ross Fort; the Indians refused to listen to their preaching.⁶ They killed Dr. Whitman and companions, and the Rev. H. H. Spalding narrowly escaped, thanks to the Catholic missionary Father Brouillet. The five Cayuses who were Dr. Whitman's supposed murderers, and who were executed in Oregon City, June 3, 1850, shortly before their death renounced Presbyterianism and became Catholics.⁷

Messrs. H. H. Spalding and W. H. Gray, after laboring for seven years at an expense of forty thousand dollars a year, confessed that but two natives had as yet been admitted into the Church.⁸

Lapwai, Idaho, where the Rev. H. H. Spalding gave up the work of teaching the Indians, because they refused to hear him (1845), has been for nearly half a century the centre of genuine Catholicism among the Nez Percés.

But we must return to the subject of our sketch. Under date, "Granite Creek, Idaho, October 18, 1873," Bishop Lootens penned the following communication to the Rev. Chaplain :—

Dear Father Mesplé :—

Your letter of the 16th just received. I think it would be better that neither of us attend the Indians' great council, that the Government may see the more clearly that we have not tampered with them. Nor is the presence of either of us an indispensable requisite to our obtaining the Reservation. I answered Gen. Ewing long ago. I suppose you could not get leave of absence; as to myself, I cannot go.

⁶ Dr. Whitman owned this himself to Thomas McKay. See "Several Calumnies Refuted."

⁷ Letter of Archbishop Blanchet in "Several Calumnies Refuted."

⁸ Gray's *History of Oregon*, p. 235.

I wrote you yesterday that I could not procure that medicine here, and that I shall have to wait until some one can go to Idaho City. I was there last week. I footed it via "Boston" (Pioneer) on Thursday, and returned the same way on Saturday. It took me all day, and I think I tired myself too much.⁹ What I wanted was to make a selection of books to help me to spend the winters.

As to selling the Boise City block, I should need for that the permission of Rome. If the people complain of having to walk five or six minutes, they show thereby that they are very unreasonable. The rule has ever been that when a community is large enough to support or to help support a priest, one is sent there; and by support is understood that the priest may meet his wants by the ordinary church revenue. When a community cannot afford that, then the bishops try to send them a priest once in a while. It is done so everywhere; and I saw, for instance, in California counties which contained more Catholics than the whole of Idaho up to Salmon River, and to which the Archbishop sent a priest twice a year. Instead of encouraging that handful of people to have a priest and a church, whereas they are neither numerous nor rich enough to build a new fence around our block, you ought to do the contrary, and exhort them, the parents especially, to instruct their children, and all to never neglect their personal practices of piety, such as their morning and evening prayers.

Take, for instance, Silver City. The people say they will give the priest \$100 a month. You, who have been so long in this country, ought to know what such promises amount to. Those who contribute—I don't say to an annual collection but to a permanent collection like that—are ever the best disposed and ever the same people. Now, there ought to be in Silver City twenty persons giving five dollars a month to make \$100; and this number is probably the half of the entire Catholic population, taking only the heads of families and the single men. That collection may be made once, and perhaps twice; but the number of subscribers will steadily decrease. If from twenty they dwindle to ten, each one of these will have to double his subscription, and the thing becomes illusory.

My dear Father Mespl  , you must look at things from a broader viewpoint. In the first place, a handful of Catholics, comparatively speaking, who cannot altogether decently support one single priest,

⁹ The distance is twenty-three miles. Certainly a long up- and down-hill walk for such a large man as Bishop Lootens was. Was it lack of money to pay the daily stage fare or his love of solitude that made him endure that hardship?

ought to belong to a diocese which has resources. It is against nature to make a priest, who after all is but a man, suffer more privations, more poverty, and above all a position more solitary and more burdensome and therefore more dangerous than any position one may conceive on earth. Is this not so? A bishop may not exact of a priest more than human nature can stand, and that is the reason why such a life should be led only for a certain lapse of time, after which another one should take his place; whereas in our present position we are all like Ixion, doomed to turn the wheel without ever promising ourselves relief.

In the second place, that union of Montana and Idaho is a thing against nature. From here to Deer Lodge it is more than eight hundred miles. That for these last four or five years the Montana mines are waning in population is undeniable. On the other hand there is in that Territory a fixed Catholic population, I mean the missions which have (say) sixteen priests. If they have sufficed hitherto to minister to the spiritual wants of the Whites when they were more numerous, they could more easily continue doing so now. You say they are short of Fathers; well, lately a visitor was there and it is likely that the number will be increased, or the old ones will be changed. Does not common sense tell us that the whole of Montana and Idaho up to Salmon River as well, ought to be under a bishop taken from among the Jesuits. It is unnatural to put a secular bishop with two or three priests in a country almost wholly in the hands of a Religious Order, because here and there a handful of whites is to be found, who altogether can hardly give a single priest a decent support, as is understood everywhere. Had Father Giorda, or any other, instead of receiving the faculty of simply administering Confirmation, been made bishop outright, twenty or twenty-five years ago, he would have had the whole of Montana under his jurisdiction, and there would probably be to-day as many Catholic Indians east of the Rocky Mountains as west of them. For, no matter what the Fathers say, a Jesuit Vicar Apostolic continues belonging to the Order, and consequently he has more weight and more influence than a strange bishop. You are well aware that I am quite friendly to the Jesuits, and yet, I must say that the Fathers act very independently in everything outside of mere jurisdiction. When, for instance, I besought the superior "for the sake of the Sacred Blood of our Lord Jesus Christ which He has shed for those Indians," to send one or two Fathers to Fort Hall, the only answer I received was that for several reasons he

could not do it. But if that had been done, we should never have lost that reservation. Well, would that have occurred, had I belonged to the Society? I am sure it would not. I fully understand that in a civilized country, where it is an altogether different thing to be bishop, and where there is a choice of subjects for the episcopal office, the Society has the rule—even under oath, at least as far as the General is concerned—never to let a member accept the episcopate; but in a country like this, one must say that the particular good of the Order should yield to the general good of the Church.

In that respect the Oblates are much better constituted; they would, in British Columbia, for example, fight the proposition of naming a bishop outside their congregation as the Jesuits here fight the idea of having a bishop taken from among them. As with the Oblates here, so it is all over the world where the priests of some Religious Order constitute the whole or the greater portion of the clergy.

I concur therefore in your opinion, viz., that you would do well to resign, and that without waiting another day; consult some one in order that the document you will sign may be in correct form, but send it to me. I want to present it through General Hardie; it will appear all the more respectable; and you may feel sure that upon my request the matter will not be delayed. Tell me also who is that bishop or archbishop who has so many soldiers in his vicinity, and I shall write him that he may at once put in an application. Needless to say, it is proper that all this should be done through me, as in those matters which concern a priest's position, the bishop is everything, and, in the eyes of another bishop, a priest is nothing. Also under the English government, the authorities act only through the bishops to whom the chaplains belong. It may be that the President and the Secretary of War would not pay any attention to this matter, but General Hardie and the other Catholic officers, if there are any in the War Department, must be aware of this. You will therefore kindly send your resignation to me. After that, I purpose sending you to St. Louis to act with my full authority with the Archbishop. Montana is in his province, and if I can persuade him that it is in the highest degree useful to religion to give that whole country to the Jesuits, then the rest of Idaho will come of itself, and I will give him a short but true exposition of my situation. Meanwhile be as discreet as though I had told you all this in confession; this is again a secret

which you cannot reveal without mortal sin, and in this I do not exaggerate. But I trust in your discretion.

What will become of me. God knows! As to you, you are so well known everywhere to-day, that you will only have to choose where to spend the remainder of your days. Awaiting your answer, I am as ever,

Yours truly,

† LOUIS LOOTENS, *Vic. Ap.*

May we not infer from the foregoing letter that Father Mesplé's intention of resigning the office he had made such efforts to secure, and which he had scarcely filled one year, was the result of pressure brought on him by the Bishop who was quite eager to surrender Idaho to the care of the Jesuits? This view is corroborated by the fact that both were minded to seek a like position for Father Mesplé elsewhere. The latter—the one of the two priests who had struck deep root in Idaho—being gone, the Bishop would have been left with practically none but Jesuit Fathers (of the North Idaho missions) under his jurisdiction. How easy, thence, would have been the step to give these Fathers their natural superior, a Jesuit bishop!

The trouble that worried the Bishop most on the eve of resigning his Vicariate, was his anxiety not to involve his successor in embarrassment. We may judge of his state of mind from the following epistle, dated "Granite Creek, October 19, 1873."

Dear Father Mesplé :—

I have yours of yesterday. This is what I should like you to do. As soon as you shall learn that the Archbishop has set out to come hither, if he has to come via Boise, he will stop with you, and *you will accompany him*; should he not come your way, be here *ahead of him*; if you don't know what he will do, *come at all events*. I speak thus in the dark as to your one week's leave; but the matter amounts to nothing: the post-commander must have authority enough to act in an unforeseen case, and this is one; tell him that *your Bishop absolutely needs you*. But come before his (the Archbishop's) arrival. I told you the other day that I knew not whether to rejoice or to be afraid. This word is singular in a bishop's mouth; but you realize that when a man's fate is in the hands of a man who acts as he has

done, I have reason to dread the issue. All that Rome wanted to know was: Is Idaho a place where a bishop can live honorably? And this word implies more in Rome than you imagine. Thereupon, the Archbishop, who foresaw that the answer would be negative, wanted to get me into a trap. So he wrote me to find somebody who would take upon himself *in due form* the debts of the Vicariate. "If you find some one," he wrote, "the matter will forthwith be settled," *i.e.*, to change me from here. It is plain that he expected me to sign that paper. The only answer I gave him was whether he wanted me to write to the Propaganda, telling him that, in that case, I would quote his own terms. I think this embarrassed him, for he failed to reply; but—probably to prevent me from writing to Rome—he wrote *you*, telling you: "I put your bishop at the head." But, on the other hand, to neutralize this, he followed the counsels you are aware of, and, to repeat it, I am under the impression that he would have been angry, had I communicated that proposition of his to Rome, for in this he doubtless failed to follow his instructions.

Should he happen on some letter from San Francisco, and if the Archbishop of that city has mentioned some passages of your note, I feel sure that he (Archbishop Blanchet) will beware of questioning any one but myself. If, on the contrary, they send him only to confirm what Rome thinks it knows of my position, then I may give it up for reasons I will tell you by word of mouth; for, once more, if the Archbishop has conscience enough—and of this I have not the least doubt—not to wrong any one wilfully, it is certain that this word *wilfully* implies the supposition of faculties which age has wiped out.¹⁰

Devotedly yours,

† LOUIS LOOTENS, *Vic. Ap.* X¹¹ 11
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Again he writes, a week later:—

GRANITE CREEK, October 24, 1873.

Dear Father Mesplé:—

Yours just received. Mgr. Blanchet is now most likely on his way back to Portland. The day before yesterday I got a letter from him in which he expressed astonishment at my not having made "the other half of the journey" to meet him. He said he'd stay in Baker City the first part of this week, and he hoped to see me if my health

¹⁰ Archbishop Blanchet was a very old man then.

permitted. Had I started the next morning, *i. e.*, yesterday, I am sure I should not have found him there. I sent that recipe to Father Archambault, requesting him to bring it (the medicine) to me himself Saturday. This evening he writes me that he fears that he will not be able to come, being busy making preparations for the winter. The fact is, *it is a long time since I had the happiness of making my confession.* When will he come? God only knows. You will receive this Sunday evening. If you could leave Monday morning, or even Tuesday, you could stay with me until the following Monday, and be back in Boise for the first Tuesday of the month. In that case, we could go once more to Hog'em (Pioneer). Come at all events. I want to prepare for All Saints.'

Devotedly yours,

† LOUIS LOOTENS, *Vic. Ap.*

Having failed to meet Bishop Lootens and Father Mespl  , Archbishop Blanchet sent the latter a private letter asking his opinion about the suppression of the Vicariate Apostolic of Idaho. He writes:—

"It is not what it was formerly; the mines are exhausted, the population decreased, and a bishop is out of place there, and unable to get his sustenance." Such is the information sent to Rome. I have to give my opinion. It must be based on some data. Give me your opinion as also that of some others thereon as prudently and as briefly as possible.

Devotedly yours,

† F. N. BLANCHET,

Abp. of O. C.

Seldom favored with genial company at his mining camp home, Bishop Lootens found much consolation in his books and in music, particularly Gregorian, of which he was a consummate master. Exquisitely did he play the organ, that favorite instrument of most priest-musicians. Visitors at times saw his room littered with the sheets of musical compositions, including several Masses. He also published a work on the theory of music. For appreciation of this he looked particularly to the musical scholars of Germany.

The late James McMaster, editor of the *New York Freeman's Journal*, acquainted both with the conditions of the Vicariate and with the talents of the Vicar, vigorously denounced in his paper the idea of relegating so learned and accomplished a man to Idaho. Yet ambition and pride of place found no lodging in his humble heart; and those who knew him best will witness that no murmur at his difficult position ever escaped his lips. Here is an example in which he sets forth his sorry plight:—

GRANITE CREEK, March 10, 1874.

Dear Father Mesplé:—Your missive greeted me last evening. I have not much to say, but what I shall communicate is so important that I begin by enjoining the most complete silence upon you. You are aware that *I have no one here to whom I can unbosom myself*. I let you know then that I am about to send my resignation to Rome. God willing, the document will be en route by the time this will reach you. Long have I deliberated over it. If I did not resign sooner, it was for reasons I would tell you, were you here, just as I shall tell you the motives of my action of to-day. I have no doubt of the acceptance of my resignation, after which *I hope that I shall be allowed to bury myself again in obscurity*. Whither shall I go? That is the question now. I think the Benicia Dominican Fathers would open their doors to me; only to abide there an indefinite time, that would be different, unless I could pay for my board. But the fact is that after having labored for well nigh a quarter of a century on this coast, I am as poor as the day I set foot on it. Besides I fear I shall have trouble. Last year I paid \$6,000 in gold. About one half of that was my personal property sent to me by a friend for my own use. I expect to get shortly 16,000 francs from the Propagation of the Faith. By the time that sum arrives here it will probably wane to about \$2,500. With that, after paying last year's interest, I shall likely reduce what we owe to Father Vermeersch and to Mr. Pétrain to a little less than \$4,000. This does not include our debt to Mrs. Hennessey.

Once upon a time you said you would not know what to do with what you expect from Washington. To speak to you candidly, I fear *that sum*, no matter how great or small, *will easily slip from your hands*, as you cannot refuse anybody. At all events, *you added*, *you would devote it to good works*. Here is one at hand, then. After all,

this debt will have to be paid by the Propagation of the Faith, and should God inspire you to pay the creditors of this Vicariate, it would be just the same as if you had sent it to the Paris office. I know not whether you will get as much as the bill says ; at all events it will be a pretty round sum.

I am not well this evening, so I close. Above all, keep the "natural seal" on what I told you, and believe me to be,

Devotedly yours,

LOUIS LOOTENS, *Vic. Ap.*

CYRIL VAN DER DONCKT.

Pocatello, Idaho.

(To be concluded in the next.)

DEALS IN OPTIONS AND FUTURES.

IF a corn-merchant buys 100 quarters of wheat from a farmer who has just harvested them, he concludes with him a contract of sale "on the spot," the farmer undertakes to deliver the corn and the merchant undertakes to pay the price agreed upon. The corn-merchant may wish to make sure of being able to obtain for his customers a constant supply of corn for the future, and so he approaches the farmer some months before harvest time, and enters into a bargain with him by which the latter binds himself to sell the merchant 100 quarters of wheat before the end of next September ; the parties then conclude a future contract. More specifically one is said to deal in "futures" when the goods contracted for are not at the time of making the contract in the possession or ownership of the seller. And should the terms of the contract leave the choice to the seller either to deliver the stipulated quantity of wheat at a fixed price, or to pay the difference between the price agreed on and the actual market price when the term of the contract arrives, the contract is an "option."

From such an "option" contract to mere "time bargains," or "difference transactions," or "margins," is but a step. In these transactions real delivery of goods to the buyer is not contemplated by either party ; they merely make use of the market price of wheat, or cotton, or stocks and shares, or bacon, or other commod-

ity, as matter for a wager. The parties to the contract enter into a speculation about the price of the article at a future date. A agrees to buy 100 quarters of wheat from B three months hence at seven dollars the quarter. If at the date in question the price is higher than that agreed upon, the seller pays the difference; if on the other hand it is lower, the buyer pays. Such gambling transactions in wheat, cotton, securities, and various other commodities are far more numerous on the world's Exchanges than are ordinary contracts in which effective delivery of what is bought and sold is contemplated. It is a subject of hot debate in the commercial world whether such gambling has a good or bad effect on genuine trade. There is, of course, a great increase of business for commission houses, brokers, and agents generally, resulting from fictitious bargains, and it is to be expected that such classes will be loud in defence of time bargains, or "options" and "futures," as they are often indifferently and loosely called. On the other hand, producers of foodstuffs and manufacturers of raw material into cotton goods seem generally persuaded that their trade is seriously injured by gambling transactions on 'Change.

GOVERNMENT INTERESTED IN THE QUESTION.

Within the last few years several Governments have given serious attention to the question. Thus on July 8, 1897, Mr. Bankhead introduced into Congress a Bill regulating the sale of certain agricultural products, and imposing taxes on "options" and "futures," and on dealers in them. Another Bill with similar scope was introduced into Congress on December 4, 1899, by Mr. Terry. Bills for preventing and penalizing dealings in cotton "futures" and future contracts in agricultural products have still more recently been submitted to Congress.

Among the nations of the Eastern Hemisphere special laws against gambling in "futures" have been passed within the last few years by Austria, Norway, and Germany. The history of this legislation in Germany is specially interesting. The financiers of Berlin had incurred the enmity of the conservative elements in the German Reichstag. The Agrarians attributed the fall of prices in agricultural products to the dealings in futures on

the Berlin Exchanges ; the Anti-Semites supported the Agrarians because the leading financiers were Jews ; the Centre party gave its support because it feared the moral effects of unbridled speculation. The result was the Exchange law of June, 1896. One clause of this law forbade dealings in options and futures in agricultural produce. The financiers refused to submit to the law and attempted to open a private Exchange, where they might conduct their operations unfettered by any legal restraints. Litigation ensued with varying success, but after a struggle which lasted two years the Government gained the day, and the members of the Exchange submitted. The present state of the question is summed up in a report prepared by Dr. Schwabach, His Britannic Majesty's Consul-General at Berlin, which is printed in a British Parliamentary Paper issued at the beginning of this year on *Legislative measures respecting gambling in "Option" and "Future" contracts as regards foodstuffs*, p. 24.

"The Exchange Law of June 22, 1896, prohibiting gambling in options and futures of agricultural produce in Germany remains still in force. Opinions differ widely as to the effects of the prohibition. Produce dealers, Chambers of Commerce, and other organizations of interests solely or chiefly commercial denounce the prohibition as the direct cause of the increased dependence of the German produce markets on foreign, especially American Produce Exchanges in the matter of prices, of the considerable fluctuations of corn prices in German markets, and of the comparatively low prices for German produce. They maintain that these effects of the prohibition do not, however, affect exclusively, or even principally, the produce dealer, but that they constitute a danger to German agriculture itself. They try to persuade their agrarian opponents that the reëstablishment of the trade in options and futures would benefit the producer quite as much as the dealer. The Agrarians on their part deny that agricultural interests have suffered from the prohibition, while they express their satisfaction at the loss of business and influence inflicted through the prohibition upon the German Produce Exchanges, more especially the Berlin Produce Exchange, which, in times previous to the Exchange Law, owed its great power to the very large business in options and futures. The advocates of the landed interest expressly devised and carried the prohibition as a means of breaking the powerful influence

the Produce Exchange was able to exercise upon the price of agricultural produce to the detriment, they maintain, of the producer. That the prohibition has proved a disadvantage to the producer himself, has been repeatedly and strongly denied by agrarian members of the Imperial Diet. They have, on the contrary, declared themselves completely satisfied with the effect of the prohibition. They maintain that since gambling in options and futures had been prohibited, corn prices in Germany were remarkably free from the fluctuations experienced in foreign markets gambling in options and futures, that prices in Germany were much steadier than in such markets, that prices for German corn were by no means lower than in other countries or for foreign produce, and that producers did not experience any difficulty in disposing of their corn. Statistics are freely used on both sides to support these widely divergent views, and it would be hard to say where truth lies.

"The commercial interests in and outside the Imperial Diet continually urge the revision of the Exchange Law and the repeal of the gambling prohibition, while their opponents strictly preserve their uncompromising attitude, and as they are in a majority, the Government does not seem to consider an attempt at revision possible or expedient. Neither the deliberations of the Exchange Committee which was convened by the Imperial Chancellor in June, 1901, nor a conference which took place in September, 1901, between the Prussian Minister of Commerce and delegates of the commercial and agricultural interests to consider certain amendments of the Exchange Law, have led to further action on the part of the Government."

It may safely be presumed that while without any doubt the 'cute brethren of the Berlin Exchange know what is for their advantage, the no less well-informed members of the German Diet, who succeeded in passing this law and maintaining it, in spite of powerful and vigorous opposition, know what is for the interest of the agriculturists of the country.

A QUESTION OF ETHICS.

However, besides the political and financial aspects of the question, there is also the moral aspect. Is dealing in futures morally wrong? Let us study this question from the point of view of moral theology.

There is no theological difficulty about a *bona fide* contract for future delivery of goods, even though the seller has not present possession of them. He knows that he can get the goods before the time arrives when he will be bound by his contract to deliver them to the buyer; he hopes to be able to get them at a cheaper rate than he charges. All this is lawful trade; there is nothing in the transaction that need cause him any qualms of conscience. But if there is question of a mere speculative contract in futures, and the intention of the parties is merely to bind themselves to pay differences, one may well hesitate before giving a definite solution of the problem.

Such a contract is merely a wager, as we have seen; it is in itself to all intents and purposes a bet concerning a future and uncertain event, and the question as to whether it is lawful or not depends on the broader question concerning the lawfulness of betting. An action may be lawful in itself, in the abstract, apart from special circumstances, and yet in the concrete, in certain circumstances, it may become wrong. It will be advisable to consider the lawfulness of difference transactions first of all in themselves, and subsequently as they are met with in practice. The question resolves itself, as we have seen, into the broader one of the lawfulness of betting.

BETTING IN GENERAL.

Now, it is commonly taught that it is not wrong to make a bet, provided certain conditions are fulfilled. Among those conditions the principal are:—

1. That the money risked belongs to him who bets, and that he has the free disposal of it.

A lawyer must not bet or speculate with the money of his client; if he does so, he exposes the property of his client to risk, and sins against justice. The money risked in betting must also be at the free and unfettered disposal of him who bets. He must not bet with what is necessary to fulfil his obligations, otherwise he exposes himself to the danger of not being able to meet them. A father of a family must not bet with what is required for the support of his children, else he runs the risk of not being able to fulfil his natural duty of bringing them up in a manner suitable to their condition in life.

2. Betting, to be lawful, must be free from fraud and deceit.

The event on which the wager is ventured must be uncertain to both parties. If the uncertainty exists only on one side, if it is brought about by means of false rumors and news, if by dexterous manipulation one of the parties intends to decide the event in his own favor, the wager is a dishonest contract.

3. Finally, the chances must be fairly equal on both sides. The sharper who abuses the ignorance and simplicity of the countryman, can make no claim to have come by his gains honestly. He is a rogue and a vagabond.

A wager that fulfils the above conditions is not a sinful transaction. But though this may be true, yet, as is well known, a habit of gambling is easily contracted; and when such a habit has once been formed, it is very difficult to shake it off. There may be a certain amount of temporary success; the excitement and fascination which gambling has for many minds; the ease and rapidity with which large sums of money may sometimes be acquired by this means,—all lend their attraction, and combine to make what in itself, if indulged in occasionally, may be a legitimate form of recreation, a most dangerous temptation, and the sure road to ruin.

If we apply this doctrine to the question before us, we are compelled to admit that a deal in futures in itself is not wrong if it is accompanied by the conditions laid down above, but that it is wrong if any of those conditions is wanting. However, even though the requisite conditions may be present, it is a dangerous pastime, and should be discouraged, like any other form of gambling, in the interests of public and private morality.

THE QUESTION IN THE CONCRETE.

But what is to be said of dealing in futures not in itself and in the abstract, but in the concrete, as it is carried on in the Exchanges of the great commercial centres of the world?

As we have partly seen already, many men of experience maintain that difference transactions exert a beneficial effect on trade. It is claimed for them that they equalize prices and steady them, so that they are not exposed to such great and rapid fluctuations as they would be if left to the law of real supply and demand.

There must of course be a close relation between actual prices at which a commodity is sold and the fictitious price which formed the basis of the "futures" contract. The parties to such a contract must be presumed to know something about the probabilities of the case; we must suppose that they are acquainted, for example, with the world's consumption of wheat, if they intend to speculate in that commodity; they know approximately too the yield of wheat for the year; they are acquainted with the elaborate statistics on the subject, which have been drawn up by economists for past years, and so they have before them the main elements which are required to enable them to form a good estimate of the price of wheat at a given future time in any particular market. That estimated price will have a great effect in fixing the actual price, for selling prices depend not only on actual supply and demand; they are also largely influenced by prospective considerations as to what is likely to be the supply and demand in the future.

Moreover, the market for futures is practically world-wide. The telegraph puts all the great centres of commerce in close communication with each other throughout the Old and the New World, and makes one universal market of Exchange dealers in securities, corn, cotton, and other commodities. The lowest rate at which an article is sold will fix the market price, and so the lowest price at which wheat is sold in any of the markets of the world, will have its effect in lowering the prices elsewhere. Especially will this be the case as buyers and sellers in futures do not contemplate actual delivery, and so they can afford to disregard costs of transport, custom dues, and similar charges. Thus the contention that dealing in futures equalizes and steadies prices seems reasonable; and, furthermore, it is claimed that this contention is borne out by experience.

Again, it is also contended that futures are a useful and ready means of insuring buyers against loss, and so help trade. A dealer, for example, contracts to supply 100 quarters of wheat to a customer of his on such a day at seven dollars the quarter. If when the date arrives wheat sells at eight dollars the quarter, the dealer loses on his bargain. He desires to insure himself against such loss, and he has the opportunity afforded him by the market

in futures. By buying a similar quantity of futures to be delivered on the same date, he will gain on this transaction what he loses on the other by the rise in price.

All this may be true, and if taken together with the fact that futures add enormously to the volume of business transactions, there is abundant explanation of the favor shown to futures by commercial men, and especially by those connected with the Exchanges.

On the other hand, producers and consumers alike seem generally to have made up their minds that gambling in futures has a disastrous effect on trade. Competitors are almost indefinitely multiplied; the area of competition is vastly enlarged; and producers of wheat, for example, in countries where land and labor are dear, where taxes are burdensome and skies unpropitious, find themselves forced to compete with others who live under opposite conditions. Tariffs may remedy the evil to a certain extent as far as effective contracts which contemplate actual delivery are concerned, but they cannot shut out the subtle influences of gambling transactions.

In addition to this, gambling in futures falsifies prices. In a healthy condition of the market, the price of an article will depend on the costs of production and the law of supply and demand. As long as these factors dominate the situation, producer and consumer can satisfy themselves that they have full value for their goods or for their money. But when natural prices are interfered with from without by speculators who do not contemplate effective delivery of commodities, and who are only interested in differences, effective dealers can have no security that they get full value in their transactions. Prices are falsified and markets are reduced to an unnatural condition.

It is sometimes argued in answer to this that the fictitious demand and supply of the speculators balance one another, and so leave the market of effective supply and demand unaltered. This, however, is notoriously not the case; the frequent "corners" in wheat, cotton, and other commodities, whether they succeed or not to the satisfaction of those to whose operations they are generally due, show at least that the "bears" and the "bulls" are not evenly matched, but that one party has secured a tem-

porary advantage, with the result that great loss and suffering is caused to others. These considerations seem fully to justify the Agrarian party in Germany in their determined opposition to gambling transactions in agricultural produce. In practice those transactions have a deleterious effect on genuine trade, and so they do harm to the prosperity of the country.

UNLAWFUL ON GENERAL GROUNDS.

There are also some more general considerations which cannot be overlooked by the moralist. Betting, as we have seen, is not in itself unlawful, provided it is accompanied and safeguarded by certain conditions. When, however, it becomes a habit and degenerates into gambling, our verdict in ordinary cases must be different. The question bears some analogy to that of drink. Provided strong drink be taken at the proper time, and in moderation, with due care to ensure our being able to keep control over our appetite, it will not do the ordinary healthy subject any harm. But if strong drink is indulged in too freely, if it is taken at all times and begins to usurp the place of solid food, harm more or less serious is the consequence. So too with gambling; if it becomes a passion, if the gambler seeks to make it a substitute for honest toil, and strives to make it support him or bring him wealth, serious harm has already been done. The gambler produces nothing; he adds nothing to the wealth of the community; he soon learns to shun honest work; he becomes a parasite who preys on society, and eventually brings ruin on others as well as on himself. So that dealing in differences, even if regarded merely as a form of gambling and speculation, must fall under the censure of the moralist.

But in practice the transaction is not a mere speculation. When large gains or losses depend on future market prices, there is a very great temptation for all whose fortunes are at stake to take means to influence the market in their own favor. Great financiers, who have immense resources at their command, or combinations of smaller moneyed men have means at their disposal by which they can raise or lower the market price of a commodity to suit their own interest. "Rigging the market," as the process is called, has been reduced to a fine art, and by this art dealers in

futures strive to influence in their own favor the future event on which the bet depends. This is against the rules laid down above, whose observance is necessary if betting is to be an honest transaction. It is like backing my horse against yours in a race, and then bribing your jockey to hold back your horse, or to drug him when the race becomes due. It is a dishonest trick and against the fundamental laws of the game. The sober and well-weighted words used by Sir R. Finlay, the Attorney-General of England, in the House of Commons, when commenting on the Whitaker Wright case, deserve to be quoted in this connection. As reported in *The Times* (London), February 3, 1904, he said:—

“ Whitaker Wright was, as is well known to the House, the managing director of the Globe Company. The Globe Company was a company which carried on a highly speculative business. In the year 1900 it had got into very great difficulties, and Whitaker Wright, on behalf of the company, engaged in an enterprise which was intended to restore its fortunes. That enterprise was this—he endeavored to establish what is called a corner on a very large scale in the shares of a company called the Lake View, a corner in Lake View Consols; and the particular operation that he was engaged upon was this—he entered into contracts for the purchase of Lake View Consols on a very large scale, and at the same time he was taking measures to secure that the very shares which he was buying should be under his control, so that many of the sellers to him would have to go to him when the day for delivery came and give him any terms he chose to ask for in order that they might be in a position to fulfil the purchase. That was the operation. If that operation had succeeded, as it very nearly did succeed, the fortunes of the Globe Company would have been, to a very great extent, retrieved. It failed. The enterprise in itself was, in my view, contrary to every sound code of commercial morality. I believe that it is an absolutely immoral thing for a man to enter into a transaction of that kind when he is buying and at the same time is taking steps to prevent those from whom he is buying from being able to fulfil their contracts, except by submitting to any terms he may choose to dictate. Further than that, I have no doubt whatever that such an enterprise falls within the range of the criminal law if it is carried out by several persons in combination, at least if any circumstances of misrepresentation attend it.”

This deliberate judgment pronounced by one fully cognizant of the nature of such transactions is only that of common sense and common honesty.

But it would be a comparatively small matter if the evil connected with gambling in futures were confined to the parties immediately concerned in the transaction. Unfortunately, too often many good and innocent people, who never dream of speculating on 'Change, suffer loss from the operations conducted there. A rise or fall in the price of wheat means for the operator the winning or the losing of his bet, but for many a farmer a fall in the price means that he is robbed by the "bears" of the fruit of his toil ; it may mean the bankruptcy and ruin of many a respectable family. On the other hand, a rise in prices means an additional hardship on the poor, a greater difficulty in many a household in making ends meet, a robbing of many a poor family of the staff of life.

On many grounds therefore the verdict of the moral theologian on the question of the lawfulness of dealing in futures must be that in practice the transaction is immoral and wrong.

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THE PART OF PRIESTS IN THE FEDERATION OF CATHOLIC SOCIETIES.

WHEN the *American Federation of Catholic Societies* held its fourth National Convention at Detroit last summer, it gave evidence not only of its consciousness of strength and responsibility, but also of the wide and salutary scope which its influence is intended to cover. Its leading members took counsel upon the many and pressing questions that require solution at the hands of Christian men, and as a result they formulated a number of propositions which claim more or less the attention of public-spirited Catholic citizens.

Among these was first of all the recommendation to further the progress of consolidation of the Federation. The idea of a perfectly organized army of men who without forfeiting their in-

dividual liberty or their legitimate personal and community interests stand for the high moral integrity and for the principles of truth and equity which the Catholic Church represents, is so inspiring and elevating that no man who is not wholly merged in narrow spheres of self-worship can fail to be attracted by it and realize the sense and duty of coöperation.

The methods, too, which the project of this Federation involves are not only admirably calculated to promote the general or larger interests of a commonwealth in which Christian principle and law are recognized as a ruling or at least as a superior directing norm, but they likewise tend to produce immediately beneficial results in the smaller spheres of which the great system of the Federation is composed. An instance of these methods and their beneficent purpose is to be found in the activity of the State Federations which organize with the uniform provision of clearing the way for practical action at the general inter-State convention by the elimination of all clogging elements such as would result from indefinite programmes, uncertain opinions, ignorance or undervaluing of actual difficulties which prevent mutual understanding and cause needless delay in arriving at prompt action. The State Federations furthermore are an essential antecedent to the complete success of national Federation, because they establish a bond among the societies whose isolated influence might by reason of numbers, the character of the leaders, the scope and aim of the individual organization, create a spirit of emulation foreign to the objects of a great federation in which union of sentiment and purpose constitutes the whole strength.

But all this is well understood, or at least need not be here repeated. My object is simply to direct the attention of my fellow priests to the one great advantage of being aroused to an active interest in this movement, the spirit of whose leaders must needs feel the heavy atmosphere which any actual indifference on the part of the clergy creates around them ; which brings about a loss not merely of the interests that maintain the life of the Catholic Church in America, but a lessening for good of the influence of the Catholic priesthood in particular. No doubt we are often led to consider efforts for the common good in which we are not personally called upon to take prominent part, as aside from our interests ;

and if a strong union of Catholic defences has not been effected in America, such as we find, for example, in Germany at the present time, and such as would have been of immeasurable advantage in France and Italy during the last few decades, it is not merely due to the fact that there has been no immediate and pressing necessity of such a defence since we live in an atmosphere of comparative tranquillity and religious tolerance. There is, if we might say it, a decided obstacle to whole-souled activity, through union of Catholic forces in America, to be found in a traditional attitude of the clergy toward our lay element. The generation of priests who propagated the faith and gained the love and confidence of our Catholic people during the last century were men who were considered and who considered themselves as rulers among the faithful whom they guided. They felt their right to teach, because their domain was faith; they demanded absolute obedience, because their commands came in the name and with the sanction of the laws of the Church; they stood alone, because they were for the most part better educated than the unlettered emigrants who made up the bulk of their congregations. This condition of things gradually produced a temper which, being natural and therefore not easily restrained, created a certain intolerance of lay influence in the spheres that touch upon pastoral ground, unless it maintained the attitude of docile submission. Hence, when priests are called upon by the conventional exigencies of their position, and before they have been able to test their own ability or to gain any experience, to assume the responsibilities of financiers, architects, managers of family affairs, political promoters, and the like, they do not always feel disposed to seek advice from laymen; and if they make mistakes, there is no one to act the humiliating part of censor or restorer, unless it be the bishop, who might not see the thing as a practical layman does. Among the upgrowing generation of American Catholics there are many who are restive under conditions of this kind, and if we consider that privileges and duties lie upon both sides of every ministry, we will not account such an attitude in the lay mind altogether unreasonable. Moses yielded to Jethro in the management of his vast congregation, although he was inspired of God and appointed leader of his people, whilst the Midianite chief wor-

shipped strange gods beyond the Arabian confines. In like manner may we learn to respect the coöperation of laymen in matters that touch our moral commonwealth when we find them disinterested and capable.

But I do not propose to dwell upon this fact except in so far as it is a link in the argument pleading for coöperation with our Catholic lay forces, lest perchance they become alienated from us and the influences of religion, as is the case to a large extent in France, Spain, Italy, and other lands where the Catholic faith once held sway, but where clergy and laity are now separated in fact, however closely they may be associated by the profession of a common faith. The causes of this separation may indeed differ widely, but the effects of it are equally injurious in all cases. In France the influence of the clergy has largely departed from the home circle, and from political and social life, through the system which made the priest draw his salary from the State, causing him to be independent of and proportionately indifferent to the people who did nothing for his maintenance. With us there is no such separation. The priest knows his people, talks to them, ministers to their wants, and is supported by them; nevertheless, by the force of long tradition under different circumstances he holds his place above them. It need not be demonstrated that this sense of superiority prevents many amongst us from pairing in the same yoke and drawing in the same harness with able laymen who, if they are not priests in Israel, deserve the title of judges whose verdict might strengthen the discipline of God's sanctuary. Nor may we assume that when there is question of lifting the chariots of the Church militant over difficult places our dignity can suffer from the charity that keeps on the right side, and for the rest does all it can to associate us as yoke-fellows with those who defend our common inheritance.

Hence, too, we ought to consider as wrong the policy of those who believe that there are movements for good of which it may be said that priests should keep aloof from them. There is in the current number of the *Civiltà Cattolica* an admirable article on the manner in which the German Centre party was consolidated under the leadership of Dr. Windthorst. The writer evidently intends to give a lesson to the Catholic men of Italy who might

be called on in the near future to assume leadership of the popular forces in the now impending struggle against Socialism. He shows that the secret strength of the German Catholics lay in the combined action of priests and laymen, in which the abilities of each, that is, the capacity for disinterested leadership—and not simply position, ecclesiastical or social—became the moving forces that represented the convictions of the Catholic community at large. And just as no caste was considered to have exclusive position on one side of the line of defence or on the other, so no interest was allowed ever to obtrude itself which was not common to all and in keeping with the object of the Centre movement.

Mr. Walter George Smith, a man of recognized ability and integrity, and at the same time possessing a clear view of the work that lies before the Catholic Federation in America, in his call upon the societies of Pennsylvania to convene in conference for the consolidation of State Federation, referred to the Centre Party as a model of Catholic association; and the entire programme of the last National Convention strongly indicated that the leaders among the hierarchy, such as Archbishop Messmer and Bishop McFaul, had in mind similar methods in order to render the coöperative work of the federated societies effective. I believe that the programme was somewhat too stereotyped to be entirely practical. The topics: Praise for the Pope—The Temporal Power—Support of the Church—Praise for the Centre Party—Persecution of Religious Orders in France—Our Catholic Indian Schools—Education of the Negro—Guarding the Faith of Immigrants—Religion in Schools—Demand for Share of the School Fund—Sunday Observance—The Church in the Philippines—Support of the Catholic University—Reform of Divorce Laws—Socialism Condemned—Prevalence of Bribery and Corruption Deplòred—Catholic Books in Public Libraries—Jubilee of the Immaculate Conception—covered a wide range of topics, worthy, indeed, of Catholic action. But we might gain more in intensity if we concentrated on some fewer questions upon which all Catholics would have to take positive stand. In this respect the subject of *religion in education* compels absolute union of sentiment, whereas the "Prevalence of Bribery" among politicians is a topic upon which many a member of the Federation does not

feel himself conscientiously obliged to have definite views. Such subjects may legitimately rouse our zeal, but they are not paramount to an appeal of duty; and as a matter of fact many men are contented not to discuss and not to be reminded of them. I am not saying that this is right, but it is a fact; and an unwelcome fact obtruded where necessity does not dictate such obtrusion is like all measures of right which are not at the same time practicable, a hindrance to advancing what is of real importance.

On general principles every priest ought to be a friend and promoter of the Federation movement such as the programme of the united societies indicates, namely, for the purpose of "*fostering and protecting Catholic interests and works of religion, piety, education, and charity; the study of conditions in our social life; the dissemination of the truth; the encouragement and spread of Catholic literature, and the circulation of the Catholic press.*"¹ From these objects no individual, no society can declare itself alien, unless we introduce into their defence details on which men may differ, such as political and national or even religious views which are not large enough to compel absolute loyalty in theory and in fact.

From what has been said I argue that it is not wise for any member of the clergy to separate himself from the movement, and that no limitation should be suggested in their active coöperation. In the German Reichstag the ablest men of the priesthood and the laity work side by side for the defence of Catholic interests. Let it be in every case the headship of the fittest, whether priest or layman, Celt or Saxon.

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¹ Art. II, Constit. State Federat. of Pennsylvania.

A POET-PRIEST OF ELIZABETHAN TIMES.

A CRITIC of repute, in criticising a volume of poems recently, referred to "the inferiority of holy water to the Pierian spring as a source of inspiration." Against this may be set the opinion of a writer, himself no mean practitioner of the poet's art, that nothing wears so well as piety. Now, taking piety as amongst the better things, the poems of Robert Southwell, who passed across the stage of life over three hundred years ago, may not unprofitably engage our attention for a little, if only because of one of them Ben Jonson declared that he would like to have been the author.

But first, and for the better understanding of his poetry, let us acquaint ourselves with some of the facts in his short life; for, measured by the three score and ten years of the Psalmist, it was brief, closing, as it did, when but half of that period had been attained. But, as the author of *Marius*, pursuing Shakespeare's image, has expressed it: "Sayest thou, I have not played five acts? True, but in human life three acts only make sometimes a complete play."

Robert Southwell came of an ancient Norfolk family, and was born in 1560, at Horsham Saint Faith's, Norfolk, where his father, Richard Southwell, resided. It will thus be seen that he was exactly contemporary with Sir Philip Sidney, whose *Arcadia* can delight us still, and the poet's poet, Spenser, of whose *Faerie Queen* it can be said with more truth than of Antony's Circe, that "age cannot wither her, nor custom stale her infinite variety." It is stated that, while an infant, Southwell was stolen from his cradle by a gipsy woman, but that he was soon recovered. When he was fifteen years of age he was sent to Paris for his education, and from there he went to Douay, where he continued his studies, afterwards proceeding to Rome, where he became a Jesuit, being received into the Order on the Feast of St. Luke, 1578. A course of study at Tournai followed, and returning to Rome he so distinguished himself in the course of Philosophy and Theology that he was appointed Prefect of the English College there, and was ordained priest in 1584.

Three years later, in company with Father Henry Garnet, he

came to England, and was received into the house of Lord Vaux, but soon afterwards he became (in accordance with the custom of the time) domestic chaplain to the Countess of Arundel, and notwithstanding that the period was one of persecution, with penal statutes of the most severe character in force against Catholics, he was able to follow his vocation for six years, during which he wrote the most of his poems, as well as some prose works. As he had boldly avowed that he was a priest and a Jesuit, betrayal was inevitable, and it came in 1592, when he was arrested on a charge of sedition, and imprisoned in the Tower, where he was confined with considerable cruelty for three years. He was then transferred to Newgate, and a "trial" at Westminster was followed by his execution at Tyburn on February 22, 1595.

Much sorrow and suffering, it will be seen, fell to his lot, but he never uttered any complaint. *Lerne zu Leiden ohne zu Klagen* might well be the watchword of the sons of Ignatius. Resignation to the severest trials breathes through Southwell's poems, "wherein it may be seen," to use his own words, "how well verse and virtue suit each other." And, as Cicero has it, *Virtus hominem jungit Deo*.

Southwell was the founder of the modern English school of religious poetry, and his influence is distinctly traceable in the much-admired poems of Crashaw; unlike Crashaw, however, he is never hysterical, but gives natural and unforced expression to the simplest and most genuine religious fervor. The bulk of his verse is not large, but, as Goldsmith reminds us, the passport to fame is necessarily small, and had Southwell cared about such a thing as fame, the little poem that excited Ben Jonson's admiration would perhaps have proved sufficient:—

"As I in hoary winter's night stood shivering in the snow,
 Surpris'd I was with sudden heat, which made my heart to glow;
 And lifting up a fearful eye to view what fire was near,
 A pretty Babe all burning bright, did in the air appear,
 Who scorched with excessive heat, such floods of tears did shed,
 As though His floods should quench His flames which with His tears
 were fed;
 'Alas!' quoth He, 'but newly born, in fiery heats I fry,
 Yet none approach to warm their hearts or feel My fire but I!
 My faultless breast the furnace is, the fuel wounding thorns,

Love is the fire, and sighs the smoke, the ashes shame and scorns ;
 The fuel Justice layeth on, and Mercy blows the coals ;
 The metal in this furnace wrought are men's defilèd souls,
 For which, as now on fire I am, to work them to their good,
 So will I melt into a bath to wash them in My blood :'
 With these He vanished out of sight, and swiftly shrunk away,
 And straight I callèd unto mind that it was Christmas Day."

Reading it we can understand Ben Jonson's feeling when he said to Drummond of Hawthornden, "To have written that piece I would be content to burn many of my poems." Jonson was a literary artist, and he admired the perfection of the workmanship. Southwell's other poems do not all attain this high level, but, while never careless of literary grace, he was, unlike many poets, less concerned with the form than with the thought which he sought to convey. To win souls¹ was his ambition, and poetry sometimes enters ears deaf to more solemn sounds. In genuine poetic worth I think it may be said that they compensate for deficiency in form. A little poem, entitled "Love's Servile Lot," is striking from its clear, cold austerity. It illustrates his belief that poets "in lieu of solemn and devout matters, to which in duty they owe their abilities, busy themselves in expressing such passions as serve only for testimonies to what unworthy affections they have wedded their wills":—

"The will she robbeth from the wit,
 The sense from reason's lore ;
 She is delightful in the rind,
 Corrupted in the core ;

.

Plough not the seas, sow not the sands,
 Leave off your idle pain ;
 Seek other mistress for your minds—
 Love's service is in vain."

In the dedication of "St. Peter's Complaint," he objects to the "idle fancies" of poets, and limits his own efforts to weaving

¹ "I want to make you anxious about your souls," said Newman once, addressing the Anglican clergy. That was Southwell's desire, too. He wanted to make men anxious about their souls.

"a new web in his own loom," for which purpose he laid "a few coarse threads together." Some of these threads wound themselves round the hearts of his contemporaries, and when we are in the fitting mood they have the power to draw us still. This poem, "St. Peter's Complaint," is his longest, though not his best; it has for its subject the remorse of the Apostle after his triple denial of his Master. A stanza will show its quality:—

"Titles I make untruths : am I a rock,
That with so soft a gale was overthrown ?
Am I fit pastor for the faithful flock,
To guide their souls, that murder'd thus mine own ?
A rock of ruin, not a rest to stay ;
A pastor,—not to feed, but to betray."

The true Christian philosophy that breathes through the poem which he entitled "Time goes by Turns," serves to show that what he learned in suffering he taught in song:—

"The lopped tree in time may grow again,
Most naked plants renew both fruit and flower ;
The sorriest wight may find release of pain,
The driest soil suck in some moistening shower ;
Time goes by turns, and chances change by course,
From foul to fair, from better hap to worse.

The sea of Fortune doth not ever flow ;
She draws her favors to the lowest ebb ;
Her tides have equal times to come and go ;
Her loom doth weave the fine and coarsest web ;
No joy so great but runneth to an end,
No hap so hard but may in time amend.

Not always fall of leaf, nor ever spring ;
Not endless night, yet not eternal day :
The saddest birds a season find to sing ;
The roughest storm a calm may soon allay.
Thus, with succeeding turns God tempereth all,
That man may hope to rise, yet fear to fall.

A chance may win that by mischance was lost ;
That net that holds no great takes little fish.

In some things all, in all things none are cross'd ;
 Few all they need, but none have all they wish.
 Unmingled joys here to no man befall ;
 Who least, hath some ; who most, hath never all."

There is a pensive beauty about that that makes it linger in the mind long after we have read it ; while a Wordsworthian air and grace pervades the little poem entitled, "Scorn not the least," which, quietly eloquent, shows that didactic and tedious need not (in poetry) be convertible terms :—

"Where words are weak, and foes encount'ring strong,
 Where mightier do assault than do defend,
 The feeblér part puts up enforced wrong,
 And silent sees that speech could not amend ;
 Yet higher powers must think, though they repine ;
 When sun is set, the little stars will shine.

While pike doth range, the silly tench doth fly,
 And crouch in privy creeks with smaller fish ;
 Yet pikes are caught when little fish go by,
 These fleet afloat, while those do fill the dish ;
 There is a time even for the worms to creep,
 And suck the dew while all their foes do sleep.

The merlin cannot ever soar on high,
 Nor greedy greyhound still pursue the chase ;
 The tender lark will find a time to fly,
 And fearful hare to run a quiet race.
 He that high growth on cedars did bestow
 Gave also lowly mushrooms leave to grow.

In Haman's pomp poor Mardocheus wept,
 Yet God did turn his fate upon his foe ;
 The Lazar pin'd, while Dives' feast was kept,
 Yet he to heaven—to hell did Dives go.
 We trample grass, and prize the flower of May ;
 Yet grass is green when flowers do fade away.

Southwell was, of course, right in objecting to idle fancy in poets. Poetry that appeals only to the idle fancy is unworthy of serious attention, and it is a pity that much of the work of his

immediate successors is open to this objection: Herrick, for example, and Crashaw, have left much that is unbecoming when not unworthy. "Poetry," says Wordsworth, "is the breath and finer spirit of all knowledge." In Southwell's poetry we have the breath and spirit of the knowledge that is worth having. *Da mihi, Domine, scire quod sciendum est.* The spirit of that prayer inspired his muse.

Besides the poems from which I have selected a few, Southwell wrote many hymns and devotional pieces, all of great beauty. From a sequence of seven lyrics on the life of Our Lady I will quote just one, on the Salutation:—

"Spell Eva back and 'Ave' shall you find;

The first began, the last reversed our harms:

An angel's witching words did Eva blind;

An angel's Ave disenchant the charms:

Death first by woman's weakness entered in,

In Woman's virtue life doth now begin.

O Virgin-breast, the heavens to thee incline,

In thee their joy and sovereign they agnize.

Too mean their glory is to match with thine,

Whose chaste receipt God more than heaven did prize.

Hail, fairest Heaven, that heaven and earth dost bless,

Where virtues' stars, God's sun of justice is.

With haughty mind to Godhead man aspired,

And was by pride from place of pleasure chased;

With loving mind our manhood God desired,

And us by love in greater pleasure placed:

Man laboring to ascend procured our fall;

God yielding to descend cut off our thrall."

Southwell's poetry may not inaptly be compared to the calm waters of some pellucid lake, discovering an added beauty from the heaven-pointing hills reflected in its depths.

For a number of years the world was very proud of these poems, eleven editions scarcely sufficing in the period between 1593 and 1600. Then followed the usual neglect, lasting for over two centuries; when, in 1816, an edition was printed, and then after a lapse of forty years another was prepared, which sixteen

years later was replaced by an edition in the Fuller Worthies Library, edited by Grosart. This has not, so far, been superseded. Compilers of anthologies have bestowed attention upon Southwell from time to time, and his work has been subjected to the criticism of the century just closed, receiving from critics of differing creeds just and discriminating praise.

*Carmine fit vivax virtus, expersque sepulcri
Notitiam serae posteritatis habet.*

We in our own day are not altogether free from the charge of neglect; and it will be to the credit of our taste when these poems receive renewed recognition.

P. A. SILLARD.

Dublin, Ireland.

THE SPIRITUAL TEACHING OF ST. AUGUSTINE.

THE spiritual teaching of St. Augustine cannot be better expressed than in the words with which he begins the "Rule of Life" originally written by him for a community of nuns, and placed amongst the Letters of his collected works. His words are: "The rules which we lay down to be observed by you as persons settled in a monastery are these: Before all things let God be loved; after Him your neighbor; for these are the chief commandments which have been given to us."¹

It may be said that in these words he summed up the burden of his exhortations to his spiritual children. He never ceased urging upon them the observance of this two-fold law of charity. And it is no doubt the reason why he is often represented holding a heart in his hand, symbolizing not only his burning love of God, but also that the fulfilling of the law of charity was the constant subject of his preaching. In this he seems to have imitated the great Apostle of the Gentiles, whose life was so like his own,—both in early life opposed the Church, both were converted to the faith when they had reached the prime of life, and both were filled with a burning love of Jesus Christ and a desire to make known the love of God for men, so that the same charity which inflamed their hearts might be enkindled in the hearts of all men. Neither could ever forget the "Charity of Christ" as manifested in their

¹ See Letter 211.

own lives, and as years went on this thought of the love of Christ for them became the great motive which urged them on to do all in their power to further the interests of Jesus Christ and thus make some return for all that He had done for them. St. Paul expresses it in one sentence: "The charity of Christ presseth us."² St. Augustine sums up his teaching: "Before all things let God be loved, and after Him your neighbor."

It would be impossible to quote all the passages in the writings of St. Augustine wherein charity is praised, but I will content myself by giving one or two examples together with an analysis of one of his homilies. To take an example from his letters. He is asked by Proba, the superioress of a community of nuns, for whom she ought to pray and for what she ought to pray, and he replies: "All things which are the objects of useful and becoming desire are unquestionably to be viewed with reference to that one life which is lived with God and is derived from Him. In so doing, we love ourselves if we love God, and we truly love our neighbors as ourselves, according to the second great commandment, if, so far as is in our power, we persuade them to a similar love of God. We love God, therefore, for what He is in Himself, and ourselves and our neighbors for His sake."³ "Why, then," he says, "are our desires scattered over many things, and why, through fear of not praying as we ought, do we ask what we shall pray for, and not rather say with the Psalmist: 'One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life?'"

In his short treatise *On the Catechizing of the Unlearned*⁴ he lays down this rule: "In all things indeed not only ought we ourselves to look to the end of the commandment, *which is charity* from a pure heart, and a good conscience, and an unfeigned faith to which to *refer all things* which we speak, but to this we must turn and thitherward direct the gaze of him also whom we are instructing by our words."

In his frequent attacks upon the schismatics in Africa his great complaint is that by their schism they are violating the law of charity. "What sort of *brotherly love*," he says, "is that which hath appeared in these persons? *i. e.*, the Donatists. While they accuse the Africans, they have deserted the whole world!

² II Cor. 5 : 14.

³ Letter 130, § 14.

⁴ § 6.

What, were there no saints in the whole world? Or was it possible they should be condemned by you unheard? But oh! if *ye loved* your brethren, there would be no occasion of stumbling in you."⁵

But a clearer idea will be gathered of the importance the Saint attached to the virtue of charity if I give a brief analysis of one of his discourses. The one I have selected is the Seventh Homily on the First Epistle of St. John; all the ten homilies on this Epistle speak of charity, and in some editions these homilies are called "On the Epistle of St. John regarding Charity."

In the short introduction to the homilies, giving the reason why he has interrupted his discourses on the Gospel of St. John, he says that during the feast of Easter he will take up a subject which he may be able to finish in seven or eight days, and the Epistle of St. John seems most appropriate "for in this Epistle, which is very sweet to all who have a healthy appetite of the heart to relish the Bread of God, and very meet to be had in remembrance in God's Holy Church, *charity is above all commended*. He has spoken many words, and nearly all are *about charity*." Thus he takes this Epistle up to expound, because it speaks of his favorite subject, and he adds "where charity is, there is peace; and where humility, there is charity."⁶

The Seventh Homily is based upon the words of the First Epistle of St. John 4: 4-12, and is divided into eleven paragraphs.

In the first place he compares our life here to the wanderings for forty years of the children of Israel in the desert of Sinai, and he says they were kept in the desert because they were in training, not because they were forsaken. Their way was God's bidding. So it is with us; "by temporal labors we are exercised, and by temptations of this present life we are trained." "But if ye would not die of thirst in this wilderness, drink charity. It is the fountain which God has been pleased to place here, that we faint not in the way; and we shall more abundantly drink thereof, when we come to our own land."

In the second paragraph he says that everyone who violates charity denies Jesus Christ to have come in the flesh, and this is to be anti-Christ; for he says it was charity which caused God the

⁵ First Hom. on First Epistle of St. John, § 12.

⁶ Introduction to First Epistle of St. John.

Son to become man and lay down His life for His friends ; " he therefore who violates charity, let him say what he will with his tongue, his life denies that Christ is come in the flesh." Thus the Saint lays it down that to violate charity is to be in opposition to Jesus Christ and so practically to deny Him ; as a consequence anyone who habitually violates charity is practically anti-Christ.

He then asks the question, Who are of the world ? and he replies anti-Christ's are of the world, for worldly people violate charity, and to violate charity is to be anti-Christ. For Christ says : " If you will forgive men their offences, your heavenly Father will forgive you also your offences. But if you will not forgive men, neither will your Father forgive you your offences." ⁷ " Now hear men that speak of the world. Wilt thou not avenge thyself ? Wilt thou let him say that he has done this to thee ? Nay, let him feel that he has to do with a man." None says such things but those that love the world, " and to love the world and neglect charity is to deny that Jesus came in the flesh." He further proves this point by the example of our Lord, who, hanging on the Cross prayed for His murderers, " Father, forgive them, for they know not what they do."

But we are of God, and that only inasmuch as we have charity, for God is charity, and to violate charity is to sin against God. Let no one therefore say, he sins against man when he refuses to love his brother, for to sin against charity is to sin against God, for charity is God. The Saint converts the words of St. John : " Now if thou dare," he says, " go against God, and refuse to love thy brother."

He next proceeds to prove the importance of charity by the blessing it bestows on them that possess it. All who love not God and have not charity are anti-Christ's. " To have Baptism is possible even for a bad man ; to have prophecy is possible even for a bad man . . . ; to receive the Sacrament of the Body and Blood of the Lord is possible even for a bad man . . . ; to have the name of Christ, *i. e.*, to be called a Christian, is possible even for a bad man. . . . But to have charity and to be a bad man is not possible."

The excellence of charity is furthermore shown in this, that it was charity that made God the Son become man ; it was charity

⁷ St. Matt. 6 : 14, 15.

that made God the Father send His Only-Begotten Son into the world. Behold! moreover, the Father delivered up Christ; and God the Son delivered up Himself, and Judas delivered up our Lord; but what is it that distinguishes the Father delivering up the Son, the Son delivering up Himself, and Judas the disciple delivering up his Master? This only, that the Father and the Son did it in love, but Judas did this in treacherous betrayal. Ye see that not what the man does is the thing to be considered, but with what mind and will he does it. . . . Such is the force of charity."

And not only when the act is the same, does charity change its value, but even when the acts are different. A father may chastise a child out of love, and another may caress a child to entice it away; who would not choose the caress, and decline the blows? But if it is charity that chastises, and iniquity that caresses, who would not rather choose the former, and reject the latter? If thou mark the persons, it is charity that beats, iniquity that caresses. Thus you see that deeds of men are only disarmed by the root of charity. "Once for all, then, a short precept is given thee: *Love and do what thou wilt*; whether thou hold thy peace, of love hold thy peace; whether thou cry out, of love cry out; whether thou correct, of love correct; whether thou spare, of love do thou spare; let the root of love be within, of this root can nothing spring but what is good."

No man hath seen God at any time. Now some people try to imagine God to be extended in all directions; some represent Him to themselves as an old man; none of these things do thou imagine. There is something thou mayst imagine if thou wouldst see God: God is love. When charity is praised you all lift up your heads and acclaim, and as it pleases you when it is praised, so let it please you that you may keep it in your heart. It is a great treasure, there is nothing sweeter; if such it be when it is but spoken of, what must it be when one possesses it? Do not, however, think charity can be preserved by a sort of gentle listlessness; for charity must be fervent to correct. If there be good manners, let them delight thee, if bad, let them be amended. Love not in a man his error, but the man; for the man God made, the error the man himself made. Love that which God made,

love not that which the man himself made. But even if thou be severe at any time, let it be because of love.

In conclusion, the Saint says: "It came into my mind to tell you, that these violators of charity are they that have made the schism." With this word of warning to avoid the schismatics, he concludes this homily.

What he himself preached, that he practised; in fact his preaching was but one of the many ways he exercised the virtue of charity. It seems to have been his custom to preach every day, and, as a consequence, his sermons do not bear the mark of finish and style that we notice in the sermons of St. Leo the Great and St. John Chrysostom, but they are filled with unction: he spoke to the people from his heart, and he dwelt upon the subjects that met the need of his hearers according to the circumstances of the times. These sermons were preëminently practical discourses, no mere vain display of rhetoric, but the outpourings of a man whose mind was stored with knowledge, but whose heart was full of the love of God and his neighbor. His sermons on St. John's Gospel were delivered in continuous succession for nearly the whole of one year, most probably the year A. D. 416. At the feast of Easter, we find him interrupting his sermons on the Gospel to take up a commentary on the First Epistle of St. John.

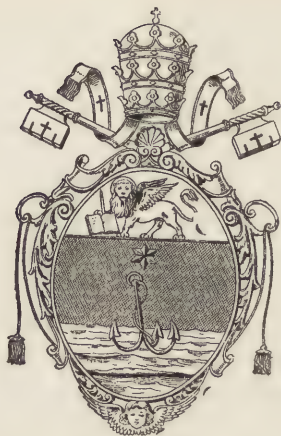
In reading these discourses one cannot help being struck with the wonderful store of wisdom possessed by this greatest of the Latin Fathers of the Church. His words and sentences do not so much flow out in a continuous stream, but come bubbling up as from a copious spring. The words seem not to be able to express the ideas, but still he talks on until he is convinced that he has made his hearers understand the subject as clearly as he has grasped it. In his treatise, *De Catechizandis Rudibus*, describing his own preaching, he says: "My preaching almost always displeases me. I eagerly long for something better, of which indeed I often have an inward enjoyment in my thoughts before I set about putting them into audible words. Then, when I find that I have not power to utter the thing as it exists in my mind, it grieves me that my tongue is unavailing to do justice to that which is in my heart. What I myself understand, I wish the hearers to understand every whit; and I feel that I am not speak-

ing so as to effect this. The conception lights up the mind with a kind of rapid flash, the utterance is slow, lagging, far unlike the thing it would express; and while the words are yet on their way the conception has already drawn itself into its hidden retreats. Only it did, in its wonderful way, leave some traces of its presence impressed upon the memory, which last through the momentary intervals of time which are spent in the articulation, and for these same traces we make the vocal signs. Now we, being for the most part *ardently* desirous of benefiting the hearers, want to speak just as the conception is at the moment, when for the very straining of the mind we cannot speak at all. Not succeeding, we are pained and feel as if we are laboring in vain, weary and drooping, so this very weariness makes the speech duller and more languid than it was when of itself it brought on the sense of weariness. But, then, for my own part, I often perceive, by the eagerness of those who desire to hear me, that my discourse is not so frigid as it seems to my own feelings, and I do my best not to be wanting in presenting to them what they welcome so kindly."

This is rather a long quotation, but I have given it as these words bring out the zeal of the Saint; he ardently desires to communicate to others the knowledge he possesses, he cares not for eloquence, his one desire is the good of his hearers. Like St. Paul, he has had enough of worldly eloquence and rhetoric and yearns only to influence the minds and hearts of his hearers for their eternal welfare. And so his preaching told on the people, for he tells us in his treatise, *De Doctrina Christiana*, 4, § 53: "He is cheered by the eager attention with which the people listen to him; now by their acclamations evincing that he has cleared up some difficult question to their satisfaction; now in their quickened apprehension, even outrunning his utterance, forestalling the word he would speak, and finishing his sentence for him. Their applause, as it tokens their love of the truth, fills him with delight, not unmixed, however, with alarm for himself. But if the matter be of grave moment, it does not satisfy him to know it is understood; he cannot quit the subject until the tears rise in their eyes."

F. J. CLAYTON, PH.D.

Stone, Staffordshire, England.



Analecta.

EX ACTIS SUMMI PONTIFICIS.

I.

INDULGENTIAM 300 DIERUM BIS IN DIE CONCEDIT.

PIUS PP. X.

AD PERPETUAM REI MEMORIAM.

S. Alphonsus Maria de Ligorio non solum strenuus exstitit defensor Immaculatae Conceptionis B. M. V., sed etiam fuit promotor indefessus cultûs erga Beatissimam Virginem sine labe conceptam, et praesertim promovit inter fideles praxim quotidie recitandi mane et vespere ter Salutationem Angelicam addendo cuique earum hanc invocationem: “ *Per tuam immaculatam Conceptionem, o Maria, redde purum corpus meum et sanctam animam meam* ”; asserens hujusmodi exercitationem efficacem esse ad castitatem servandam contra diabolicos incursus. Jamvero quinquagesimo imminente anno, ex quo Pius IX, Praedecessor Noster recolendae memoriae, Beatissimam Deiparam ab originali labe immunem declaravit, peropportuno existimavimus laudabilem Alphonsi praxim christiano populo commendare, atque ut inde uberiores fructus percipiantur, caelestes etiam Ecclesiae thesauros, quorum dispensationem Nobis tradidit Altissimus, reserare statuimus. Quamobrem

de omnipotentis Dei misericordia ac BB. Petri et Pauli Apostolorum Ejus auctoritate confisi, omnibus et singulis utriusque sexus Christifidelibus, qui corde saltem contriti ter Salutationem Angelicam, addita cuilibet Salutationi supradicta invocatione, sive mane sive vespere devote recitaverint, tam mane quam vespere tercenum dies de injunctis eis seu alias quomodolibet debitis poenitentiis in forma Ecclesiae consueta relaxamus: quas poenitentiarum relaxationes etiam animabus Christifidelium, quae Deo in charitate conjunctae ab hac luce migraverint, per modum suffragii applicari posse indulgemus. In contrarium facientibus non obstantibus quibuscumque. Praesentibus perpetuis futuris temporibus valituri. Praecipimus autem, ut praesentium Litterarum (quod nisi fiat nullas easdem esse volumus) exemplar ad Secretariam S. Congregationis Indulgentius sacrisque Reliquiis praepositae deferatur, juxta Decretum ab eadem Congregatione sub die XIX Januarii MDCCLVI latum, et a recolendae memoriae Benedicto XIV Praedecessore Nostro die XXVIII ejusdem mensis approbatum. Datum Romae apud S. Petrum sub annulo Piscatoris, die V Decembris MCMIV, Pontificatus Nostri anno secundo.

L. + S.

ALOISIUS *Card.* MACCHI.

Praesentium Litterarum exemplar delatum fuit ad hanc Secretariam S. Congn̄is Indulgentiis sacrisque Reliquiis praepositae.

In quorum fidem, etc.

Datum Romae ex eadem Secretaria, die 6 Decembris 1904.

IOSEPHUS M. *Can.* COSELLI,

L. + S.

Substitutus.

II.

EPISTOLA ABBATI SOLESMENSI CIRCA GREGORIANOS COMCENTUS.

DILECTO FILIO PAULO DELATTE, O.S.B.

CONGREGATIONIS GALlicae ANTISTITI, ABBATI SOLESMENSI.

PIUS PP. X.

DILECTE FILI, SALUTEM ET APOSTOLICAM BENEDICTIONEM.

Ex quo tempore praeclarae vir memoriae Prosper Guéranger, primus decessor tuus, quum sese ad sacrae liturgiae scientiam totum contulisset, vestra studio suo excitavit inflammavitque

studia, nobilitatum nemo ignorat coenobii Solesmensis nomen maxime ob datam solertissime operam redintegrandae in gregorianis concentibus veteri disciplinae. Huiusmodi incoeptum, laboriosum aequae ac frugiferum, vobis urgentibus, non defuere ab Apostolica Sede, nec sane poterant, testimonia laudis. Illud enim plus semel Leo XIII fel. rec., nominatim anno MDCCCCI scriptis ad te litteris probavit; proxime autem mense Februario editis vestris curis rituales de cantu libros sacrum consilium Ritibus praepositum et ratos habuit et late iam usu receptos libenter agnovit. Nos vero, qui mature officii Nostri duxerimus esse hoc aggredi ex auctoritate opus, id est gregorianos modos ad rationem restituere antiquitus traditam, permagni vestros in hoc genere labores facere, saepe alias professi, novissime ostendimus. Namque in solemnibus caeremoniis, quibus ad magni Gregorii cineres saecularem eius natalem celebravimus, quum vellemus instaurandi cantus gregoriani tamquam consecrare initia, ipsos Solesmenses concentus adhiberi ad exemplum iussimus. Nunc autem peculiaris Nobis est causa cur, praeter hanc tantam in vobis sollertiam, deditissimum Romano Pontifici animum dilaudemus. Etenim cogitantibus Nobis Vaticanam decernere liturgicorum concentuum editionem, quae auspiciis adornata Nostris ubique usurpanda foret ac vestram in hoc propositum navitatem advocantibus, periucundae a te, dilecte fili, allatae sunt mense Martio litterae, quae vos non modo promptos paratosque nuntiarent esse ad elaborandum in re, qua cuperemus, sed, eiusdem rei gratia velle admodum vulgatos iam vestrarum vigiliarum fructus Nobis concedere. Facile enimvero est intelligere, quanto vobis steterit, istud amoris et obsequii praebere specimen, quamque gratum propterea Nobis acciderit. Itaque, quo meritam pro singulari beneficio referremus gratiam, quum subinde authenticam, quam dicimus, editionem delectis viris curandam *motu proprio* commisimus, simul Congregationis istius, cui praesides, potissimeque familiae Solesmensis has voluimus esse partes, universam quae extet, veterum de hac re monumentorum segetem more institutoque suo explorare, indeque elaboratam digestamque editionis huius materiam ministrare iis, quas designavimus, probandam. De quo mandato vobis munere, operoso quidem sed perhonorifico, tametsi iam acceperas, libenter Nos ipsi te facimus, dilecte fili, certiolem, ad||quem cura summa,

ut illud sodales exequantur tui, pertinet. Novimus quantopere Apostolicam Sedem Ecclesiamque diligas, divini cultus decori studeas, sanctae monasticae vitae instituta custodias. Harum porro exercitatio virtutum, sicut dedit vobis usque adhuc, ita dabit de reliquo felicem doctorum laborum exitum: siquidem non inepte cadit in vos alumnos quod de patre legifero Gregorius praedicavit: *nullo modo aliter docere potuit quam vixit*. Caeterum vobis, ad rem perficiendam concreditam, confidimus fore ut opportuna abunde suppetant studiorum adiumenta, maximeque vetustos codices conquirentibus ne quid obstet: non defutura, quod caput est, divina quae enixe precamur auxilia, certum habemus. Quorum auspicem itemque benevolentiae Nostrae singularis testem tibi, dilecte fili, tuisque sodalibus Apostolicam benedictionem amantissime in Domino impertimus.

Datum Romae apud S. Petrum, die XXII Maii, festo Pentecostes, an. MDCCCCIV, Pontificatus Nostri anno primo.

PIUS PP. X.

E S. R. UNIV. INQUISITIONE.

CIRCA CULTUM B. M. V. MATRIS MISERICORDIAE VULGO "DE PELLEVOISIN." EX APPROBATIONE SCAPULARIS ET CONFRATERNITATIS, NULLA SEQUITUR APPROBATIO APPARITIONUM, REVELATIONUM, ETC.

Ill.me ac Rev.me Domine.

In Congregatione Generali S. O. habita fer. IV die 31 Augusti p. p., expensis omnibus quae ad supremum hoc Tribunal delata sunt circa cultum B. M. V. vulgo "de Pellevoisin," E.mi DD. Cardinales una mecum Inquisitores Generales decreverunt:

Quamvis devotio Scapularis SS.mi Cordis Iesu et adscriptio inter sodales piae confraternitatis in loco vulgo "Pellevoisin" a B. Virgine Matre Misericordiae nuncupatae, probatae sint: nullam tamen ex dicta approbatione sive directam sive indirectam approbationem sequi quarumcumque apparitionum, revelationum, gratiarum curationum aliorumque id genus quae praedicto Scapulari vel piae confraternitati quovis modo referri vellent: eos vero omnes, sive sacerdotes sint, sive non, qui libros vel diarios in vulgus edunt, sedulo curare debere ut adamussim, prout consci-

entia dictat, sequantur normas in Constitutione Apostolica *Officiorum* praefixas; et qui verbo Dei praedicando incumbunt ut servant omnino praescriptiones Concilii Lateranensis V et Tridentini, sess. XXV, circa praedicationem apparitionum et miraculorum; et ecclesiarum demum rectores qui eiusmodi piam confraternitatem in propriis ecclesiis institui, statuasque vel picturas B. Virginis sub praedicto titulo "Matris Misericordiae" dicari satagunt, ut regulis pro Scapulari SS.mi Cordis a sacra Rituum Congregatione statutis sine ulla restrictione in posterum se conforment."

Quae dum cum Amplitudine Tua communico ut eorum plenam executionem cures, fausta quaequē ac felicia Tibi precor a Domino.

Addictissimus in Domino.

S. Card. VANNUTELI.

Illustrissimo ac Reverendissimo Domino Archiepiscopo Bituricensi.

Romae, ex aedibus S. O., die 3 Sept. 1904.

E SACRA CONGREGATIONE EPISCOPORUM ET REGULARIUM.

DECLARATUR MONIALES A S. CLARA POST PROFESSIONEM SIMPLICEM, SUB EADEM DISCIPLINA ET DIRECTIONE SUPERIORISSAE VIVERE DEBERE AC SORORES SOLEMNITER PROFESSAE.

Beatissime Pater,

Confessarius ordinarius Clarissarum Cortonae ad pedes S. V. provolutus humiliter exposuit.

Ex antiquo usu Moniales a S. Clara nuncupatae solebant Cortonae, hanc servare normam quoad Novitias. Puellae per annum probatae ad triennalem novitiatum admittebantur, deinde alio anno cum Monialibus Professis commorabantur, et postremo solemnia vota emittebant. Nunc vero, ad mentem Decreti S. Congr. Episcop. et Regul. diei 3 Maii 1902 Novitiae puellae emittere debent vota simplicia, antequam solemnem faciant professionem.

Hinc quaeritur:

Durante triennio votorum simplicium debentne Puellae manere in ambitu et sub disciplina Novitiatus, sicut verae Novitiae, an

vivere in Communitate, sicut aliae Moniales sub exclusiva dependentia Superiorissae Monasterii? Si responsum ad 2^{um} erit negativum, humilis orator expostulat, *quid et quomodo sit agendum?*

Et Deus, etc.

Sacra Congregatio Emorum et Revmorum S. R. E. Cardinalium Negotiis et Consultationibus Episcoporum et Regularium praeposita exposito dubio respondendum censuit prout respondit :

Ad I. partem *Negative*.

Ad II. partem *Affirmative*.

Romae, 12 Octobris 1904.

A. Card. AGLIARDI

P. GIUSTINI, *Secretarius*.

E SACRA CONGREGATIONE RITUUM.

TRIA DUBIA SOLVUNTUR.

Hodiernus R. mus Episcopus Giennensis in Hispania summo-pere cupiens ut in Ecclesia cathedrali dioeceseos sibi commissae sacrae functiones rite peragantur, a Sacrorum Rituum Congregatione insequentium dubiorum declarationem supplex expostulavit ; nimirum :

I. Utrum tolerari possit consuetudo celebrandi unam missam lectam in altari maiori quod est etiam chorale, dum in choro canitur *Prima?*

II. Utrum canonici missam sollemnem celebrantes in Ecclesia cathedrali adhibere licite valeant duo missalia, unum in cornu Epistolae, et aliud in cornu Evangelii?

III. An permittenda sit praeintonatio *Gloria in excelsis* in missis sollemnioribus a duobus cantoribus dum in choro canitur *Kyrie eleison?*

Et Sacra eadem Congregatio, referente subscripto Secretario, auditoque voto Commissionis Liturgicae, rescribendum censuit :

Ad I, II et III. *Negative et servantur Rubricae et Decreta.*

Atque ita rescripsit, die 11 Novembris 1904.

A. Card. TRIPEPI, *Pro-Praefectus*.

L. + S.

† D. PANICI, *Archiep. Laodicen., Secret.*

E S. CONGREGATIONE INDULGENTIARUM.

CONCEDITUR INDULGENTIA 300 DIERUM RECITANTIBUS SEQUENTEM PRECEM IN HONOREM S. PAULI A CRUCE.

Oratio.

O gloriose S. Paule a Cruce! tu qui Iesu Christi passionem meditando tam excelsum sanctitatis gradum in terra ac felicitatis in caelo attigisti, illamque praedicando efficacius remedium pro omnibus eius malis mundo iterum obtulisti; fac nos eam semper in cordibus nostris insculptam habeamus, ut eosdem fructus in tempore atque in aeternitate recolere possimus. Amen.

Devote recitantibus hanc precem cum orationibus *Pater, Ave, et Gloria* conceditur semel in die Indulgentia 300 dierum.

Die 26 Martii anni 1904.

PIUS PP. X.

Praesentis concessionis authenticum exemplar exhibitum fuit huic S. C. Indulgentiis Sacrisque Reliquiis praepositae.

In quorum fidem, etc.

Datum Romae ex Secretaria eiusdem S. C., die 17 Septembris 1904.

L. + S.

IOSEPHUS M. *Can.* COSELLI, *Substitutus.*

EX DELEGATIONE APOSTOLICA.

DE DENARIO S. PETRI COLLIGENDO.

Your Lordship:

His Holiness, Pius X, has charged me with the agreeable duty of conveying to you, and through you to your clergy and people, his sincerest thanks for the offerings sent to him as Peter's Pence, either through this Apostolic Delegation or otherwise, during the past year, 1904. At the same time the Holy Father imparts a special blessing to all those who have contributed.

I gladly perform this duty by the present letter and beg leave to request you to convey to your clergy and to the faithful committed to your care this grateful acknowledgment on the part of the Supreme Pontiff.

I regret to state that, notwithstanding the generous response of the American people, the financial condition of the Holy See is far from being prosperous or satisfactory. The present sad state of some of the most generous nations of Europe and the increased demands on the funds of the Church, are the principal causes of the actual financial situation of the Holy See,—a situation upon which our Holy Father looks with alarm, because, unless his children come forward more liberally to his assistance, notwithstanding the utmost economy practised in every department, he can hardly meet the exigencies of the vast administration of the Church which extends throughout the whole world. Consequently, His Eminence, the Cardinal Secretary of State, requests me to make known to all the Ordinaries of the United States the said financial difficulties, in the hope that by their zeal, those sources of revenue which have heretofore been forthcoming from France and Italy, and of which at present in a very large measure the Holy See is deprived, may be adequately compensated.

There is no doubt that this confidence of the Sovereign Pontiff on the generosity of the American Catholics is well grounded. A nation which, in preference to others, God is blessing with wealth and prosperity, and where, owing to the established principle of religious liberty, the Catholic Church is pursuing her glorious course free and untrammelled, can well afford to supply the deficiency caused by the present abnormal state of the once generous and prosperous nations of the Old World.

Hence, beside the general yearly collection, which is to remain as heretofore, and to be more earnestly encouraged, other means are suggested which may prove here in America as productive as they have been in some countries of Europe.

These new aids may consist in the opening of daily contribution-lists in the leading Catholic newspapers; in the forming of "Peter's Pence Societies," even among the young and the children; in the keeping of "Peter's Pence Boxes" in churches, chapels, seminaries, colleges, academies, parochial schools, and in halls where Catholic societies meet, and in any other pious device which the piety of the faithful may suggest, according to places and circumstances. Consequently the pious work of Peter's Pence might

be divided into three branches, namely: diocesan, if it extends to the whole diocese; parochial, if it be established within the limits of the parish; and collegiate, if it refers to newspapers, periodicals, seminaries, colleges, schools, societies, etc. Each branch should have the approval of the Ordinary, if diocesan; of the Pastor, if parochial, and of the Superior of the institution, if collegiate.

As soon as any of the aforesaid branches is properly established, notice should be sent to this Delegation, and a yearly report is also requested in order that its progress may be known. The moneys collected may be sent either to this Delegation every six months, or to his Eminence, the Cardinal Secretary of State.

To assure success to this holy undertaking, it is of great importance that your clergy and the missionary priests who give missions in your diocese, should be instructed by you to explain to the faithful the true nature and the importance of this pious work—which, I have reason to believe, is not as yet well known in every part of America—and their filial obligation to correspond according to their means.

Knowing well your attachment to the Supreme Pastor of the Church, your appreciation of his exalted position, your knowledge of the need in which he is of being supplied with adequate means in order to carry on successfully and with dignity his divine mission, I feel assured that you will have at heart the best interests of the Holy See, and, as far as is in your power, will see that its administration may not be thwarted by any such difficulties. I feel also confident that the clergy, both secular and regular, will assist you in this sacred cause, and that your earnest appeal to the people will be answered generously.

APOSTOLIC DELEGATE.

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are :

PONTIFICAL LETTERS :

- I. The Sovereign Pontiff grants an Indulgence of three hundred days to be gained twice a day, morning and evening, by those who, adopting the practice strongly advocated by St. Alphonsus Liguori, recite in the morning or evening the "Hail Mary" thrice, adding after each "Hail Mary" the following invocation : "*Per tuam immaculatam Conceptionem, O Maria, redde purum corpus meum et sanctam animam meam.*"
- II. Pope Pius X praises the work of the Solesmes Benedictines in behalf of the restoration of Gregorian Chant, and promises Abbot Delatte every assistance in the preparation of the Vatican edition of the liturgical music books.

THE HOLY OFFICE decrees that, although it has approved the devotion of the Scapular of the Sacred Heart of Jesus and the enrolling of names among sodalists of the confraternity (at "Pellevoisin") of the Blessed Virgin, Mother of Mercy, it does not follow that there is any, either direct or indirect, approbation of apparitions, revelations, and the like, which may be ascribed in anywise to the Scapular above-mentioned.

CONGREGATION OF BISHOPS AND REGULARS ordains that during the period of simple vows nuns of St. Clara of Cortona should enjoy the privileges of the regular community so as to be under the exclusive jurisdiction of the Superioress of the Convent, and not under the Mistress of Novices.

SACRED CONGREGATION OF RITES answers *negatively* the three following questions: whether the custom is to be tolerated of

saying a low Mass at a choir altar, whilst Prime is being chanted there; whether canons at high Mass may use two missals, one at the Gospel and the other at the Epistle side of the Altar, in their cathedral churches; whether the *Gloria in excelsis* at high Mass may be intoned by two cantors whilst the *Kyrie eleison* is being sung in the choir.

SACRED CONGREGATION OF INDULGENCES publishes a prayer in honor of St. Paul of the Cross to the recitation of which, followed by one *Pater*, *Ave*, and *Gloria*, the Holy Father has attached an Indulgence of three hundred days, to be gained once a day.

APOSTOLIC DELEGATION at Washington addresses to the Archbishops and Bishops a circular letter containing certain recommendations regarding the collection of Peter's Pence. (There is a "Conference" on the subject in this issue.)

A GOOD PREACHER.

A writer in the current *Katholik* (Mayence) gives the history of an old manuscript collection of homilies in which the preachers took their texts from current proverbs. Among other humorous things we find therein a sketch of the model preacher, based upon the qualities which characterize a good watch-dog. These qualities are resumed in the following hexameter lines:—

*Linguit, amat, prodit fures, humilis religatur,
Servat oves, tecta, venatur, noscit amicos,
Nare sagax, vigil, auritus, nomenque suum scit,
Velox, ventri brevi, non pectore, pane cibatur.*

These marks of a vigilant dog are applied to the efficient preacher as follows:

Linguit (*lingit*) refers to the action of the dog lapping up carefully morsels of drink and food, especially honey and salt; just as other animals resort to marshes and salt-springs containing the elements that purify the blood and give energy to the body. Thus the preacher will carefully gather into his mind and heart whatever is health-giving in thought or observance, spicing his speech with the salt of wisdom and practical illustration.

Amat indicates fidelity to the shepherd or master, and corresponds to the love of the preacher for his flock, by which he demonstrates his attachment to the Master, Christ. "By this shall all men know that you are My disciples, that you love one another."

Prodit fures—he makes known the thieves.

Humilis religatur—he allows himself humbly to be tied. That is, the preacher does not run wild, but submits himself and his speech to the discipline of correction and the restraint of missionary jurisdiction.

Servat oves—he watches and preserves his sheep from harm.

Tecta—he guards also the house against intruders, and he himself runs not uselessly abroad.

Venatur—as he hunts for the game that his master bids him find; so the priest is bidden to hunt for souls.

Noscit amicos—he knows his master's friends and is not easily deceived in those who approach the flock under pretence of friendship, being in fact disguised wolves.

Nare sagax—he scents the danger, the booty, the master. Thus the preacher is keen to discern the dangers, the necessities, and the benefits that must prompt his attention and preaching to the flock.

Vigil—ever watchful.

Auritus—with his ears open.

Nomenque suum scit—and he knows his name; that is, he does not yield to every call, nor to every necessity, but knows the duties that are portioned out for him.

Velox—not loitering or losing time, but swift and ever on the alert.

Ventri brevi—non pectore—that is to say, a small belly but a large breast, where the big heart has room.

Pane cibatur—hence he is content to be fed with simple food, frugal, not dainty.

DENARIUM SANCTI PETRI.

In another part of this REVIEW we publish a Letter addressed by the Apostolic Delegate to the Archbishops and Bishops, separately, of the United States, in which the necessity of organized efforts to provide the funds required by the Holy See for the regular and becoming administration of the Universal Church is set forth.

It may not be at first sight apparent that there is any great cause for anxiety about the financial support of the Pontifical Household, since it is supposed that the demands of the temporal administration have been largely reduced by the passing of the Papal territory into the civil control of the Piedmontese Government. Furthermore, we read and hear of constant acts of generosity on the part of those who carry gifts to the Holy Father on occasion of pilgrimages and official visits to the shrine of St. Peter. But it must not be forgotten that the extensive system of church-administration necessarily engages the services of an immense number of functionaries, and entails a vast and constant expense which is not lessened by the fact that the Church is a medium of charity as well as a ministry of order and ecclesiastical law. The withdrawal of the Temporal Power with its attendant consequences, in so far as it affects the external government of the Church, has been at the same time a withdrawal of the regular support of the Sovereign Pontiff upon whom devolves the main responsibility of maintaining an orderly administration of ecclesiastical affairs. It has deprived the Holy See not only of those established fiscal and steady resources, to supply which had been the primary reason for the creation and maintenance of the Temporal Power of the Popes, but it has also eliminated the incidental assistance which the Chief Bishop of the Church formerly obtained from various religious foundations in Rome and Italy, whose property and funds the Italian Government forcibly confiscated after the occupation of Rome by the Garibaldian troops.

Anyone who intelligently and without bias studies the origin of the Temporal Power will understand why great rulers, men of sound and high-minded judgment, emperors like Constantine, Pepin, Charlemagne, who established and safeguarded the

Temporal Power in order to guarantee independence to the Popes and the just exercise of the Church's laws, created therewith certain and permanent sources of temporal support without which no orderly administration on earth can be carried on. If there have been abuses of the Temporal Power at any time in its history, these only prove the necessity of strengthening a system of government which is subject to the weakening influences of internal as well as external foes.

That it requires temporal means to operate the greatest and most extensive as well as the most minute system of external administration in the world, such as the ruling of the Universal Church involves, should be plain to everyone.

“The Church is in the world and it has to deal with the world. In fact it is the world's spiritual organization ; and while it is militant in its earthly exile, it must submit to the conditions and exigencies of its earthly state. When triumphant in heaven it shall be freed from all the necessities of earth. That spirit of poverty which our Divine Lord commended to His Apostles, is manifested in the Church when her ministers use the wealth which Catholic charity places at their disposal, not in luxury and pomp, or self-aggrandizement, but in furthering the kingdom of God. The Sovereign Pontiff, whose charge is over the whole Christian world, and to whom is also entrusted the Apostleship of the nations that are yet in the darkness of infidelity, must send the message of salvation far and near, and bear the many burdens which the solicitude of all the churches imposes on him. He must treat with the Catholic nations and watch over their spiritual interests by his Legates and his Nuncios. He must in part maintain the great senate of his Cardinals and the numerous body of officials who in their different departments expedite the business of the Universal Church. The duty of watching over the doctrine, the laws, the discipline, the government, the rites and ceremonies of the Church ; the duty of appointing Bishops throughout the world, of answering consultations, of solving doubts, of hearing appeals, of judging ecclesiastical causes both criminal and civil, of correcting, instructing, warning, advising, —all this necessitates a numerous staff of men learned in the sacred sciences, and fit to be consulting theologians of the Vicar of Christ. . . . For the mere maintenance of the Pope himself little more would be needed than for any other Bishop in the Church. It is very probable that, apart from a certain state which he must observe, in

deference to his position and to established usage, his own personal expenditure might be a pattern of Apostolic poverty for us all. If he requires a large income, it is not for himself; it is for our spiritual service that he needs it."¹

If, in conjunction with these necessities under which the Sovereign Pontiff lies continually in order to maintain the proper direction of the Church, we reflect upon the actual condition in which the Holy See finds itself with regard to supplying these necessities, we shall readily understand how urgent are the claims which appeal to the Catholic sense of generosity. The income which was formerly derived from the States of the Church has ceased; and though the Italian Government has offered the Pope a guarantee of so-called indemnity, it was well understood on all sides that the Holy See could not accept such an offer. If the successors of Pius IX, who was unjustly despoiled of the pontifical possessions which he held in trust for the Catholics of the whole world, should ever consent to accept this guarantee fund, as the only safety measure against a greater loss, it is doubtful whether the Italian Government would deal more honestly with the Pope of to-day than it did with the Pope of thirty years ago.

Besides the losses of support sustained through the forced annexation of the Papal States, there has been a wholesale confiscation of private ecclesiastical property from which the Papal Household derived established income for its honorable maintenance. It is an almost forgotten fact that the Italian Government, soon after the taking possession of Rome, suppressed numerous religious foundations, the homes of monks and nuns whose faithful and unselfish industry gave the bulk of their honest earnings to the Holy See. M. Combes in France to-day has learned his lesson from the Italy of his younger days, and the statesmen of Sicily and Naples have founded family estates on the revenues of which they deprived the good religious throughout the land.

Thus the Holy See is entirely dependent on the casual offerings of the faithful from Peter Pence, the actual contributions of which are frequently exaggerated by those who are hostile to Catholic interests. It is well, then, that there should be a new impulse given to the organizing of definite sources whence the

¹ Dr. Moriarty "On Peter's Pence," Allocut. to the Clergy.

dignity of the Holy See may be maintained. This can be done if the voluntary charity of the faithful be directed by diocesan and parochial management according to a definitely constituted system which solicits and audits the collections, as the Apostolic Delegate suggests.

SECRET SOCIETIES AMONG CATHOLICS.

There are some misconceptions current among Catholics regarding the nature of the societies whose members pledge themselves to secrecy, when they profess at the same time to be faithful communicants of the Church. It should be understood that the obligation to observe secrecy concerning the deliberations or transactions of a society or corporation, does not constitute a note which renders such a society forbidden, unless the secrecy imposed upon a member is *absolute*, so that it may not be revealed to even those who have a natural or divine right to the loyalty and honest service of their subjects. Thus societies of Catholics who combine for the promotion of some worthy object, might find it advisable to keep secret their deliberations, just as bankers in their financial operations, or officers of the army, observe secrecy, lest those who could injure their common interests or take advantage of their position, might anticipate and frustrate their legitimate plans of promoting their corporate welfare. But this necessity of observing a secret can never extend toward those in proper authority, such as the rulers of religious or civil society, whose object it is to safeguard the interests of their subjects. If the State is to protect its citizens against injustice, it must have the means to discover the perpetrators of such injustice, a means which it would be deprived of by a society that could carry out its purposes of uncontrolled right or wrong, in the dark, or withdraw its members from the responsibility which they owe, as subjects and parts of society, to the law. The same holds good in a more emphatic way with regard to the Church, constituted to direct not only the external acts of religious worship, but also the consciences of its members. Both, the Church and the State, have a prior and a superior right to the exactions of civil and religious responsibility, which no private organization can undo

or override by restraining the just freedom of its members to the possible disadvantage of the civil or religious community.

This applies likewise to the duty of loyalty, which implies obedience to law, and which may never be so constrained within any private circle by absolute pledge of fealty to a private society as to withdraw itself from the obligation of observing the precepts of the authority which safeguards on the one hand the commonwealth, and on the other the moral integrity and conscientious exercise of freedom in the individual.

Hence, no allegiance can be lawful before God which pretends to control the individual so exclusively as to *take from him the right to communicate his thoughts* or to *submit his will to the legitimate authority* of the Church or the State, which protects his interests, temporal and spiritual, on condition that he is willing not only to make manifest the dangers which may threaten the commonwealth from individual malice, or negligence, or imbecility, but also to coöperate, by obedience to the common law, in the defence which authority prescribes against a common danger; and in this freedom he may not be hindered by any private society that demands his allegiance under oath.

The distinction between an oath of secrecy and obedience which is *absolute*, and a pledge of secrecy and obedience which extends *only to those who have no right, or reason to know, or to command*, is not always clearly marked in the mind and conduct of men, especially young men, who become members of organizations wherein such pledges of secrecy and loyalty are customary. And, indeed, there is danger in this confusion of principle, which would lead to a false loyalty, based upon unthinking enthusiasm, especially where a thorough knowledge of religious principles, by which the educated Catholic discriminates between his duty to God and his loyalty to his fellows, is lacking.

Bishop Harkins, of Providence, has well defined this distinction in a recent address to the Knights of Columbus, which contains at the same time a note of friendly warning to the members of the organization, in whose loyalty the Bishop has full confidence. He bids the members keep guard, and rightly to understand their compact of secrecy. "There is great danger," he says, "when total secrecy is imposed. Any society that will not reveal its

secrets to proper authority, when required, is a danger to the State. History proves the truth of this statement." Turning to the subject of absolute submission in advance, and by oath, to the dictates of an unknown superior, in the name of the society, whether for good or for evil, Bishop Harkins says:—

"Another pitfall is blind obedience to those who govern. Authority and its correlative obedience are necessary to society. But no obedience erected against Church and civil authority is permissible. There is a higher law, the moral law, contrary to which no society can claim any authority. It is only societies recognizing the binding force of the moral law that can have the blessing of the Church. Such societies will always have her approval in formal documents. And if the Knights will be faithful to the Church and State, the Church will be ever ready to prosper their order. The Knights have been most faithful heretofore, and there is no reason for believing that they will not continue as in the past. May they increase. May they become, if I may be allowed to use the expression, even greater than the citizens themselves. May they grow outside the State, grow not merely a social organization, but strong and active workers for the Church, so as to give not only joy but also strength to our holy Mother, the Church."

Referring to these words of the Bishop one of the representative Knights at the banquet of the Society pointed to the safeguards which the Order has in its Constitution: there is a clause in the Constitution of the Knights of Columbus by which they are enjoined to reveal to the civil and ecclesiastical authorities the secrets of the Order.

Some one has defined the order of the Knights of Columbus as the "repository of the chivalrous precepts of the past, in the exercise of which lies the exemplification of the Fatherhood of God, and the Brotherhood of man." That definition is not at all a happy one. The Knights need not seek their glory in the revival of precepts of the past, but in an observance of the precepts that are present, those of God, who speaks to His children through the Church and the State. We take it that what the Knights of Columbus aim at is a revival of the *spirit* in which the knights of the ages of chivalry observed and defended those laws that are ever binding and present. It is the spirit of loyalty, of heroic

courage, of chivalrous honor and love of truth, which characterized the Catholic knights of old, and which the true Knights of Columbus will seek to emulate. And the eternal laws are shaped into right application to present circumstances by present precepts of Church and State, which, if obeyed in the spirit of ancient chivalry, prompt actions that bind us to God, through true charity to our fellows.

Thus our Knights take their precepts from the present; but the noble spirit in which they observe these precepts, they take from the past, creating a high-minded consciousness that acts upon enlightened conviction in the manner of the early Christian chevaliers, who were proud of the Cross, even to the shedding of their blood in its defence against the Saracen with his crescent.

LATIN HYMNS IN HONOR OF ST. GERARD MAJELLA.

The recent canonization of the Redemptorist Saint Gerard Majella has called forth a brotherly tribute from Father Francis X. Reuss, of the same Congregation, in the form of a series of Latin hymns, which we print here as of interest to clerical lovers of the sacred muse. Father Reuss is already known in the field of Latin hymnody through his metrical translations of the Italian poems of St. Alphonsus, the last edition of which was published at Rome in 1897, under the title *Carmina Italica S. Alphonsi M. de Ligorio*.

IN HONOREM STI. GERARDI MAJELLA.

I.

Orat Gerardus ; sculptilem
Fixis ocellis suspicit,
Inter Mariae brachia,
Jesu Puelli imaginem.

Sexennis orat, litteras
Non doctus ullas, Spiritu
Sed plenus almo, simplices
Qui sponte mentes erudit.

Orans, amare nititur
Dulcem Mariae Filium,
Dulcemque Matrem ; copiam
Ut dent amandi, postulat.

Supplex quid innocentia
Non impetrat? Jam brachia
Materna Jesus deserens,
Comes Gerardo jungitur.

Et qui sinebat parvulos
Ad se venire, parvulum
Laetus Gerardum suscipit,
Jussum redire saepius.

Ac pane donat candido,
Quem mox, ministris angelis,
Caelestiorem pabulo
Sui beabit corporis.

II.

Orat Gerardus, gratiâ
Annisque jam provectior;
Christum, madentem sanguine
Crucique adactum, suspicit.

“O reddar, inquit, vulnere,
Jesu, tuorum particeps!
Quo dux praeisti, militem
Da me sequacem tendere.”

Effatus haec, amplectitur
Crucem; sibi que deligit,
Quos suevit arbor aspera
Fructus acerbos gignere.

Egere gaudet; infima
Laetatur inter munia;
Spretus, triumphat; objicit
Calumniae silentium.

Corpus labore plurimo
Exercet ac jejuniis;
Ictum flagellis, immolat
Deo placentem victimam.

Quin et coronâ spineâ
Cinctus, crucis se brachiis
Immittit, unde pendulam
Christi refert imaginem.

III.

Qui regit nutu Deus universa
Res tibi cunctas voluit, Gerarde,
Subditas: ut jam videre, fando,
Omnia posse.

Voce tu febres abigis; solutos
Tabes pulmones renovas; necique
Subtrahis matres sobolesque, partus
Inter acerbos.

Corrigis verbo vitiata vina;
Horreum ditas vacuum; lagenam
Integras fractam, veteri repletam
Rursus olivo.

Vortices calcas liquidos; in auram
Tolleris, plumâ levior; voraces
Murium turmas, mala vix precatus,
Sternis in agro.

Fidus ut dux sit, Satanam coerces;
Hunc ab obsessis fugitare membris,
Hunc et a pravis animis repente
Cedere cogis.

Limpidum rorem tua de sepulchro
Ossa distillant, redolentque suavi
Ture, quo virtus tua se videtur
Prodere mira.

Imperas orbi, Domino quod orbis
Obsequi gaudes: O et obsequentes
Redde nos tecum famulos, Deique
Semper amantes!

Sint tibi laudes, Pater atque Fili,
Flamen et divum: Deus unus, ex quo
Prodit, ac in quem remeat tributa
Gloria Sanctis.

P. FRANC. X. REUSS, SS. Red.

Rome, Italy.

RINGING THE BELL AT "DOMINE, NON SUM DIGNUS."

(Communicated.)

According to the Rubrics the bell should be rung at the *Sanctus* and at the Elevation. Where it is customary to ring it at the *Domine, non sum dignus*, the custom may be maintained, as the Sacred Congregation of Rites has declared. It marks one of the principal parts of the Mass, the Communion, and lets the communicants know when it is time to approach the altar.

In some churches not only is the bell rung before the priest's communion, but is rung again whilst he repeats the words *Domine, non sum dignus*, before the communion of the people, sometimes also *extra missam*. It is difficult to see what good purpose this second ringing serves. It is not likely that the Sacred Congregation would ever tolerate such custom, since it is evidently based on the false notion that the bell is to be rung whenever the words *Domine, non sum dignus* are said. When an altar boy accompanies a priest on sick calls, he will invariably ring the bell if he can find one, as the priest says these words, before giving Communion to the sick. Should we abolish this foolish custom, or let it go on to amuse the altar boys, who would ring the bell like an alarm-clock during the whole of Mass, if they were permitted to do so? De Herdt mentions a custom prevailing in some places of ringing the bell at the *Pater Noster* and at the Offertory (Vol. I, n. 89). I have heard it also rung as the priest is going up the altar steps, before giving Benediction with the Blessed Sacrament.

J. F. S.

ARK-SHAPED TABERNACLES.

(Communicated.)

A writer on "The Tabernacle and its Appurtenances" in a recent number of the REVIEW says: "The form of the tabernacle is optional" (p. 121). It would appear that the most natural form of the repository in which "the True Bread that comes down from heaven" is kept, would be that of the Ark of the Covenant in which the vessel containing the Manna was reserved. In our large churches a receptacle the exact size of the Ark made by the direction of Moses, would not be out of proportion to the size

of the altar. Why should the ark-shape, since it brings so intimately together the figure and its accomplishment, uniting the ceremonial of the Old law with the New, be neglected?

Let me say, also, that *tabernacle* is an unfortunate word. Tabernacle, or temple, is a suitable name for the whole church; the Holy Place is where the people kneel; the Holy of Holies is the part within the sanctuary rails; the "Ark" is rightly the repository on our altars, in which the true Manna is reserved. If the name ark had been used, instead of tabernacle, the ark-shape would probably have been its common form. A flat place on the top would not alter its appearance, and would serve to hold the crucifix or monstrance.

J. F. S.

WASHING PATENS, CHALICES, CIBORIA.

(Communicated.)

These are commonly cleaned with whiting or some similar material, and then polished with chamois, but some invisible particles of this powder remaining on them are apt to leave a stain on these sacred vessels. I think the chief rule for cleansing these vessels should be: use hot water and soap (plenty of hot water), and dry with a towel, as you would glassware.

Whiting, chamois, etc., are to be used, but the last thing should be the hot water.

J. F. S.

FILLING WINE-CRUETS.

(Communicated.)

For a long time I thought that I detected a slight but odd taste on the altar wine, and finally one day spilled the wine-cruet and asked the sacristan to refill it. He took a little copper funnel, put it in the cruet and poured the wine from the bottle through it. Thus I discovered the cause of the strange taste. If funnels are used, they should be made of glass.

J. F. S.

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

1. **The Historical Character of Jesus.**—Prof. Ernst von Dobschütz, of Strassburg, has just had his work on *Christian Life in the Primitive Church* translated into English.¹ According to Professor Bartlet's review published in the *Hibbert Journal* the book is "singularly free from one-sidedness and from straining after novel effects, won by running an idea to extremes." "Christianity," the Strassburg Professor tells us, "is the religion in which everything is defined by the historical person of Jesus Christ."—This statement appears to be confirmed by Professor Peake's experience. When he began his lecture at the Central Hall in Manchester on the question, "Did Jesus rise again?" he found it necessary first of all to prove that there was a Jesus to rise. How did Mr. Peake prove this? First, by an appeal to the consistency of Jesus' character and the impossibility of inventing it. Next, by pointing out the originality of Jesus' teaching taken as a whole. Finally, by drawing attention to certain sayings which no one ever would have invented and put in the mouth of an imaginary hero.—Again, Professor Margoliouth, of Oxford, has contributed to the *Expositor*² an article entitled "The Historical Character of Jesus of Nazareth." The chief exponent, he tells us, of the ultra-radical view that no such person as Jesus of Nazareth ever existed, is Mr. J. M. Robertson. This writer has expressed his views in a number of works: "Studies in Religious Fallacy,"³ "Christianity and Mythology,"⁴ "A Short History of Christianity,"⁵ "Pagan Christs."⁶ At present, indeed, the books and their contents are tabooed. But the paradox of one generation is the commonplace of the next. Will Mr. Robertson's tenets be as popular fifty years hence as Strauss' opinion became fifty years

¹ Theological Translation Library, Williams and Norgate: 10s. 6d.

² December, 1904, Pp. 401-412.

³ 1900.

⁴ 1900.

⁵ 1902.

⁶ 1903.

after their first proposal? Professor Margoliouth believes that an advance beyond Strauss will lead to a retrogressive movement. He points out that Robertson's contention is illogical and un-historical.

2. *Lives of Christ*.—Bacuez and Vigouroux have issued the eleventh edition of their clear and handy introduction to the Bible.⁷ The third volume of the work deals with the Gospels and gives practically an outline of the life of Christ.—Mr. Herder has published the fourth edition of Father Maas' *Life of Jesus Christ according to the Gospel History*.⁸ The text is woven out of the words of the Gospels, forming an English Diatessaron. Copious notes elucidate the principal difficulties of the text.—The reader has heard, no doubt, of Farrar's *Life of Christ*. We are glad to refer him now to a biographical edition of the work, the Very Rev. W. Lefroy having furnished the "Memoir of the Author."⁹—W. P. Schmidt has given us a work containing explanations of the life of Jesus rather than the life itself.¹⁰ The book contains three maps by Furrer and a medical opinion concerning the punishment of the Roman crucifixion. The maps are good, and the medical opinion is bad. It denies the possibility that a crucified person should live on the cross for several hours, that he should be able to speak, and it assigns suffocation as the immediate cause of Christ's death. The explanations fill the greater part of the book. They form a critical treatise concerning the external and internal evidence, and concerning the concepts "Kingdom of God," "Messiah or Son of Man," "Law," and "Judgment." Christ's birth is placed in the year of Rome 753, His death in 783.—The Rev. George S. Cockin has published a book entitled "Some Difficulties in the Life of our Lord,"¹¹ in which he tries to solve some of the problems of the Gospels. He does solve some of them, but betrays his inability to cope with others.—Mr. W. E. Geil, of Pennsylvania, was going to Palestine. He searched for, but could not find, a Life of Christ worth carrying with him. So he wrote

⁷ Manuel biblique, ou Cours d'Écriture Sainte. Nouveau Testament, 2d éd. T. iii: Jésus Christ: Les Saints Évangiles. Paris. Roger et Chernoviz.

⁸ St. Louis, Mo.; 34-622; with illustrations and maps.

⁹ London, 1903, Cassell; 4to, pp. 822; with more than 300 illustrations.

¹⁰ Die Geschichte Jesu erläutert; Tübingen u. Leipzig: Mohr; xii-423.

¹¹ Elliot Stock: 4s. 6d.

one, carried it with him, altered and annotated it as he moved from place to place, and on coming home entitled it "The Man of Galilee," and sent it to the publishers.¹²

The literature of the last three years dealing with the life and teaching of Jesus Christ has been surveyed by G. Hollmann in three contributions to the *Theologische Rundschau*,¹³ which he entitles *Leben und Lehre Jesu*.—P. Wernle has again written concerning the sources of the life of Jesus.¹⁴ The work is worthless, reflecting merely the author's own views. Jesus is said to manifest in the Fourth Gospel a heartless and icy-cold feeling of enmity.—A. Kalthoff tries to explain the origin of Christianity without the existence of a religious founder.¹⁵—W. Bousset has published a pamphlet in which he refutes the foregoing theory.¹⁶ He shows that Jewish Messiahism, Greek Philosophy, social relations, mystery-cults, etc., are only secondary factors in the formation of Christianity. The layer of tradition really covers the "granite of historic truth." The whole line of argument is based on the modern principles of Gospel criticism. But the end is not yet. A. Kalthoff has published a rejoinder to Bousset,¹⁷ and we do not suppose that Bousset will allow his opponent the privilege of the last word.—Lecoffre, of Paris, has published two works connected with the life of Christ; the one is the second edition of Batiffol's study on Jesus in the light of history,¹⁸ and the other is Gaffre's refutation of Renan's Life of Christ.¹⁹—D. S. Gregory, too, writes in an anti-critical spirit concerning certain views of the life of Christ and of the Gospels. His utterances form a series of articles entitled "The International Lessons in their Literary Setting," and published in the *Bible Student*.²⁰—Other Lives of Christ have been published by W. Barton,²¹ N. K.

¹² Messrs. Marshall Brothers.

¹³ VII, 149-171; 197-212; 246-255.

¹⁴ *Die Quellen des Lebens Jesu*; Halle, 1904, Gebauer-Schwetschke.

¹⁵ *Die Entstehung des Christentums*; Leipzig, 1904, Diederichs; iv-155.

¹⁶ *Was wissen wir von Jesus?* Halle, 1904, Gebauer-Schwetschke.

¹⁷ *Was wissen wir von Jesus?* Schmargendorf, Renaissance.

¹⁸ *Jésus et l'histoire*; 16mo, pp. 38.

¹⁹ *La contrefaçon du Christ*; 12mo, xix-266.

²⁰ *New Ser.*, i, 37-45; 95-101; 157-164; 213-217; 301-305; 385 f.

²¹ *Jesus of Nazareth*. With a chapter on the Christ of Art. Boston, 1903, Pilgrim Press; xxiii-558.

Davis,²² S. D. M'Connell,²³ H. F. Henderson,²⁴ F. Jehle,²⁵ and C. A. Briggs.²⁶—Among Jewish writers, M. de Jonge has made the attempt to destroy what he calls the Ecclesiastical Jesus and to reveal the real Jewish Jesus; he endeavors to represent the Ecclesiastical Jesus as a mere caricature of the historical reality.²⁷

3. **Special Points of the Life of Christ.**—J. H. Snowden has published a series of studies on "Scenes and Sayings in the Life of Christ."²⁸—Von Oefele compares the horoscope of Christ's conception with the statements found in the Gospels.²⁹—W. Webster points out the various meanings of the phrase "The Virgin-Birth of Our Lord."³⁰ He tells us that the phrase may signify Mary's virginity before, during, and after her parturition; that it may also be restricted to the fact that our Lord was conceived by the Holy Ghost. The author does not advance anything that is new to or unknown by a Catholic reader; in fact, Mr. Webster himself does not understand what is meant by the Immaculate Conception.—T. A. Hoben formerly proved that St. Matthew and St. Luke did not depend on the *Protevangelium Jacobi* in their report of the Virgin-Birth; he also considered the testimony of several *Apocrypha* and of the ante-Nicene Fathers.³¹ The same author has now enlarged his study, and published the first instalment of the enlarged form in a separate pamphlet.³²—The "Doctrinal Significance of a Miraculous Birth" was considered in the *Hibbert Journal*³³ by C. E. Beeby. The writer proceeded on rationalistic principles, and pronounced the Catholic dogma nothing more nor less than Valentinian heresy. A. R. Whately

²² The Story of the Nazarene. London, 1904, Revell; pp. 428.

²³ Christ. London, 1904, Macmillan; pp. 242.

²⁴ Eye-Witnesses of Christ, and Other Essays. London, 1904, Stockwell.

²⁵ Das Schriftzeugnis von Christi Person und Werk. Stuttgart, 1904, Ev. Gesellsch.; pp. 238.

²⁶ New Light on the Life of Jesus. London, 1904, Clark; pp. 210.

²⁷ Jeschuah, der klassische jüdische Mann. Zerstörung des kirchlichen, Ent-hüllung des jüdischen Jesus-Bildes. Berlin, 1904, Schildbergen; pp. 112.

²⁸ London, 1904, Revell; pp. 372.

²⁹ Das Horoskop der Empfängnis Christi mit den Evangelien verglichen. *Mitteil. d. Vorderasiat. Gesellsch.*, viii, 6; Berlin, 1903.

³⁰ *Expository Times*, xv, 331 f.

³¹ *The American Journal of Theology*, vi, 473-506.

³² The Virgin-Birth, i; Chicago, 1904, University of Chicago Press; pp. 85.

³³ II, 125-140.

takes Mr. Beeby to task, and Mr. Beeby has something to say in reply.³⁴ The Catholic reader may admire the industry of these writers, and wonder at their confusion of ideas.—Other writers concerning the birth of Christ are R. J. Knowling,³⁵ Soltau,³⁶ Noesgen,³⁷ and Leinhard.³⁸—A. Resch writes on the Gospel of the Infancy,³⁹ Nestle on the computation of the day of Christ's birth according to Clement of Alexandria,⁴⁰ and J. Nogara on the Magi and the slaughter of the Holy Innocents.⁴¹

J. Harper has given us a harmony of the reports concerning Christ's temptation as found in the Gospels according to St. Matthew and St. Luke.⁴² M. A. Stewart too has written a monograph on "The Temptation of Jesus."⁴³ M. Schuchard has translated into German R. Ch. Trench's study on Matt. 4: 1-11, *i.e.*, on Christ's temptation as set forth in the First Gospel.⁴⁴ Finally, H. Willrich finds in Matt. 4: 8 f. the variant of an ancient Persian legend.⁴⁵ K. F. A. Lincke writes on Jesus in Capharnaum, representing the activity of the Master in that city as the beginning of Christianity.⁴⁶ A. Wünsche has written a study on Christ's conflict with the Pharisees, and has published the same in the *Vierteljahrschrift für Bibelkunde*.⁴⁷ The conflict originated in the fact that the disciples plucked ears of corn on a Sabbath-day. The author considers the question in the light of the Jerusalem and the Babylonian Talmud. The account of the incident as found in the First Gospel agrees most faithfully with the Rabbinic formulas.—The Transfiguration has of late been the subject of several investiga-

³⁴ *Hibbert Journal*, ii, 380-383; 592-596.

³⁵ *Our Lord's Virgin-Birth and the Criticism of To-Day*. London, 1904, S. P. C. K.; pp. 96.

³⁶ *Die Geburtsgeschichte Jesu Christi*; Studierstube, i, 56-61.

³⁷ *Zur Geburtsgeschichte Jesu Christi in Lukas I u. 2*; Studierstube, i, 121-126; 162-170.

³⁸ *Die Geburtsgeschichte Jesu Christi*; Studierstube, i, 256-258.

³⁹ *Das Kindheitsevangeliem*. Studierstube, i, 442-444.

⁴⁰ *Zeitschr. f. neut. Wissensch.*, iv, 349.

⁴¹ *Scuola Catt.*, 1904, Jan.

⁴² *Bible Student*, New Ser., i, 253 f.

⁴³ New York, 1904, Revell; pp. 230.

⁴⁴ Bremen, 1904, Traktathaus; pp. 63.

⁴⁵ *Zur Versuchung Jesu*; *Zeitschr. f. neut. Wissensch.*, iv, 349 ff.

⁴⁶ *Jesus in Kapernaum*. Tübingen, 1904, Mohr; pp. 44.

⁴⁷ i, 281-306.

tions. R. Holmes considers "The Purpose of the Transfiguration;"⁴⁸ he believes that by means of it Jesus taught the disciples his relation to the world. A. T. Fryer too writes on the same subject;⁴⁹ he finds in the presence of Moses and Elias at the Transfiguration a revelation of Christ's priestly and prophetic character. G. St. Rowe emphasizes the phrase "after six days," and finds in the mystery itself a partial fulfilment of the promise immediately preceding it;⁵⁰ that "there are some standing here that shall not taste death, till they see the Kingdom of God."⁵¹—E. Schwartz contributes to the *Zeitschrift für Neutestamentliche Wissenschaft*⁵² a study on the cursed fig-tree. He twists and turns Mark 11: 12 ff.; 20: 21, and 13: 28 f., as well as the parallel passages sufficiently to change the incident related in the Gospels into a Jewish legend.

Needless to say that the Passion of Christ and the incidents connected with it have been the subject of more numerous investigations than either His childhood or His public life. Batiffol briefly reviews the opinions of recent critics as to the character of the Eucharist.⁵³ He rejects Spitta's eschatological explanation of the synoptic account; he refutes Weizsäcker's and Jülicher's parabolic explanation of the same; he points out the unsatisfactory character of Holtzmann's idea that the new covenant is sealed by the shedding of blood; Hoffmann's views are considered by Batiffol as a curious specimen of pure unrealism; finally, the author shows the untenableness of Loisy's views concerning John 6. P. Lechler asserts that originally the Eucharistic words of the Last Supper were only an expression of the transitory nature of Christ's body.⁵⁴ W. Lochmann has published a pamphlet in which he defends that parabolic character of the Eucharist.⁵⁵ The Eucharist is a parable of the Kingdom of God. By eating the bread we take possession of Christ's vicarious Pas-

⁴⁸ *Journal of Theological Studies*, iv, 543-547.

⁴⁹ *Ibid.*, v, 214-217.

⁵⁰ Cf. Lk., ix, 27 f.

⁵¹ *Expository Times*, xv, 336.

⁵² v 80-84.

⁵³ *Revue biblique*, xii, 492-528.

⁵⁴ *Zeitschrift f. wissenschaft. Theologie*, xlvi, 481-486.

⁵⁵ *Sakrament u. Parabel*; Halle, 1904, Strien, iv-128.

sion; the drinking of the chalice makes us sharers in the fruit of the covenant, *i.e.*, in the remission of sin as merited by the Blood of Christ. We need not point out the forced meaning of the sacred text in Lochmann's shadowy theory. Here we may also mention E. A. Abbott's "Paradosis,"⁵⁶ and W. Kirchbach's article entitled *Die Abendmahlworte Jesu*.⁵⁷—D. Panel has written a critical study on the preliminaries of Christ's Passion, *i.e.*, on the enemies' plot, on the Last Supper, and the Agony.⁵⁸ Mr. Liese has contributed to the *Kath. Seels.*⁵⁹ two articles on the Passion of Jesus Christ.—The trial of Jesus has been the subject of several learned investigations. C. Chauvin, *e.g.*, and G. Rosadi have written whole monographs on the subject.⁶⁰ H. M. Cheever too has contributed to the *Bibliotheca sacra*⁶¹ an article entitled "The Legal Aspects of the Trial of Christ." Jesus passed through two trials, both official, and both marked by illegalities. Before Caiphas Jesus was charged with blasphemy, before Pilate with a political crime. The latter pronounced Christ innocent, but condemned Him to death against his better knowledge.—The time of Christ's death has proved to be a topic of permanent interest. Kreyher defends against Achelis the view that Jesus died on April 3, A.D. 33.⁶² The author has lately defended the same view against Endemann's contention that the death of Christ happened April 7, A.D. 30. The latter, however, defends his chronology,⁶³ and Th. Beyer points out the untenableness of Kreyher's assumption of an eclipse of the moon.⁶⁴ R. Handmann⁶⁵ and E. Preuschen⁶⁶ agree with Endemann as to April 7, A.D. 30. The former writer considers this date as a fixed point in Christian chronology, and the latter identifies it further with Friday, Nisan

⁵⁶ London, 1904, Black; xxiii—215.

⁵⁷ *Nord u. Süd*, Jahrg., xxvii, Bd. civ, 216—225.

⁵⁸ Lyons, 1904, Paquet; pp. 127.

⁵⁹ 1904, 56—62; 147—155.

⁶⁰ *Le procès de Jesus-Christ*; Paris, 1904, Bloud et Cie.—*Il processo di Gesù*; Firenze, 1904, Sansoni; pp. xvi—440.

⁶¹ lx, 495—509.

⁶² *Ev. Kz.*, 1903, 889—894.

⁶³ *Ibid.*, p. 324.

⁶⁴ *Ibid.*, p. 324 f.

⁶⁵ *Zur Datierung des Todestages Jesu*; *Natur u. Offenb.*, 1904, 286—295.

⁶⁶ *Todesjahr u. Todestag Jesu*; *Zeitschr. f. neut. Wissensch.*, v, 1—17.

14th. J. K. Fotheringham too may be consulted on "The Date of the Crucifixion."⁶⁷—The dogmatic view of the Crucifixion has been considered by J. Dunlop,⁶⁸ H. Cullen,⁶⁹ and Ch. G. Shaw.⁷⁰

Finally, the Resurrection of Christ and His last days upon earth have elicited new contributions to our Christological literature. The *Biblical World*,⁷¹ e. g., publishes an article by J. S. Riggs on "The Resurrection of Christ." The *Expositor*⁷² contains a contribution by D. Smith on "The Resurrection of our Lord." The author distinguishes the synoptic tradition, the Emmaus narrative, and the Johannean source. He admits contradictions between them, and also an influence of tradition. The *Hibbert Journal*⁷³ contains a study by H. Henson on "The Resurrection of Jesus Christ," in which the author tries to show that "no such intimate and vital connection exists between the truth of Christianity and the traditional notions of its historical origin" as to render impossible the final harmony between Christian faith and the results of criticism. The harmony must be established, of course, at the expense of what at present are objects of faith.—A. Carr writes about the "Authorship of the Emmaus Incident;"⁷⁴ he identifies the unnamed disciple with St. Luke, who, we are told, received on that occasion his Gospel from the Lord Himself. A. Hilgenfeld, too, has a study on "Emmaus" in the pages of the *Zeitschr. f. wissenschaft. Theologie*.⁷⁵ The author considers the value of the reading of Codex D *οὐλαμμοῦς*, the name of an ancient fortress.—Th. Zahn refutes the view that there was a Galilee in or near Jerusalem as some commentators of the Resurrection account have assumed.⁷⁶ The author weighs all the evidence advanced by his opponents, including the testimony of the *Acta Pilati*, of Tertullian, Juvenius, Lactantius, and Chrysostom.

We had intended to add the literature concerning the person, the words, and the deeds of Jesus Christ. The limits of the present paper do not permit us such a liberal indulgence.

⁶⁷ *Jour. of Philol.*, xxix, 100-118.

⁶⁸ The Death of Christ; *Expository Times*, xiv, 518-520.

⁶⁹ Apostolic View of the Death of Christ; *Bible Student*, viii, 227-236.

⁷⁰ Current Interest in the Crucifixion; *Biblical World*, xxii, 180-194.

⁷¹ xxiii, 249-255.

⁷² viii, 344-360.

⁷³ ii, 476-493.

⁷⁴ *Expositor*, ix, 121-128.

⁷⁵ xlvii, 272-275.

⁷⁶ *Neue kirchliche Zeitschr.*, xiv, 770-808.

Criticisms and Notes.

✓ A MANUAL OF MYSTICAL THEOLOGY; or, The Extraordinary Grace of the Supernatural Life Explained. By the Rev. Arthur Devine, Passionist, author of "Convent Life," "A Manual of Ascetical Theology," etc. London: R. & T. Washbourne; New York, Cincinnati, and Chicago: Benziger Brothers. 1903. Pp. 664.

THE SPIRITUAL CONFLICT AND CONQUEST. By Dom J. Castaniza, O.S.B. Edited with Preface and Notes by the Very Rev. Jerome Vaughan, O.S.B. Reprinted from the old English translation of 1652. Third Edition. London: Burns & Oates, Ltd.; New York, Cincinnati, Chicago: Benziger Brothers. 1903. Pp. 510.

PROGRESS IN PRAYER. Translated, from "Instructions Spirituelles" par le R. P. Caussade, S.J., by L. V. Sheehan. Adapted and edited with an Introduction by Joseph McSorley, O.S.P. St. Louis, Mo.: B. Herder. 1904. Pp. 178.

THE SOUL'S ORBIT or "Man's Journey to God." Compiled with additions by M. D. Petre, author of "Where Saints Have Trod," etc. London, New York, and Bombay: Longmans, Green & Co. 1904. Pp. 204.

The proverbial variability of tastes should receive due recognition in the adaptation of books to the spiritual life as in all things else. Some souls relish no food so much as that which the New Testament, the writings of St. John especially, or the Sapiential Books of the ancient Covenant, supply. To others the overflow of St. Augustine's great heart in his *Confessions* most strongly appeals. Others find the *Imitation* the book of books, while many feel more deeply the sweetness and unction of the gentle Saint of Sales. Others again thrive on nothing else so well as the *Summa* of St. Thomas Aquinas, and to those who have not the key to the language and thought of that masterful science of the soul's life, the meditations of Bishop Bellord on *Christian Dogma* adapted therefrom have proved most helpful. Still others prefer to have their spiritual nutriment served in a form that makes provision for the æsthetic sense, and to them the beautiful writings of Faber are a joy forever; nor are they few in number to whom the subtler, profounder, and surely no less graceful books of Father Tyrrell are felt to be what their spiritual craving most requires.

Vain and short-sighted, therefore, are those guides who would send all souls to any one table of spiritual nourishment, even though it be to that whereon is set the strong food of heaven's bread, the table of the Law itself. He who made the variant tastes has provided the varying food in due correspondence.

It may well be then that a natural if not a higher selective tendency will meet its proportioned object in the several books here under notice. The first of them is, as its title suggests, a science of the higher life, an exposition of the principles whereon the union of the soul with God is based, and wherewith it is permeated. A work primarily intended for the use of the clergy in the guidance of souls along mystical ways, it is full of instruction valuable for every thoughtful Christian. For if, as St. Francis of Sales says, mystical theology (in its subjective meaning) is simply the love of God, every normal person should be in some sense a mystic and interested therefore in knowing the nature, principles, means, ways, signs, effects, in a word the science of what should be his habitual attitude of mind and will and heart.

True it is that the mystical life is strictly the unitive plane of perfection lying on a level higher than that whereon the ordinary Christian is supposed or required to walk. Nevertheless, apart from there being no break in the continuity of the spiritual life, so that one may not elect to move on lower ways unconnected with those beyond, a description of the higher ranges can hardly fail to stimulate and encourage even those who are still toiling far below. Such a description will be found in Fr. Devine's *Manual*. The work is drawn largely from the masters of the spiritual life, notably St. John of the Cross, and St. Teresa, Benedict XIV, Scaramelli, Schram, Fathers Baker and Ribet,—sources that guarantee the purity of doctrine in a subject so extremely delicate. The author brings together a wealth of solid truths, arranged in clear systematic form, the order being based on Fr. Voss' Compendium of Scaramelli's *Mystical Directory*. The mode of presentation is didactic, the style clear, simple, unadorned. Some knowledge of scholastic terminology will be helpful if not necessary to its perfect understanding, as the use, for instance, of the Latin term "species" for the intellectual reaction on the objective impression will indicate.

Passing from this systematic study of the higher life to the more discursive presentation contained in the *Spiritual Conflict and Conquest*,

the reader is conscious of a distinct appeal to the affective side of his nature. Action rather than instruction, heat more than light is here the author's aim. The *Spiritual Conflict* is often accredited to the devout Theatine Lorenzo Scupoli; but, as Father Vaughan shows in the sympathetic and scholarly preface to the present edition, the burden of evidence extrinsic and intrinsic assigns the authorship to D. Juan de Castaniza, the learned Spanish Benedictine of the sixteenth century. No book outside the Bible, and perhaps the *Imitation of Christ*, has had so potent an influence in converting, illuminating, and uplifting souls to divine union as the *Spiritual Conflict*. St. Francis de Sales carried it with him continually for eighteen years and never allowed a day to pass without reading some portion of it. Its cardinal principle is that union with God is effected on the side of the will rather than that of the intellect, while the spirit which breathes through its every part is that of love and humility. An English translation of the book was made about three centuries ago. The present attractive and modernized form appeared first in 1874, and is now reissued with some emendations and additions.

Père Caussade is known to English readers through his little book *Abandonment*. The solidity and unction manifest throughout that favorite guide to interior peace are equally characteristic of *Progress in Prayer*, which is now given a wider circulation in an excellent translation. Father McSorley's scholarly introduction contains a résumé of the history and philosophy of the treatise. Many souls remain on a lower plane of union with God through a mistaken judgment of the inaccessibility to them of anything higher; wrongly deeming it that contemplative prayer is reserved for heroic holiness. It is the singular merit of Père Caussade's treatise that it dispels this error by the practical exhibition of a method which, if faithfully followed, will, under the leading of divine grace, draw the soul to an habitual union with God.

Whatever may be said, and it is much, in favor of the older spiritual books, amongst which the foregoing hold an honored place, something, and perhaps not less, should be accorded to that temper of so many minds of to-day to which those books do not appeal, and whose religious sense is quickened and comforted only by spiritual doctrine that is presented in a more modern form and style. A book answering to this demand is *The Soul's Orbit*. The truths it conveys are of course not

different in substance from those which make the burden of every treatise on the spiritual life,—the goal of man, the way, the return. But these familiar ideas are remolded, reset, retouched. They are brought home to the reader's mind with force yet delicacy, with a literary refinement that takes nothing from their robustness, yet secures them a ready ingress to the cultured mind. Some of the thoughts presented have previously appeared originally in THE ECCLESIASTICAL REVIEW [not *Record*, as on p. 12], and the reader who retains their remembrance will be gratified at meeting here many more no less virile, practical, and striking, thoughts that suggest kinship with the writings of Father Tyrrell. The author is impressed with the sense of "a storm that is surely coming," and his aim is "to prepare such a devotional attitude of mind as will be undisturbed by any intellectual cataclysm, to bring warmth to the heart even before light has reached the mind, so that by the burning within him the disciple may recognize his Lord even before his eyes be opened to see Him under His new aspect" (p. 5). Whether this change in the Christian mind be near at hand; whether it is to be accomplished suddenly; or whether, as some think, it is already in gradual progress and the needed adjustments are being spontaneously effected,—it is unsafe to prophesy. At all events thoughts such as the author offers cannot but be helpful in fostering that sense of "piety which is more than doctrine" and which will assist "the devout to stand firm where the learned may be shaken and cast down." Amongst the thoughts, however, which may need modification lest they impede their fellows in this direction, is the one which finds that man's "worship-tendency had to struggle through countless imperfect phases in search of fuller self-consciousness and of an object that would adequately explain it,"—that "it was at first a vague feeble attitude that stayed its cravings with all sorts of garbage and poisonous or innutritive matter" (p. 48). Most Catholic theologians will not, it may be confidently asserted, be prepared to admit that the old doctrine that man's worship-tendency was at the very first fully *self-conscious*, needed no search for an *adequately explanatory object*, and was far from being a *vague* and *feeble appetite* having to stay its cravings, etc., requires any special modifications to meet the exigencies of the new thought.

The same might be said of the author's qualification of the text "Christ was tempted in all points *like as we are*," "saving that He did not yield, and so was spared those special temptations that follow upon the violation of conscience" (p. 94). Surely our Lord "was

spared" no less those special temptations that follow fallen nature co-naturally, and which presuppose no violation of conscience, unless such violation is to be referred not to the present but to the original sinner. For the rest, the author's treatment of our Lord's temptation is helpfully suggestive.

THE EDUCATION OF CHRIST. *Hill-side Reveries.* By W. M. Ramsay, D.C.L., Professor of Humanity in Aberdeen University. London: Hodder & Stoughton. Pp. 12-139.

The freshness bordering on quaintness, the picturesqueness of description that makes theology read like a novel, the virility and vigor at once bracing and stimulating, which one associates with the name of the author of *St. Paul the Traveller and the Roman Citizen*, are not lacking in Professor Ramsay's later work. Although slight in form, *The Education of Christ* should prove a valuable addition to theological literature, bearing on the influence which the earthly surroundings of the Incarnate Life exercised on the purpose and work of Christ in the world. Just as in his earlier work Dr. Ramsay showed from his intimate knowledge of Asia Minor, how much light could be thrown upon obscure passages in the Acts by a careful examination at first hand of the various localities which were the scene of the labors of the Apostle of the Gentiles; so in the present work he places vividly before the reader Nazareth, Jerusalem, the hill-tops of Judæa, the peaceful banks of Jordan, the quiet plains of Galilee, and endeavors to make the "Eternal Christ identical with the Historical Jesus" in the actual setting of His earthly life. He tells us that, through the kindness of the governing body of Aberdeen University, he was enabled, four years ago, to visit the chief places in the Holy Land, and the "Reveries" show that he has made good use of his time. He has the happy knack of making the reader enter into the *arcana* of his own thoughts by painting with a few rapid touches the scenery that so deeply impressed him. Who but an eye-witness could describe the wonderful panorama from Nazareth? "We crossed the summit of the hills that shut in the little town on the south; and immediately what a scene lay before us! Before us lay the great plain of Megiddo, and opposite us from the southern edge of the plain rose the mountain-land of central Palestine. Away to the right we saw Mount Carmel, closing the valley on the west and dividing it from the plain of Sharon. On the left the eastern view was closed and the plain was narrowed by Mount Tabor, Mount Moreh (round whose

slopes lay Nain, Endor, Shunem and Jezreel), and Mount Gilboa. Nowhere, not even from the summit of the Mount of Olives, with Jerusalem before and the Dead Sea behind, has the historian or the philosophic thinker a more inspiring and impressive view than from the brow south of Nazareth."

Surely, we are constrained to say, the writer must himself have drunk in the matchless scenery around Mount Carmel, the Samarian hills, the valley of Megiddo, Mount Tabor, and Mount Gilboa, so reminiscent of Elias and Josiah, Deborah and Barak and Sisera, Absalom and Saul. We miss, however, more than a passing reference to the blue waters of Lake Galilee, a locality whose beauty must have often appealed to the mind of Christ before as well as during His three years' ministry.

But it would give a wholly mistaken idea of the book to consider it merely as a piece of graphic word-painting and vivid description, akin to Farrar's *Life of Christ*. Professor Ramsay's purpose is far otherwise. He attaches high importance to natural surroundings and geographical conditions only in so far as they have an *educative* influence on the mind of Christ no less than on the minds of mankind generally. He is always careful to point out the significance of the scenery which he has glowingly described on moulding the character and limiting the outlook of those to whom it is a fact of daily experience. Thus Nazareth, lying deep in the rounded cup among the hills of southern Galilee, suggests to him by its isolation and seclusion the thought that in "a child naturally inclined toward meditation, this inclination would inevitably be strengthened and confirmed, as he grew up . . . in that little hollow amid a featureless and monotonous succession of bare hills." And this gives rise to the further thought that the tendency to cramp, harden, and starve, the responsive mind of such a child for want of suggestion in the scenes around him, was counterbalanced by the religious and poetical associations bound up with the prospect (which we have already referred to) that lies before one after crossing the summit of the hills that shut in the village of Nazareth to the south.

Similarly, the temptation to possess all the kingdoms of the world—one that reveals a breadth and ardor of mind quite foreign to the "dull, insensate nature of the Oriental peasant"—acquires a new meaning when one considers the "effect that seems to have been exercised on (Christ's) mind by the wide prospect from a lofty elevation." Dr. Ramsay is led naturally to the companion thought that

mountains were the scenes of some of the most important events in the Gospel. "It was on a mountain at dawn of day that (Jesus) chose . . . twelve . . . from among His disciples . . . His most characteristic discourse was the sermon on another mountain, beside the Sea of Galilee. The Transfiguration took place on a mountain summit. . . . When He was in Jerusalem, His life was divided between the Mount of Olives and the Temple. . . . It was on a mountain in Galilee that the final instructions were given to the Apostles to 'go into all the world, and make disciples of all the nations.' "

At a later period, Dr. Ramsay insists on the suggestiveness of the view from Mount Olivet in explaining many incidents in the life of Christ, *e.g.*, the discourse on watchfulness, responsibility, readiness to meet the sure and sudden judgment; and he adds—"Equally certain is it that the scenes, through which the annual journeys to and from Jerusalem led Him, were not without effect on His mind."

In the same chapter, the Professor, with considerable acumen, maintains that the unresponsiveness of Ernest Rénan's mind to the interest and historic grandeur of Jerusalem—the reference is to a descriptive passage in the *Vie de Jésus* which shows no keener insight than "the least educated of Cook's tourists"—was "a natural concomitant and symptom of his inability to comprehend the width of outlook and of sympathy that characterized Jesus: accordingly the great French scholar's picture of that *âme tendre et délicate du Nord* remains a sentimental fancy and never approaches historical reality . . . The Jesus whom Rénan pictured to himself and set before his readers had a positive dislike for that "city of pedantry, acrimony, quarrels, and littleness of mind," set in its parched and dreary landscape; "but the Jesus of history and reality could not look at it or think of it without an outbreak of love and despair."

This criticism is doubly valuable considering its source. For Dr. Ramsay tells us in an interesting autobiographical digression, that he can look back on the reading of the *Vie de Jésus* as "one of the great pleasures of (his) youth," and we fear that in some respects he does not far differ now in his views of Christ's Divinity from "that brilliant writer" to whom he expresses his gratitude "for stimulation of intellect and new thoughts." We welcome indeed many beautiful and true thoughts, especially in the chapters on "The Divine in the World" and on "The Historical Jesus the Eternal Christ;" but we cannot help thinking that in many parts of his book the author has sadly in-

adequate conceptions of the extent of the divine knowledge possessed by the Man-God from the moment of His Incarnation. Such phrases as these grate harshly on the ears of those who can say, in the majestic language of St. Leo's tome:¹ "He who remaining in the form of God was made man in the form a servant, each nature preserving without imperfection its own properties; and just as the form of God does not take away from the form of a servant, so the latter does not diminish the form of God." "How far was that young Jew trained to appreciate the inspiration of that wonderful scene?" "Jesus had begun His life ignorant of His nature and His destiny, an unthinking infant. . . ." "He had gradually attained, in thirty years of education, in work and in thought, to a clear conception of His mission." It is of course true that our Lord increased in "wisdom" as well as "in age" (St. Luke 2: 52); but that fact of His true humanity must not lead us to ignore the complementary truth of His real Godhead. If Professor Ramsay had grasped the Catholic doctrine² of the threefold knowledge of the Word made Flesh—the *beatific vision* of the Godhead in which the human soul of Christ was bathed from the first moment of its existence; *infused knowledge* apart from experience (for in Jesus was "hidden all the treasures of wisdom" Col. 3: 2); and *knowledge gradually acquired* by Him who was at once a *viator*, a wayfarer, and a *comprehensor*, one who has already attained to the fulness of truth,—we make bold to say that he would have rewritten much of his present work,—more particularly the chapters on "Nazareth" and "A Hebrew boy's education."³

We must add that his depreciation of the Mother of God (whom he strangely claims to have been deemed "an almost Divine personality" at Ephesus, where a holy place was consecrated to her early in the fifth century), on page 23, is on a par with his faulty conception of the dignity of her Son.

Its theological blemishes prevent us from praising or recommending unreservedly a work that is in other respects admirable, alike for its thoughtfulness, its lucidity, its suggestiveness, and its vigor.

¹ The Fathers of Chalcedon heard in these words the echo of Peter's indefectible faith. See Labbé, *de Conc.*, tom. IV, col. 1235.

² Cf. De Lugo, S.J., *Disput. Scholast. de Incarn.*, dispp. xviii—xxi.

³ Prof. Ramsay tells us that this chapter was suggested by his friend Mr. C. G. Turnbull of Philadelphia.

HERALDS OF REVOLT. Studies in Modern Literature and Dogma. By William Barry, D.D. London: Hodder & Stoughton. 1904.

The individual Catholic student of art and literature, however broad his sympathies or sensitive his appreciation, must, like the Church from whom he receives his highest ideals, stand for definite principles, amidst the clash of opinions and the bewildering variety of specious views on the True, the Beautiful, and the Good,—the dazzling sight of the “ten thousand banners” that “rise into the air with Orient colors waving.” To such Dr. Barry’s *Heralds of Revolt*, in the epigraph of which these words are quoted, will be a guide and an encouragement. Others will, of course, dismiss it with remarks, assumed to be axiomatic, on the impossible attitude of the critic who would be dogmatically religious and yet artistic. But no such necessary contradiction exists for those who hold that a true philosophy of life is also a complete one, and bears on art and literature as on every other manifestation of the human spirit.

The book consists of papers reprinted from the *Dublin and Quarterly Reviews*. The subjects cover a wide range of English, French, and German literature, and the connecting link is the spirit and purpose of the author. It might be expected that the figures depicted for us would lose some of their roundness in being brought into line, according to an abstract idea; but the author has the novelist’s gift of realizing and vivifying his characters. And thus the most varied personalities live afresh for us in his pages. “Hence we pause in front of these pictures, taking them one by one, each for its own sake, subdued by the miracle of a mind which has found unique expression in color, tone, harmony, never again to be repeated” (Preface, p. viii).

The opening chapter, on “The Genius of George Eliot,” and that on Heine, are excellent examples amongst others of Dr. Barry’s skill and sympathy in literary appreciation. But these qualities are, so to say, incidental; at all events, they are subsidiary to the main purpose. This is, in the words of the preface, to bring the new philosophy and the old religion face to face, and “we pass from considerations which bear chiefly on literature to the first great question, ‘What is the meaning of life?’”

There is a certain amount of repetition in the answer, as was perhaps inevitable in expounding the same idea with reference to kindred, though different, subjects, and in essays written at different times. The biographical method is largely used to elucidate the views of the men

of letters under discussion; and the sketches of Pierre Loti, J. A. Symonds, and Friedrich Nietzsche, may perhaps be singled out as instances where this is done with particularly good effect. Pantheism, agnosticism, neo-paganism are discredited, not only in their tendencies, but as well in their actual effects on the lives of typical representatives. But the essays are too various to be summed up in general terms.

To George Eliot her high place in literature is fully conceded; but her tenderness, her humor, her insight into life and character, her vivid reproduction of past and present, her winning and striking qualities surely call all the more of the author's reservations on the mere humanitarianism, especially of her later works.

The study of "John Inglesant" does full justice to the beauties of that "hybrid," which "combines romance with metaphysics, and false with true, in proportions out of the common" (p. 31); and the critic has, of course, easy play with that embodiment of traditional Jesuitism entitled Fr. St. Clare, and the whole gloomy misrepresentation of Catholicism.

Carlyle is drawn in his rugged sincerity, strength, and unconquerable gloom. His new gospel, like that of his master, Goethe, is shown to be but a part of the old, and the eliminations to be due to his Calvinistic training. "If we are to speak of religious teachers, and to be guided by their words, let us never forget that the absolute teaching, as is confessed on all hands, remains that of Christ" (p. 74). "This great and noble spirit did not know Christ. In this way he fell short of the standard of truth, and eclipsed the light of his fellows. He sank to the level of a heathen stoic" (p. 73).

In the fourth essay, we have the pathetic, astonishing, by turns alluring and repellant, figure of Amieh. The strange reality of the metaphysical dreams in which he lived, acting like an opiate, unfitted him for action. He himself anticipates the verdict of the critic, that he has the maximum of culture and the minimum of will and character. He is an "apostle of Nirvana." "As devoid of self-will as the most ascetic Hindu," he passed through "the pilgrimage, so often described, which, beginning with spiritual recollection, ascends to rapturous heights, and ends too commonly in despair and madness" (p. 107). With him it ended in a melancholy pantheism.

The poet Heine "was all impulse, regret, and longing. Life denied him that which he sought, and he could not rise to a philosophy of renunciation" (pp. 140-141). He "came forward as the

poet of freedom, who would acknowledge no standard but his momentary feeling, no tradition except for the ends of art . . . " (p. 145). "A blythe Paganism, instead of Christianity with its Golgotha, was to be his theme" (p. 147). In his early and late poems alike, "all is impulse, indulged or thwarted, still hoping to satisfy itself, if only with the husks of the 'Hegelian swine,' or furious and despairing, when the senses which ministered to it in the heyday of the blood are paralyzed and no longer obey its call" (p. 155). He was "a musical soul, which in better times, or in heroic obedience to the faith it scorned, might have filled its generation with melody, kindled hope, lightened a thousand hearts, and drawn to itself unspeakable love and veneration" (p. 156). But he misunderstood Christianity, and "one thing he has proved to evidence,—that genius without principle acts only as a chaotic force. And a second is, that no mere Hellenism will save the world" (p. 157).

The three chapters on French novelists (The Modern French Novel, French Realism and Decadence, Pierre Loti) are too full of matter to allow of detailed description; but one short quotation will indicate their general drift. The critic finds common features in the varied personalities of these writers. "Negatively, they are not controlled by that reason which discerns the laws of life, morality, and the Divine Presence in the world. Positively, they write under the pressure of passion and instinct" (p. 224). The chapter on Loti, whose place is apart, is one of the most charming appreciations in the book.

The attempted revival of Greek ideals, dealt with in the chapters on Neo-Paganism, and Latter-Day Pagans, is thus summed up: "The intoxication and the awakening, the defiance which modulates into despair, and the despair which would fain lose itself in a never-ending whirl of passion,—these are notes of a significant and widespread movement in our time which has been called the New Paganism" (p. 272).

Neo-Classicism and Neo-Paganism are traced from the hard-working pioneers of the study of antiquity—Hinckelmann, Lessing, Wolff—to their developments in the calm and cheerful Goethe; in the French "artist" Gautier, to whom are applied Pater's words, that the artist "will have gradually sunk his intellectual and spiritual ideas in sensuous form" (p. 280). In Leconte de Lisle they become melancholy and dis-illusionment; the study of beauty of form develops into the opposite extreme of morbid curiosity in Baudelaire; in still later writers the movement results in defiance and blank denial. This

essay contains, in its concluding pages, some striking words on the strides of immorality and infidelity toward substituting themselves for a religious creed in modern France; and distinguishes the different elements in Hellenism, contrasting the spirit of the noblest pagans, whose lives were "the true preparation of the Gospel" (p. 335), with that of the modern Neo-Pagans. Of Symonds and Pater we read: "And yet these two famous Humanists recanted!—the one by casting literature and art from him as inferior to the meanest action, the other by leading his Cyrenian youth along paths of sympathy and self-denial into the communion of saints and martyrs" (p. 342).

The essay on Nietzsche is a powerful exposition of destructive criticism leading to unbelief, unbelief to pessimism, pessimism to the establishment of self-assertion as the only law, the whole mode of thought ending in madness for its author.

The book is not all negative, but furnishes, incidentally, many positive arguments for Christianity. The historical Catholic Church is beautifully described in the chapter on "John Inglesant"; the question of miracles is lucidly treated in that on Carlyle; of "Marius the Epicurean" we are told that in his life-long wanderings "there is not one pearl of price, one element holding of the beautiful, that he is told to cast away on entering the Christian temple" (p. 335).

The conclusion, indicated in the Preface, is that "revolt to the ideals of anarchy is contrasted with obedience to the Master of the Beatitudes" (Preface, p. viii). The Christian ideals are no vague ideals, "but ascertained and ascertainable experience. Life is an art too complex for any rule but one, and that is the Imitation of Christ" (p. 380).

M. R.

AUS HÖRSAAL UND SCHULSTUBE. Gesammelte kleinere Schriften zur Erziehungs- und Unterrichtslehre. Von Dr. Otto Willmann, k. k. Hofrat Universitätsprofessor i. P. Freiburg im Breisgau. Herdersche Verlagshandlung; Zweigniederlassungen in Wien, Strassburg, München und St. Louis, Mo. Pp. 328.

Whatever comes from the pen of Professor Willmann is almost sure to be at once solid, scholarly, timely in subject-matter, and elevated in manner. His splendid works on the History of Idealism (*Geschichte des Idealismus*), and Educational Theory (*Didaktik als Bildungslehre*), have taught us to expect as much. Nor does one find proportionately less in the present collection of essays and lectures bearing on education.

The papers brought together may be said to be an extension and an

illustration of the author's larger *System of Didactics* just mentioned. At the same time they are sufficiently akin to constitute a minor system by themselves. The first group treats of educational theory in general, and analyzes amongst other timely subjects the doctrine of Herbart, and the relation of Catholics to the pedagogical tendencies of the present day. It contains likewise a very good analysis of St. Thomas' *Opusculum de Magistro*.

The second series is taken up more with literary features—with form—in education, and discusses with other attractive topics Lessing's *Nathan, the Wise*, Catholic elements in Goethe's *Faust*, the Poetry of Work, and so on. The third collection is concerned with some of the technique of Didactics, and the fourth with the social side of education. It is to be regretted that the author was obliged, through an unwonted discourtesy on the part of the publisher of some of his other pedagogical essays, to omit just those that would have given an historical completeness to the present series. However, as was said above, the collection has sufficient interest and value by itself. The student will be glad to know that the author is preparing another collection which will serve to develop the philosophical bases underlying these essays.

LIFE AND ENERGY. An attempt at a new definition of life; with applications to morals and religion. A revised account of four addresses given at the Polytechnic Institute, Regent Street, London. By Walter Hibbert, F.I.O., A.M.I.E.E., Head of the Physics and Electrical Engineering Department at the Polytechnic Institute. 1904. London, New York, and Bombay: Longmans, Green and Co. Pp. 182.

There is much to draw one to the reading of this little book. To say nothing of its material perfections—handiness, large, clear print, neat arrangement of topics, and the rest,—its very title, the promise it holds out of something fresh on the old yet ever new theme of *Life*, this itself should grip the heart and hold the eye and brain. The spell weakens, however, as one continues to read. The style is felt to be halting and artificial, the thought meagre, and the titular promise of "a new definition of life" is found to be unfulfilled. Were it not for the author's repeated advisement that he has been "working as head of the Physics and Electrical Engineering Department of the Polytechnic for twenty years," one would take the book to be the production of a very young man, such are the marks of naïveness, the sense of impressedness wrought by *magnæ nominum umbræ*, and the assuredness with which what is old and commonplace

is declared to be new and original. What then is this "new definition of life?" See:—"Life is not energy, but an unceasing non-factorial directive control of it and its transformation. To this we may add: A living being is one which constantly undergoes energy-changes in every part,—changes both of resolution and association. Receiving energy from without, the living being can neither increase nor diminish it, but is characterized by its ability to direct it into internal forms and outward paths otherwise impossible." The author recognizes that "some opposition must be expected to a new definition of life," and he hopes "to mitigate some of the possible objections" by showing "that men of larger power and of acknowledged competence have reached a somewhat similar position" to his own. Having this definition in his hands the author "was particularly struck by the fact that in the year 1901-1902 the presidents of the three associations for the advancement of science in Britain, in Australia, and in America devoted part of their addresses to this question of life, and used words which indicate that scientific trend is in the direction specified." He then quotes at length some very ordinary remarks from the distinguished presidents, concluding therefrom that "in the utterances of these three leaders of science there is a striking testimony to the effects produced by evidence converging from three directions. When three men, temporarily representative, are independently led to use words indicative of such a degree of approximation as this, it is not necessary to apologize for a contention which includes all three. Probably the coincidence would not have struck an ordinary reader; the methods of presentation are so different. But to the writer it seemed to be most significant and a happy support of the definition he had framed. And this is increased by the fact that Sir Oliver Lodge, in a lecture before the Synthetic Society of London, has since advocated the idea that life is a directive influence over energy."

Was there ever so much ado about a little! "*Life is not* [a purely physical] *energy.*" Of course it is not. But this has been proved a thousand times before. What though the statement is denied by certain writers? Their denial involves a gratuitous assertion of the opposite, which in turn may be met with a gratuitous negation. "*Life is an unceasing non-factorial directive control of energy and its transformations.*" Truly it is, but surely this is not "new." The statement is reiterated in a score of scholastic manuals in which the nature of life is discussed, and appears "new" to the author simply because he is unacquainted with the literature of the subject. The only originality

accreditable to Mr. Hibbert is that of elevating a sequent property of life to the dignity of an essential constituent. Life, as the schoolmen taught, is *spontaneous immanent activity*, and manifests itself in living bodies by *controlling* the physical and chemical activities of matter received into the living mass, and directing them to the upbuilding and preservation of the organism and the reproduction of its species. Biologists have never improved on this Aristotelian conception of life, and their tendency in recent times is to return to it.

Although the reviewer cannot credit the book with containing anything new on the nature of life, he acknowledges with gratitude that he has derived some useful thoughts from the analogies it sets forth between physical and moral and religious life. Its applications of the notion of life (as directive control) to the Divine guidance of the world, to the efficacy of prayer, and to the life of our Lord, are helpfully suggestive, and as such will repay the reader's attention.

PASTORAL VISITATION. By the Rev. H. E. Savage, M.A., Vicar of South Shields, and Hon. Canon of Durham. London, New York, Bombay: Longmans, Green & Co. Pp. ix-182.

Although this volume was published more than a year ago, and does not come from a Catholic source, it has a distinct interest for the average parish priest on account of both what it contains and what it lacks. Pastoral Visitation as a duty, that is to say, house-to-house visitation as an essential part (if not *the* essential part) of a priest's work and the *raison d'être* of his ministry (p. 167), applies of course more to the Anglican than to the Catholic clergy. It may be said, indeed, that in very many parishes even in technically missionary countries like the United States and Great Britain, the necessity of constant systematic visitation is lessened by the recourse of the people to the priest. The altar and the confessional become the true centres of the spiritual life of the parish. This supernatural aspect of the relations between pastor and flocks is lost sight of by the writer of this book. Hence, though we might look for some practical reference to confession, and to the minister about advising and consoling his penitent, in the chapter on the visitation of the sick, seeing that the Anglican Church in its office for that duty distinctly enjoins upon the priest to exhort the sick man to confess any grievous sin that may burden his conscience, and to pronounce over him words of absolution that are an accurate translation of the Catholic sacramental formula, we find that this all important part of pastoral duty is ignored, except for a

passing allusion made up of a quotation. The author, with more assurance than lawful authority, calmly dismisses with a stroke of his pen the "Order for the Visitation of the Sick in the Prayer Book" as "not now suitable for general use," adding that "any attempt to read the office as it stands would in most cases place a stern barrier between the priest and the patient," although he admits that the "general principles on which it is framed, and the outline of procedure which it sets forth, are an invaluable guide in visiting true members of the Church in time of illness." He does not, however, venture to propose a substitute for it, contenting himself with some directions as to suitable Bible-reading, prayers (especially in connection with preparation for Holy Communion), and spiritual exhortations.

The last-named part of the pastor's work is outlined in a highly practical way under the following four heads: The patient must be taught (*a*) that Christ comes readily to the sick. But He cannot help us if we will not let Him do so. He does not force Himself upon us. He asks us to trust Him simply and to the uttermost, and to give up sin for His sake. (*b*) That in sickness He would cleanse and renew our whole life. For this, too, there is need for our acquiescence. We have to admit our selfishness and our sin, and to implore forgiveness. (*c*) That sickness gives us an opportunity for learning the reality of Christ's love and help. This knowledge should better our lives afterwards. If God restores us our health, then will come the test of our repentance and surrender to Him. (*d*) That sickness is by no means a wasted bye-time. Not an hour of it is lost if we thereby draw nearer to the Saviour. Moreover, "patience in suffering is itself as true a service of God as active work, if it is borne for His sake, and offered to Him."

This excellent teaching could have been supplemented by an allusion to the pains of the Redeemer's Passion as an incentive to patient heroism in bearing suffering which, more than aught else, unites the faithful Christian to the great Head of the mystical body—Jesus Christ, "by whose stripes we are healed." And we can hardly follow the author in his statement that it is "*wronging (God)* to say that it is 'the Lord's will' that we should suffer, and be tortured with pain."

The same chapter contains some practical advice to a young priest called in suddenly to visit a man who has been cut down without warning in the midst of his vigorous strength. What must he do?

"He begins with a quiet word or two to tell simply of the Christ who ever comes to the suffering . . . adding, on his own part, an expression of manly, straightforward, personal sympathy; then reverently offers a few plain words of simplest prayer, asking our Lord to come as the Healer to bless all that is done for the relief of pain, and to make His own presence clear." Here, too, the Catholic will feel that such well-meant spiritual help (however useful when supplemented by sacramental grace) proves a sorry substitute for the divinely instituted channel through which the healing waters of forgiveness and life flow from the open wounds of Calvary to the sin-sick soul. On the other hand, the rules given to be observed in visiting infectious cases lack nothing in completeness. They run thus:—

1. A light waterproof overcoat with a smooth surface should be worn.
2. The hands should be washed after the visit.
3. And the clothes sprayed with disinfectant.
4. It is wise to keep a special suit of clothes for that duty only.
5. Never go direct from a fever case to any other house.
6. Always work in consonance with the doctor.
7. Except in the case of an epidemic, it is best to set apart certain days for such visits.
8. The priest should visit infectious cases only after he has had a meal.

Of the other chapters, those on the relief of the poor, and visiting in public institutions are the most apposite to the Catholic reader. Mr. Savage has some wise remarks on the advantage of encouraging the rich to visit and help the poor,—a practice encouraged with the best results in London by Cardinal Vaughan who, by the foundation of the "Ladies of Charity" and of the "Catholic Social Union" has enlisted the services of the high-born (of whom the Dowager Duchess of Newcastle and the late sister of the Duke of Norfolk form conspicuous examples), in befriending their poorer brethren, even to the extent of living among them—and of allowing the necessities of life to be distributed by the laity under the supervision of the priest. The newly ordained Catholic clergy might do worse than take to heart the maxims of never lending money ("if the circumstances seem to demand some immediate relief, . . . let it be a *gift*"), and of only giving it in cases of real emergency, and never to tramps of the "Weary Willie" type.

The difficulties to be met with in visiting public institutions such

as hospitals, the publicity of the ministrations, the danger of friction with the authorities, the strangeness of the work where it has no link with the past or the future,—are clearly set forth and sensibly met. The priest is especially advised to take all possible care not to encourage or foment discontent expressed by the patients, and to discuss any reasonable complaint privately with the responsible staff.

While, as we have said, the early chapter on house-to-house visiting is more adapted for the Anglican minister than for the Catholic priest, it contains some useful hints on the need of definite training in the school of pastoral practice ; on how to meet argumentative opponents ; on refusal to gossip ; on the systematic use of a note-book ; on cultivating the affection of the children as a constant bond between the clergyman and their parents ; and on the difficulty of finding the men and boys at home. The hand-book suitably concludes with a chapter of a more exclusively spiritual tone on the self-discipline involved in parochial visitation, which necessitates a sacrifice of natural reticence on religious subjects, and an arduous strain on the mental faculties. A careful appointment of time according to a fixed method saves the priest from dissipation of energy, which is too often the source of spiritual lassitude and dryness of soul. The priest's own devotional life is the most powerful factor in parochial work. Earnestness, prayer, and self-discipline are the true secret of successful visitation.

BROTHER AND SISTER. By Jean Oharruan, S.J. Translated by S. T. Otten. St. Louis, Mo.: B. Herder. 1905. Pp. 381.

Readers of *THE DOLPHIN* during the past year are familiar with this beautiful and instructive story, which reads like the leaves of a diary, recording the thoughts and feelings of a noble sister who, orphaned at an early age, becomes the chief guardian of a younger brother. We follow the two, hand in hand, through all the vicissitudes of their young lives, reflecting on the one hand the spirit of a sister's self-sacrifice ; on the other, the wanderings of a gifted but wayward nature, until the sorrows that break the heart of the former for heaven, cure that of the other for the manly battle and reparation on earth. It is a book for the old as well as for the young ; for priest and teacher as well as for those who need be taught the ways of the soul, and of God's dealings with it.

The story is well written; at the end, there is a bunch of pages of a journal and letters, rescued from the flames, to which a thoughtless serv-

ant was about to consign them. From these, the narrative is actually made up; yet they have an importance of their own, apart from the story, as being suggestive of the inner movements which guided the narrator in the weaving of his story, seemingly drawn from life. We quote the following from the concluding chapter:—

MESNIL, December 15, 1854.

My dear Lucie:—

You have often asked me to speak freely to you and to tell you candidly what particular faults and imperfections I noticed in you. I know that you have an earnest and sincere desire to correct your faults so as to fit yourself for the important duties God has imposed on you. You are really humble, and so I can speak with perfect frankness. And now, after asking our Lord to bless us both, I am going to call your attention to a fault of which you are unconscious, but which will unfit you entirely for the duty of bringing up your children properly. As a wife you are almost perfect, though if you had a different sort of a husband you might not, perhaps, have all the qualities necessary. Charles has a firm, decided disposition, and you have only to be gentle and affectionate with him, and you will always be in accord with one another. But, dearest sister, you are also a mother, and as such you have even heavier obligations to fulfil. You are pious, affectionate, and devoted, never sparing yourself trouble, and indeed in this last respect you are more apt to sin by excess than by falling short; but you are so very indulgent—so weak. You must realize this and try to overcome it. You cannot say, “No,”—you are so afraid of repelling, of opposing, or of humiliating people, and yet there are so many occasions in life when this becomes a duty,—a disagreeable duty no doubt, but still a most plain, necessary duty. This fault with you arises from self-love; from an excessive desire of being liked, of being in sympathy with everyone, and also from that love of ease which dreads and avoids a struggle or the effort entailed by opposition. Your little girls are still too young to have suffered to any great extent by this shortcoming of yours; still the day is not far distant when your lack of energy and decision will be the cause of serious harm. Unless you begin at once to be very severe with yourself on this point, and undertake to correct it in earnest, your girls will grow up to be women of no force of character, weak-minded and utterly incapable of bearing trouble or pain. What sort of a preparation is this for the great duties which await them in after-life! Your boys will take mean advantage of your indulgence, and will be able to do whatever they please with you, by means of an endearing word or a caress. (It is so hard for mothers to steel themselves against such arguments as these!) But do not be deceived. This demonstrative affection is sometimes altogether on the surface, and is very different from real, true filial love, which is inseparable from due respect. Now an indulgent mother never inspires the respect of her children. She very soon loses her influence over them, and before long her authority is no greater than that of a nurse-maid. Her boys are quite beyond her by the time they are thirteen or fourteen, and then there are loud exclamations, pathetic appeals and tearful scenes, which are absolutely devoid of effect.

How much harm you have already done Paul by your want of firmness! I trusted him to you to make a man of him, and you gave way to his every whim. Two days since I heard from a trustworthy source all about his misbehavior during

this first term. O, if I had only known! It was not for this that I parted with him in spite of its almost breaking my heart. It was decided that Paul should go to boarding-school, and yet you kept him with you, and allowed him to be present at all your concerts and evening entertainments,—a mere child like that, who had never known anything outside our quiet home pleasures and the outdoor life of the country here in Anjou! How could he apply himself under such conditions? Was that fulfilling your promise to me?

No; I am not at all pleased. I blame you severely, dear Lucie. My affection for you, which I know you do not doubt, gives me the right to speak in this way. I insist that Paul be placed at once in a boarding-school. If this is not done within the week, I shall go to Lyons myself in order to rescue him from your misguided affection, which is positively dangerous for him. You must not be angry with me, dear, for speaking so harshly. I know your humility, and I am convinced that it is your due to be informed of the plain truth in this matter.

From your sister, who loves you very dearly,

MARGUERITE.

MESNIL, November 1, 1855.

Reverend Father :—

I make haste to tell you of a very special favor which I have received lately. You know that about two months ago I made a great sacrifice in rejecting the proposals of the Saint-Julien family. I laid bare my heart to you at that time, and you will remember that though I conquered in the end, it was not until after a hard struggle against the wishes and representations of those I love, and against the inclination of my own heart. The first result of this victory was inward peace, and yet this peace of mind did not exclude much suffering and many regrets. I was resigned to the will of God, but my act of renunciation was not really generous and enthusiastic. I dwelt often upon the loss of my happiness in this world, and I had almost a sense of injury that God had not seen fit to make His will conform to my desires. I even went so far as to regret—though I strove to banish such unworthy thoughts—nevertheless I did, in spite of myself, regret that, in place of becoming Comtesse de Saint-Julien, I must remain the plain little country-girl that I was. I thought with bitterness of the immense fortune I would have at my disposal, with which to help the poor and unfortunate, and also, I am ashamed to say, of the advantages and enjoyments of every sort which wealth brings in its train, of fine horses and carriages, fine friends, plenty of servants, costly clothes and ornaments, and so on. Yet before I had never wished for this sort of foolishness! Yes, Father, I did harbor regrets of this kind, and even sometimes I went so far as to dwell with complacency upon certain recollections which could only tend to encourage and strengthen my vanity.

I tell you all this with shame and self-contempt, but it will help you to appreciate that, although now I am different, the change is due to the goodness of God, and not to any merit of mine. On the contrary, such unworthy feelings and such pitiable attachment to the vanities of this world should by right have deprived me of favors which our Lord usually reserves for courageous and generous souls.

Now in the last few days, Father, He has enabled me to see these things in quite a different light. Not only do I remain fixed in my resolution, but I now feel that were God to will that I become Comtesse de Saint-Julien, I would have to do myself violence, in order to make my will conform to His.

I know that at the least sign from me Madame de Saint-Julien and her son would come immediately to Mesnil and that it would give them great joy and happiness to hear that I had reconsidered my decision, but even if I were relieved of all responsibility by my brother's death, even if an angel from heaven were to come and tell me that his soul would be saved, I would still adhere to my resolution, for now the love of Jesus Christ crucified draws my heart with such force of attraction that it is impossible for me to love or desire anything outside of Him, and I know that were our Lord to give me my liberty, I would only use it to bind myself to Him by closer and irrevocable ties. What a great grace our Lord has granted me in thus appealing to His crucified love! Thank Him for me in the Holy Sacrifice, for I cannot thank Him except by loving Him more and more. You see, Father, upon what an imperfect and vain creature God has showered His favors. Explain it to me, for it is beyond my comprehension.

MARGUERITE LECLÈRE.

(*Fragments from the Journal.*)

NOVEMBER 15, 1860.

O my God, what torments I am undergoing on Paul's account! The poor boy has abandoned and betrayed his Maker. For a long time I would not believe it, but now I know he leads a wicked life, and is in a state of mortal sin. Whether he has as yet lost his faith, I do not know. O dear Lord, how I am suffering! Beloved Master, what is it that I must still add to my sacrifice? Thou knowest, O Lord, that my tears flow day and night for this dear sinner, and that I have mingled my tears with my blood. Thou knowest that I am ready to die a thousand deaths to bring him back from sin.

DECEMBER 1, 1861.

What has become of Paul? For three months he has not answered one of my letters. In Paris no one knows anything about him. Who will give me back my child? Is he sinking deeper and deeper into the mire of sin? Or is he dead and already condemned by the justice of God? O this terrible uncertainty! Mary, Mother of sinners, have pity on him and on me! I am ready for anything! Ask our Lord not to spare me!

(*To Paul.*)

THE HUTTERIE, December 10, 1861.

I write once more to the general delivery, because I do not know where you are. You have succeeded in hiding yourself from my affection! Do you get my letters? Do you read them? O unhappy boy, if your heart is not steeled against all sense of pity, think of the awful suffering your poor sister is undergoing, and how one word, one line from you would relieve this agony of anxiety! What could I have done for you that I have not done? O Paul, if you could only know the martyrdom I am going through, you would not be deaf to my appeals. If your dog were to come to you bleeding and wounded to seek your help, you would pay attention to him—but me you do not heed!

(To Charles.)

PARIS, December 24, 1861.

I have found Paul, and have just telegraphed to relieve your anxiety. As I was coming out of Notre-Dame-des-Victoires he passed by me in a carriage. I ran after him, and he stopped, and took me in with him. Poor boy! If you could see the state of weakness and exhaustion in which I found him! I took him to the Rue du Bac and put him straight to bed. The doctor says he has typhoid fever.

For two hours the poor boy has been out of his head, and he does not know me. I am going to fetch a priest, and I will be on the lookout for the first ray of consciousness.

He is seriously ill, and he may not be left to me for long, and yet in spite of his dangerous condition my heart is full of joy. Before I found him I dreaded the worst. I kept thinking he might already be dead and numbered with the reprobate, whom God no longer knows; but now that I have him with me once more, very ill, it is true, but still alive, it seems to me as though the battle were won. I say to myself that God helped me to find him in a way that was almost miraculous, because He will have mercy on his soul. No! No! He will not strike him now, while he is in my arms, clasped to my heart! My prayers will be a shield to turn aside the Divine wrath. He has given him back to me. He will not tear him away again. O God, if Thy justice demands a heavy chastisement, my body, my soul, my affections are ready! Strike the mother, but spare the child!

Good-bye, dear Charles. I do not know what I am doing or saying. I am wild with joy. Pray for us.

Your sister,

MARGUERITE.

(Fragments from the Journal.)

MARCH 14, 1862.

Paul has completely recovered; but, O my God, who will heal his soul? I thank Thee, but my gratitude is nothing to that which I will have when Thou givest me back his soul. It is only his body I have saved from death, and I cannot really rejoice, and I will cry to Thee, O Lord, so long as Thou dost not hear me. I must have . . .

MAY 8, 1862.

Why, O dearest Mother, have fears and unrest succeeded to the deep peace which I experienced at Lourdes during that week? You overwhelmed me with consolations, and I came back full of strength and courage to bear my cross, and now, hardly have I returned when the shadows spread over my soul. I walk in utter darkness. I grope for you, and call upon you, and cry to you, but you do not answer. The waters of tribulation have gone over me. All the powers of hell are leagued against me, and all my friends in heaven and on earth seem to have abandoned me. I feel—and this is the worst affliction of all—as if all that I had done and suffered for my brother's soul were of no value in God's eyes, as if this soul were God's enemy, lost forever. I cannot control my mind any longer. Even my will seems to escape my government so that I do not know whether I will or will not. O Mother, hold out your hand to me!

The thought brings with it no sensible consolation, but still I do not forget that it is by suffering, humiliation and annihilation of all the natural powers that God completes His work and that strength is made perfect in weakness. I know that this trial will only endure for a season and that light will return. But O, the difference between knowing and feeling!

Amoenitates Pastorales.

It is notorious, says a *Christian Commonwealth* correspondent, that extempore preachers of the more florid type fall into mannerisms from which they do not easily extricate themselves. A preacher of this type had acquired a trick of apostrophizing his hearers as "dear London souls" or "dear Manchester souls," according to the place in which he was preaching. In Dublin this rhetorical device was much admired, and "dear Dublin souls" drew tears from many eyes. But when the worthy preacher extended his tour into the south of Ireland, and addressed his appeal to the "dear Cork souls," the effect was less felicitous.

Father N., who, observing that regular attendance at a Lenten Mission had done nothing to reform one of his parishioners, told him so, and asked him the reason of it. "Ah! Father," he replied, "I can manage the faith right enough, but the morals bate me." On another occasion this priest was called upon to marry a man, of whom he knew nothing, to a girl of his congregation. On investigation he found the would-be bridegroom's knowledge of the Catholic faith very limited. "Have you ever been baptized?" he asked. "Well, Father, I can't trust me memory to that." "Are your parents living?" "The mother is." "Let's have her address." This was given, and a telegram despatched to the old lady on the spot, reply paid. The answer came in due course: "Vaccinated, but not baptized."

A friend of the Rev. Dr. P. S. Henson, the popular Chicago preacher, not long ago found the pastor in one of the large department stores. He was leaning up against a supporting pillar in a brown study. "Why, Henson, what in the world are you standing there for?" asked the friend. "Oh," said the parson, as a twinkle came into his eye, "just putting into practice that verse in the Bible: 'All the days of my appointed time will I wait till my *change* come.'"

What sage was it who called proverbs "the wisdom of nations"?

Whoever he was, he should have modified his axiom just a trifle, adding the word "some" before "proverbs"; for every reader knows that as every Jack has his Jill, so every proverb has its contradiction. "A rolling stone gathers no moss;" but, on the other hand, "Home-keeping youths have homely wits."

"One swallow does not make a summer," but just as one has made up his mind to abide by this dictum and distrust small signs, here comes "Straws show which way the wind blows."

However, there was once a wise man named Lavater, who believed in the science of physiognomy, and really thought, poor man, that he could read character by the features and expression of the face. Alas, there are too many beautiful eyes through which look ignoble souls; too many stern Roman noses belonging to weak,

selfish natures; too many lovely Cupid's-bow mouths which hide cold and cruel hearts.

Still, Lavater's maxims were better than his theories. Here are a few of them:

"All affectation is the vain and ridiculous attempt of poverty to appear rich."

"Too much gravity argues a shallow mind."

"Whom mediocrity attracts, taste has abandoned."

"He knows nothing of men who expects to convince a determined party man."

"She neglects her heart who always studies her glass."

"He who wants witnesses in order to be good, has neither virtue nor religion."

"Receive no satisfaction for premeditated impertinence. Forget it, forgive it, but keep him inexorably at a distance who offers it."

A well-known character who was a fervent Catholic and a terrible controversialist, but wholly uneducated, was once arguing with a Protestant, who had as little learning as himself, upon the merits of their respective creeds. The Protestant insisted that his religion was sanctioned by Scripture, whereas there was not one word in the Bible which Catholics could point to recognizing their creed.

"There is," replied the Catholic.

"Where?" asked the other.

"Why, you omadhaun, St. Paul's Epistle to the Romans! Show me his Epistle to the Protestants if you can."

There is point in this story: A burglar whose night entry into the parsonage awakened the sleepless pastor, said to his helpless victim: "If you stir you're a dead man! I'm hunting for money!" "Just let me get up and strike a light," pleasantly replied the dominie, "and I will be glad to assist you in the search."

An ignorant fellow was about to be married, says the *Pittsburg Catholic*, and he resolved to make himself perfect in the responses of the marriage ceremony. But he memorized the answers of the sacrament of baptism instead of those of matrimony, and when the clergyman asked him, "Wilt thou have this woman as thy wedded wife?" he solemnly answered, "I renounce them all." The astonished rector then said, "You must be a fool, man!" The solemn reply came, "All this do I steadfastly believe."

T. Morgan, practical philosopher, writes: "I have frequently taken notice that the man who attends strictly to his own business generally has a lifetime job; that many a man prides himself on his level head, when in reality it is simply flat; that, if a man is fat and well-dressed, and able to keep his mouth shut, he can bluff everybody, and pass for almost anything, and that if nature had arranged things so that a man could kick himself, some of my acquaintances, if they had done their duty to themselves and the world, would by this time have booted themselves clear up to the planet Jupiter; and also that when a man divides up his property among his relatives, in return for their promises to care for and cherish him during the balance of his life, he should sue the fool-killer for malpractice if he don't die within the next ten days; and that many a man, if the conceit were all taken out of him, would be like an

umbrella with its ribs gone; and likewise, that when a man gets to be just about so old, he can recollect a great many interesting events of his boyhood days that never happened."

Ex-Congressman Proctor Knott tells the following story on himself: "There had been a celebration in honor of St. Francis Xavier, which I attended. A host of negroes in the neighborhood were Catholics. On my way home I met a darkey boy and asked him how he liked the Catholic service, remarking that there was one point about it I never liked. 'What is that, sir?' said the boy. 'The priest does all his praying in Latin,' I replied. At this the boy threw himself down in the road and rolled over. 'Why, what's the matter with you?' said I. The darkey answered: 'Fo' de land's sake, massa, don't you know de Lawd can un'erstan' de Latin as well as de English? In de Cat'lic churches de priest he prays to de Lawd an' not to de congregation.'"

A young man intending to go to America went into a church of an English sea-port town that he might make his confession. The priest happened to be sitting in an open confessional and received the boy who forthwith began his tale. When he had finished, the priest said to him: "Well, my man, and how do you earn your living?" "I'm an acrowbat, your riverence." The priest was nonplussed. "I'll show ye what I mean in a brace of shakes" said the penitent, and in a moment he was in front of the confessional turning himself inside out in the most approved acrobatic fashion in and out of the pews. An old woman who had followed him to confession looked on horrified. "When it comes to my turn, Father," she gasped, "for the love of God don't put a penance on me like that; it 'ud be the death of me!"

The *People's Friend* cites the following as a sample of "characteristic Scottish wit,—keen, grim, and caustic." A certain parishioner dealt in old horses, alternating his spells of labor with heavy sprees. During the period of depression which followed each over-indulgence, John habitually took to bed, and there diligently studied the family Bible. During one of these fits of attempted reformation, his condition prompted his wife to call in the Rev. Mr. Wallace, the parish minister, who at the time happened to be passing.

"Oh, Maister Wallace, come in and see oor John; he's rale bad."

"What's wrang wi' him?"

"He's feart to meet his Makker," said Mrs. John.

Quick as fire came the crushing reply—

"Humph; tell'm he needna be feart for that, he'll never see'm."

An old friar who was not very particular about his pronunciation of Latin, giving a penance to a young Seminarian who had just begun his theology, said:

"Recite on your knees the Psalm *Attendite*" (Ps. 77). The promising theologian thought it incumbent upon himself to correct the mispronunciation and answered: "Your Reverence means *Attendite*, it is short."

"Oh, if it is short say it seven times," replied the priest. (The Psalm has 78 verses.)

Literary Chat.

An Australasian subscriber to THE DOLPHIN sends us the following clipping from a *Sydney* morning paper: "The New Zealand Government has just issued a unique proclamation, which places on record the first instance of a single sea-fish being specially protected by law. This favored specimen is the *dolphin*, known to mariners and travellers as Pelorus Jack. It was believed to be a beluga, or white whale, but recent investigations proved it to be a Risso's dolphin (*Grampus griseus*). It has become famous for its habit of escorting vessels through the French Pass in Cook Strait, where it was first noticed fifty years ago, and as it never fails to turn up, and always keeps to the deep water, mariners have come to regard it as an effective pilot. Others who can claim an intimate acquaintance with Jack say that he keeps a look-out for passing ships, because he has found them convenient for rubbing the barnacles off himself. At all events, mariners here and in New Zealand are delighted that their marine pet has been placed under the protecting wing of the law. Pelorus is one of the sights of New Zealand, and travellers from this side show their interest in him by keeping a sharp look-out for his appearance when passing through the Straits." The New Zealanders are said to be the best educated community in the world; that is, they have the most efficient public-school system; and though Catholics are only about fifteen per cent. of the entire population, they maintain excellent primary and high schools of their own throughout the island; accordingly their appreciation of THE DOLPHIN is not merely confined to the fish species.

Mr. Francis Deming Hoyt writes a rather instructive preface to his recently published translation of Montalembert's *Life of Saint Elizabeth of Hungary*, in which he touches upon the singular phenomenon of the difficulty experienced by the average educated Protestant in understanding Catholic devotion and Catholic loyalty. It is a theme upon which Montalembert's own elaborate introduction to his biographical sketch of the Saint sheds strong light. Montalembert was a man of singularly broad sentiment, which is perhaps due to the fact that he had an English mother and was himself born in England. His father had served in the English army in Egypt, India, and Spain; and when the boy had attained the age which made him capable of cultivating a taste for art, he accompanied his parents to Stuttgart where he acquired his ready knowledge of German. With all this his temperament was wholly French and the enthusiasm as well as the nobility of his Poitou ancestry colored all his actions and aspirations. His singularly deep convictions on religious subjects, paired with a childlike loyalty to Holy Church, made him none the less capable of putting himself in a tolerant position toward those outside the fold who were sincere in their prejudices.

The charge has been made against Montalembert that he openly opposed the intended dogmatical definition of Papal Infallibility. This is true; he believed as men like Newman, Dupanloup, Gratry, and Archbishop Peter Richard Kenrick did at the time, that such a declaration would strengthen the skeptical attitude of liberal Catholics in Europe, and prevent that general tolerance which humanly speaking

seemed to be a necessary condition for the spread of the faith. But if we duly weigh the known motives of Montalembert in this question, we can only admire the sincerity of the man which by no means lacked the loyalty of submission such as Fénelon displayed when he read his own condemnation from the pulpit of his Cathedral. Only a week after the letter in which he set forth his views had been written, the Countess de Merode led Montalembert to speak of the subject of Papal Infallibility, and, seeing his reluctance to be convinced, she had asked him point blank: "And what would you do if the Council with the Pope were actually to define Papal Infallibility as a dogma?" He answered in the gentlest tones: "O then of course I should simply believe it!" There is still need of a good biography of Montalembert from an able Catholic pen. We have indeed Mrs. Oliphant's finely written memoir in two volumes, from which Madame Craven made her matchless biographical sketch; but neither as an historical estimate nor as an intimate life story do these accounts pretend to give the satisfaction which the noble figure of this Catholic statesman, historian, and litterateur, justly claims.

Dr. Charles Bruehl has found time amidst his philosophical studies at the Leonine Academy, under the rigorous discipline of Mgr. Mercier, to do literary work of a lighter vein. A brief vacation visit to Scotland before he made his brilliant examination for the Doctorate in Louvain has given us an exquisitely written volume in German filled with impressions, reflections, and illustrations, which though apparently fugitive, indicate both a deeply thoughtful and happily artistic mind. Dr. Bruehl in collaboration with the editor of THE ECCLESIASTICAL REVIEW is engaged upon the final revision of Schieler's great work on the *Sacrament of Penance*, the English translation of which is soon to appear from the press of the Benziger Brothers.

Mr. W. S. Lilly in his recent volume entitled *Studies in Religion and Literature* (Chapman and Hall, London), gives as a note to the chapter on "The Theory of the Ludicrous" a letter from J. C. Covert, of Cleveland, Ohio, addressed to the editor of the *Fortnightly Review*. In this epistle the writer protests against the statement made by Mr. Lilly that the North American Indians are destitute of all sense of the ludicrous, and in support of his contention cites several incidents from accounts of the missionaries in Canada to show the contrary to be the fact. Among other things he relates how some Indians, noting the anxiety of the Jesuit Father Paul le Jeune to learn their language, volunteered to instruct him. They gravely told him a number of terms and expressions representing apparently sacred names and then induced him to speak to their tribe. When he came to preach after careful preparation what he believed to be an exposition of certain truths of faith, he found the Indians wild with mirth and loud laughter, encouraging him to go on. To his dismay he discovered soon after that his wily instructors had taught him to say the most ridiculous things, making sport of his simplicity, until they began to realize the good Father's mission.

In his translation from the Latin of the apocryphal *Gospel of the Childhood of our Lord*, Mr. Henry Greene speaks of Our Blessed Lady as the "divine Mary."

This is a mistranslation which ought to be noted because it gives non-Catholics an occasion for misunderstanding traditional Catholic devotion and honor paid to the Mother of the God-Man. The Latin is *diva*, which takes its meaning from the manner in which the classical writers applied the term to the heroes whom their contemporaries desired to canonize after death. Thus they speak of the *Divus Antoninus*, or of the *Divus Hadrianus*, because they wished to indicate that these emperors would after their death receive divine honors, which of course could not make them God in the sense that they were not still creatures. In like manner Christian writers speak of *Divus Thomas*, etc., which, as always when it occurs in connection with the saints or heroes of the Christian Church, means "holy."

Miss F. M. Steele (Darley Dale), whose different books, dealing with early monastic subjects, show her to have a decided preference for mediæval and mystic erudition, has an interesting paper on religious conditions in Thibet in the January number of the *American Catholic Quarterly*, in which she compares Buddhist monasticism with Catholicism. The article recalls the famous Abbé Huc's *Travels* in Thibet, as well as his *History* of Catholicity in those regions of Middle Asia which are just now the field of political and military contests, and where it is hoped Christian civilization will soon obtain permanent foothold.

An almost forgotten volume, and one which deserves to be reprinted for the special use of preachers and lovers of the Blessed Sacrament, is "*Eucharistic Hours*, or Devotion towards the Blessed Sacrament of the Wise and of the Simple in all times." It is a collection of gems from the treasury of the Church's doctrine and the deep mines of her history. We are reminded of its existence by the fact that, although the work was published twenty years ago (Washbourne, London), the author of it appears in the present number of the REVIEW, as the writer of the Introduction to *Mary and the Church Militant*, in conjunction with Father Philpin, of the London Oratory. From the same pen we have *Legends of the Blessed Sacrament*, published anonymously, and *Mary, the Perfect Woman*, as well as *Mary and Mankind*, which appeared serially in THE DOLPHIN last year.

Says Dr. William Osler, Regius Professor of Medicine in Oxford University, in his new book, *Aequanimitas*: "I suppose, as a body, clergymen are better educated than any other, yet they are notorious supporters of all the nostrums and humbugging with which the daily and religious newspapers abound, and I find that the further away they have wandered from the decrees of the Council of Trent, the more apt they are to be steeped in thaumaturgic and Galenical superstition." The right of private judgment seems to lead to wrong. But there are those, too, who hold to the Council of Trent, and yet believe in nostrums and advertised humbug.

Books Received.

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THE RELATION OF THE CATHOLIC CHURCH TO MEDICINE. By the Very Rev. Frank A. O'Brien, A.M., LL.D., Kalamazoo, Mich. Pp. 8.

THE IMMACULATE CONCEPTION, with Relation to the Dominican Order and the Doctrine of St. Thomas. A Paper read at the Monthly Conference at St. Vincent Ferrer's Convent, New York, N. Y., on December 5, 1904, by the Rev. S. E. Anastasie, O.P.

ROSA MYSTICA. *Immaculatae tributum Jubilaum. A.D. MCMIV.* The Fifteen Mysteries of the M. H. Rosary, and Other Joys, Sorrows, and Glories of Mary. Illustrated with Copies of the Rosary Frescoes of Giovanni di San Giovanni, and Other Artists. By Kenelm Digby Best, of the Oratory of St. Philip Neri. London: R. and T. Washbourne; St. Louis, Mo.: B. Herder. 1904. Pp. xxii—279. Price, \$6.00.

DE CONCEPTIONE SANCTAE MARIAE. Tractatus Eadmeri Monachi Cantuariensis, olim Sancto Anselmo attributus, nunc primum integer ad codicum fidem editus, adjectis quibusdam documentis coaetaneis a P. Herb. Thurston et P. Th. Slater, S.J., sacerdotibus. Friburgi Brisg. et St. Louis, Mo.: B. Herder. 1904. Pp. 104. Price, \$0.45.

FIRST DAYS OF JESUS. A Picture-Book for Children, with Text in Large Type. London: R. and T. Washbourne; New York, Cincinnati, Chicago: Benziger Brothers. Pp. 28. Price, \$0.15; printed on untearable linen, \$0.30.

THE FEASTS OF MOTHER CHURCH. With Hints and Helps for the Holier Keeping of Them. By Mother M. Salome, St. Mary's Convent, The Bar, York, England. London: Burns and Oates, Ltd.; New York, Cincinnati, Chicago: Benziger Brothers. 1904. Pp. 269. Price, \$1.25 net.

THE CATHOLIC CHURCH AND THE BIBLE. By the Rev. Dr. Chauvin. Translated by the Rev. J. M. Lelue. St. Louis, Mo.: B. Herder. 1904. Pp. 97. Price, \$0.30.

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IN THE MORNING OF LIFE. Considerations and Meditations for Boys. By Herbert Lucas, S.J. London and Edinburgh: Sands & Co.; St. Louis, Mo.: B. Herder. 1904. Pp. 298. Price, \$3.25.

STUDIES IN RELIGION AND LITERATURE. By William Samuel Lilly, Hon. Fellow of Cambridge. London: Chapman & Hall; St. Louis, Mo.: B. Herder. 1904. Pp. 320. Price, \$3.25.

LA VIE SPIRITUELLE. 137 Conférences dédiés aux prêtres, aux religieuses et aux personnes pieuses, par le Chanoine Toublan, chanoine titulaire, vicaire général de Châlons. Deux volumes. Paris, 10 rue Cassette: P. Lethielleux. 1904. Pp. Pome I—452; Tome II—315. Prix, 5 frs.

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NUPTIAL MASS CALENDAR FOR 1905. New York: D. P. Murphy. Pp. 16.

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SCRIPTURE.

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PRINCIPLES OF LITERARY CRITICISM and their Application to the Synoptic Problem. By Ernest De Witt Burton, Prof. and Head of the Department of Biblical Greek. The Decennial Publications. Printed from Vol. V. Chicago: The University of Chicago Press. 1904. Pp. 72. Price, \$1.00.

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A SYSTEM OF METAPHYSICS. By George Stuart Fullerton, Professor of Philosophy in Columbia University, New York. New York: The Macmillan Company; London: Macmillan & Co., Ltd. 1904. Pp. xii—627. Price, \$4.00 *net*.

DER LETZTE SCHOLASTIKER. Eine Apologie von Dr. K. Kroch. Tonning. Freiburg Brisg. und St. Louis, Mo.: B. Herder. Pp. 227. Price, \$1.75.

AN OUTLINE OF THE THEORY OF ORGANIC EVOLUTION. With a Description of Some of the Phenomena which it Explains. By Maynard M. Metcalf, Ph.D., Professor of Biology in the Woman's College of Baltimore. New York: The Macmillan Co.; London: Macmillan & Co., Ltd. 1904. Pp. xxii—204. Price, \$2.50 *net*.

LIFE AND ENERGY. An Attempt at a New Definition of Life; with Applications to Morals and Religion. A Revised Account of Four Addresses given at the Polytechnic Institute, Regent Street, London. By Walter Hibbert, F.I.C., A.M.I. E.E., Head of the Physics and Electrical Engineering Department of the Polytechnic Institute. London, New York, and Bombay: Longmans, Green & Co. 1904. Price, 2s. 6d.

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THE KNOW-NOTHING PARTY. A Sketch. By Humphrey J. Desmond. Washington, D. C.: The Century Press. 1905. Pp. 159. Price, \$1.25.

SOUVENIR OF THE GOLDEN JUBILEE OF THE HOUSE OF THE ANGEL GUARDIAN, 85 Vernon Street, Boston, Mass. 1854—1904. Boston: Angel Guardian Press. 1904. Pp. 56.

LIFE OF POPE PIUS X. By Monsignor Anton De Waal, Rector of Campo Santo, Rome. Translated and Adapted from the Second German Edition with Permission of the Author and Publisher, by Joseph William Berg, St. Francis, Wis. With 125 Illustrations. Milwaukee, Wis.: The M. H. Wiltzius Co. 1904. Pp. xv—175. Price, \$1.25 *net*.

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REPORT OF THE PROCEEDINGS AND ADDRESSES OF THE FIRST ANNUAL MEETING OF THE CATHOLIC EDUCATIONAL ASSOCIATION, St. Louis, Mo., July 12, 1904. Published by the Association: Secretary's Office, 212 East Broad Street, Columbus, Ohio. Pp. 196.

FOURTH ANNUAL REPORT OF THE NEW YORK STATE HOSPITAL FOR THE CARE OF CRIPPLED AND DEFORMED CHILDREN. For the year ending September 30, 1904. Hospital located at Tarrytown, N. Y. Albany: J. B. Lyon Co. 1904. Pp. 30.

PIE X. Le Conclave de 1903—Pie X intime—Le Nouveau Pontificat. Par Julien de Narfon. Paris: Ch. Delagrave. 1904. Pp. 355.

HISTORY IN OUR PUBLIC SCHOOLS. By the Rev. Francis P. Donnelly, S.J. No. 9 of *Educational Briefs*, published by the Philadelphia Diocesan School Board. January, 1905. Pp. 30.

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THE RULERS OF THE KINGDOM, and Other Phases of Life and Character. By Grace Keon. New York, Cincinnati, Chicago: Benziger Brothers. 1904. Pp. 270. Price, \$1.25.

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O'ER OCEANS AND CONTINENTS with the Setting Sun. By Fiscar Marison. First Series. Chicago, San Francisco, Hawaiian Islands, Japan, China, The Philippines. Illustrated. Chicago: Calumet Publishing Company. 1904. Pp. xi—206. Price, cloth, \$1.50; morocco, \$2.00.

THE ECCLESIASTICAL REVIEW

FOURTH SERIES—VOL. II.—(XXXII).—MARCH, 1905.—No. 3.

JESUS' FIRST CIRCUIT OF GALILEE.

An Account of the Differences between Mark 1: 35-39 and
Luke 4: 42-44.

IT is a question freely debated among contemporary scholars, whether St. Mark's Gospel should or should not be reckoned among the sources used by our third Evangelist. St. Luke (1: 1) speaks, indeed, of "many who have taken in hand to set forth a narration of the things that have been accomplished among us;" but he does not give the names of such early writers; nor does he mention the names of "the eye-witnesses and ministers of the word" (1: 2), who were among his principal informants. Early ecclesiastical tradition is likewise silent concerning the relation which our third Gospel holds to St. Mark's narrative. Hence, in order to define the question whether St. Luke used the Gospel according to St. Mark, critics have been thrown back upon a comparison between his work and that of our second Gospel. As might well be expected, the conclusions drawn from the evidence thus afforded have varied, and still vary, in accordance with the different minds that have examined it.

It may be safely affirmed, however, that at present the tendency among scholars is to admit that, in drawing up his own record, St. Luke utilized, among other written sources, St. Mark's narrative, and indeed that he utilized it to a much greater extent than was formerly supposed. As most of the grounds for this general position can easily be found in recent works on Introduction to the New Testament and in up-to-date commentaries on St. Mark and St. Luke, it is not the object of the present short paper to set them forth, even in a summary way. Its object is simply to illus-

trate by the comparison of one short passage of St. Luke (4: 42-44) with its parallel in St. Mark (1: 35-39), how the wide differences, noticeable at times between these two Gospels, should not prevent us from admitting that St. Luke is really indebted to St. Mark for his information.

To facilitate the work of comparison, we give, side by side, the two passages in a direct rendering from the original Greek:

MARK 1: 35-39.

35. And in the morning, long before daylight, He rose up, and went out (ἐξῆλθε), and departed into a desert place: and there He prayed.

36. And Simon and they that were with him followed after Him.

37. And having found Him, they say to Him: All seek Thee.

38. And He saith to them: let us go into the neighboring towns, that I may preach there also: for this end did I come out (ἐξῆλθον).

39. And He was preaching in their synagogues throughout Galilee, and casting out devils.

LUKE 4: 42-44.

24. And when it was day, He came out and departed into a desert place,

And the multitudes sought Him, and came unto Him, and urged Him not to leave them.

43. But He said to them: To the other cities also I must preach the Gospel of the Kingdom of God: for therefore was I sent.

44. And He was preaching in the synagogues of Judea.

A simple glance at the contents of these two sections suffices to prove that they deal with the same incidents in our Lord's life. They both state that "He departed into a desert place," and at an early hour, from the house where He had spent the night, namely, Simon's house in Capharnaum. According to both, He resolutely sets out to "preach to other cities," despite the efforts which are made to prevent Him from going elsewhere. And while, in the immediately preceding sections (Mark 1: 21-34, and Luke 4: 31-41), both Evangelists have recorded many details concerning His work on a single Sabbath day, they both sum up, in the one general statement "He was preaching in the synagogues," the

long period in Christ's ministry to which they refer. Such an agreement in regard both to what the two Evangelists actually state and to what they fail to detail, can hardly be accidental on their part. And the same thing must be said concerning the manner in which the incidents chronicled are set forth in Mark 1 : 35-39 and Luke 4 : 42-44; the sentences follow one another in precisely the same order, and with striking sameness of phrase, as comparison of the two parallel columns given above will show.

Side by side, however, with these resemblances, the two passages under consideration have numerous differences. Thus, in his opening statement, St. Mark says that "Jesus went out in the morning, *long before daylight*," while St. Luke affirms that "He went out *when it was day*." Both Mark and Luke tell us that "He departed into a desert place"; but Mark alone adds: "*And there He prayed*." According to both writers Jesus was not left alone in this solitude; yet, whereas Mark (1 : 36-37) represents Jesus' first disciples as going after the Master, reaching Him, and addressing Him on behalf of the multitudes, Luke (4 : 42^b) says nothing of the *disciples'* pursuit and words, but instead describes the *multitudes* themselves as seeking Jesus, finding Him, and beseeching Him not to depart from them:

MARK 1 : 36-37.

LUKE 4 : 42^b.

And *Simon and they that were with him* followed after Him.

And *the multitudes* sought Him,

And *having found Him, they* say to Him: *All seek Thee.*

And *came unto Him, and urged Him* not to leave them. . . .

In Mark's following verse (38), Jesus speaks to His own disciples, invites them to go with Him to preach in the neighboring towns, adding that He went out of the house at Capharnaum with that object in view.¹ In Luke's parallel statement (verse 43), on the contrary, Jesus speaks to the multitudes, and tells them of the duty incumbent on Him to preach in other cities, for this is the object of His coming into the world:

¹ It is only natural, in agreement with such Catholic writers as Calmet, O.S.B., Schegg, Schanz, Archbishop Kenrick, etc., to understand the Greek verb *ἐξέρχουαι*, in Mark 1 : 38, in the sense it manifestly has in Mark 1 : 35,—that is, as Christ's going out of the house, which He left very early in the morning.

MARK I : 38.

And He saith to *them* [the disciples]: Let *us go* into the *neighboring towns* that I may preach there also :

for to this end *did I come out* (ἐξῆλθον).²

LUKE 4 : 43.

But He said to *them* [the multitudes]: To the *other cities* also I *must* preach the *Gospel of the Kingdom of God*:

for therefore *was I sent*.

In concluding (verse 39), Mark records that Jesus "was preaching in their synagogues throughout *Galilee*, and casting out devils," while Luke (4: 44) says nothing of the casting out of devils, but represents Jesus as preaching in the synagogues of Judea,³ that is, of Palestine:

MARK I : 39.

And He was preaching in their synagogues, throughout Galilee, and *casting out devils*.

LUKE 4 : 44.

And He was preaching in the synagogues of *Judea*.

In view of such important differences between Luke 4 : 42-44, and Mark I : 35-39, it is easy to understand how one might hesitate to admit that here St. Luke depends on St. Mark's narrative. In fact, so eminent a critic as Professor Sweete thinks that in this section, "Luke's account apparently is not based on the Marcan tradition, and in form at least conflicts with it."⁴ Nevertheless, we think that a close examination of those discrepancies will lead to a very different conclusion.

1. It is not because St. Luke draws his information from another source than St. Mark's Gospel that he is silent concerning the disciples' search and finding of their Master, as also concerning Jesus' own invitation to *them*: "*Let us go* into the neighboring towns that I may preach there also." His silence is naturally accounted for by the fact that, whereas Mark has previously recorded the call of Christ's early disciples,⁵ Luke has not

² See previous note.

³ On purely scientific grounds, the reading "Judea" instead of "Galilee," must be admitted with Knabenbauer, S.J., *In Lucam*, p. 193; Plummer, on St. Luke (*International Critical Commentary*), p. 141, and others.

⁴ H. E. Sweete, *Commentary on St. Mark*, p. 25.

⁵ Cf. Mark I : 16-20.

yet mentioned that call of "Simon and them that were with him." Knowing this, St. Luke could not, like St. Mark, refer to those disciples as a well-defined group of men already introduced to his readers. He therefore drops all that he finds in St. Mark regarding "Simon and those with him," and proceeds to fill up the gap in his usual way, namely by setting forth explicitly what is only implied in the source at his disposal. As St. Luke read Mark's statements: "And Simon and they that were with him followed after Him, and having found Him, they say to Him: All seek for Thee," there arose before his mind a fuller scene, which is only implied in our second Gospel. He pictured to himself "the multitudes"⁶ guided to Jesus by His disciples, when these were anxious to rejoin the Master, finding Him with them, and expressing through them the desire that Jesus should stay in Capernaum. Now, since, as we have said, Luke had to drop Mark's reference to Christ's early disciples, he substituted in its stead a direct reference to the multitudes, and an explicit representation of them as coming to Jesus and beseeching Him not to depart from them: "And the multitudes sought Him, and came unto Him, and urged Him not to leave them." And, as a further consequence of this, Luke makes Jesus direct His answer not to "Simon and those with him," saying: "*Let us go into the neighboring towns*" (Mark 1: 38), but to the same multitudes: "But He said to them: To other cities also I must preach" (Luke 4: 43).

It thus appears that St. Luke's silence concerning the disciples' search for Jesus and their words to Him, together with his explicit mention of the multitudes as coming to Christ and urging Him to remain among them, can well be accounted for without appealing to a source distinct from our second Gospel.

2. Let us now compare our Lord's words as recorded in Luke 4: 43 and Mark 1: 38. They read as follows:—

MARK 1: 38.

And He saith to them: Let us go into the *neighboring towns* that I may preach there also: for this end did I come out (ἐξῆλθον).

LUKE 4: 43.

But He said to them: To other cities also, I must preach the Gospel of the Kingdom of God: for therefore was I sent.

⁶ Note the words in Mark: "All seek Thee."

The most important variation in these accounts of our Lord's words consists in this, that while St. Mark makes Jesus refer to His first circuit of Galilee, in which He wishes to be accompanied by His disciples: "Let *us* go into the *neighboring* towns," St. Luke makes Him refer to His general mission of preaching the Gospel, which He must carry out, despite the desire of the multitudes to detain Him with them: "To other cities also I *must* preach *the Gospel of the Kingdom of God*: for therefore *was I sent*." Can this wide difference in St. Luke's account be explained also without appealing to a source distinct from "the Marcan tradition"? We think it can, when one bears in mind the two following facts. In the first place, our second Gospel (1: 14) contains a reference to our Lord's general mission in nearly the same terms as we read here in St. Luke (4: 43):

MARK 1: 14^b.

LUKE 4: 43^a.

Jesus came into Galilee, *preaching the Gospel of the Kingdom of God*. I must *preach the Gospel of the Kingdom of God*.

In the next place, our second and third Gospels agree in referring to Christ's earthly mission in the same context, for both speak of it in intimate connection with Jesus' first circuit of Galilee, and immediately before recording the final call of Jesus' early disciples (Mark 1: 16-20; Luke 5: 1-11). These two facts plainly show that "the Marcan tradition" contained such a reference to our Lord's general mission as is actually used here by St. Luke. Accordingly there is no ground for affirming that our third Evangelist derived his information from another source.

A further question, however, is pertinent here. If we admit that St. Luke drew his information regarding Christ's general mission of preaching the Gospel from Mark 1: 14, why does he insert it here (Luke 4: 43), *instead of* Mark's parallel reference (Mark 1: 38) to Jesus' limited circuit of Galilee? Briefly stated, the answer is this: St. Luke delayed up to this point to utilize Mark's reference to our Lord's mission of preaching the Gospel of the Kingdom of God, because he thought it best to mention it in direct connection with that departure of Jesus from Capernaum, which is, in St. Mark himself, the first step taken by Christ toward

the fulfilment of His earthly mission. And, in fact, this was the most natural place for such a mention. He, therefore, introduced it into Jesus' answer to the multitudes, and modified Mark's parallel account in harmony with that insertion. Thus, instead of Mark's words: "the *neighboring* towns" ("let us go into the neighboring towns that I may preach there also," Mark 1: 38), which expressly limited Christ's missionary activity at this particular time, to Galilee, St. Luke substituted the expression "the *other* cities" ("To the other cities also I must preach," Luke 4: 43), which could be easily understood of all the places to which His general mission was to extend. Again, St. Mark might well make Jesus refer to a particular circuit of Galilee as one on which He intended to start, without speaking of it as a strict obligation on His part: "Let us go into the neighboring towns that I *may* preach there also: for this end *did I come out*" (Mark 1: 38). But this was not the case with St. Luke, who made Jesus refer to His general mission. And this is why he modified Mark's representation, and wrote: "To the other cities also, I *must* preach the Gospel of the Kingdom of God: for therefore *was I sent*" (Luke 4: 43). Lastly, this same introduction of a reference to Jesus' general mission to His contemporaries accounts for the fact that instead of Mark's concluding statement: "And He was preaching in their synagogues throughout *Galilee*," Luke wrote: "And He was preaching in the synagogues of *Judea*," whereby our third Evangelist means here, as in 1: 5 and 7: 17, the whole country of the Jews,—Palestine.

3. Finally, the other differences between Mark 1: 35-39 and Luke 4: 42-44 can also be accounted for without supposing St. Luke to use a source different from our second Gospel. The first difference regards the time at which Jesus is said to have "departed into a desert place"; while Mark says that it was "in the morning, *long before daylight*," Luke states that "it was already day," when He went out. This difference is probably due to the fact that St. Luke represents here not "Simon and those with him," but "the multitudes" as seeking and reaching Jesus. For the mention of so early an hour as the one given in Mark—"long before daylight"—was natural only in connection with "Simon and those with him," who alone could have noticed their Master's

early departure from the house in which He had spent the night with them.⁷

A second difference consists in Luke's omission of Mark's words "And there He prayed":

MARK I : 35.

And in the morning, long before daylight, He rose up, and went out, and departed into a desert place: *and there He prayed.*

LUKE 4 : 42.

And when it was day, . . . He came out, and departed into a desert place.

The omission was apparently entailed by the change in the hour at which, according to our third Gospel, Jesus left the house of Simon and the city of Capharnaum. Besides, Mark's statement, "and there He prayed," is simply reserved by St. Luke, who gives it a little farther on,—at 5 : 16, where, in accordance with Mark's narrative, he had again to speak of Jesus withdrawing to "a desert place."⁸

The third and last difference to be mentioned consists in Luke's omission of Mark's closing words: "And He was casting out devils":

MARK I : 39.

And He was preaching in their synagogues throughout Galilee, *and casting out devils.*

LUKE 4 : 44.

And He was preaching in the synagogues of Judea.

St. Luke dropped all reference here to this miracle, because he considered it as already sufficiently mentioned at 4 : 41, where he had spoken of it, in accordance with Mark's parallel statement (Mark I : 34).

From the foregoing remarks, it is only right to conclude that, although the differences between Luke 4 : 42-44 and Mark I : 35-39 appear, and are indeed very great; yet, they can be sufficiently accounted for without appealing to a source distinct from "the Marcan tradition."

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⁷ Cf. Mark I : 29, 32, and 35.

⁸ Cf. Luke 5 : 15-16 with Mark I : 45.

THE ORGANIZATION OF CHANCEL CHOIRS.

I.

PRINCIPLES BEHIND THE LEGISLATION.

THE question of our Church music has become within the last year an absorbing topic for discussion. Since the publication of the *Motu proprio*, in January, 1904, there has been much interesting speculation among the priests and musicians as to the precise meaning of the document. "What does it all mean?" they ask. "Does the Encyclical really apply to this country? What is the tenor and scope of the new legislation? Are we held by it to dispense with the services of our female singers, and to venture into the unfamiliar mysteries of chancel choirs and Plain Chant? and, if so, how are we best going to effect the change?"

Such queries are heard every day, for there has been considerable doubt here as to the mind of the Holy Father. The clergy and musicians were ill-prepared to face an ordinance so subversive of the existing conditions, and from this point of view it was but natural to expect some hesitation and lack of enthusiastic response. Pastors have been so busily engaged here in their priestly work that their attention in many cases had been quite diverted from the importance of the musical portion of their services. The chief problem touching upon Church music which can be said heretofore to have interested pastors to any great extent, was how to keep the members of the choir in peaceful and amicable relations, and this serious, and often impossible, question once solved, their consciences have been quite at peace; a stormy sea once calmed, they were glad to leave well enough alone. Hence this formidable set of decrees, which demands that more of their interest be directed to the music, has not met a cordial welcome everywhere. The loyalty displayed in dealing with the question, however, and the readiness to conform as soon as possible to the requirements of the Encyclical so universally expressed, give assurance that the present endeavor to consider the practical problems of the situation is opportune.

The custom of employing mixed choirs to sing what have come to be called the "Standard Masses" by some strange in-

congruity and forgetfulness of the true ideals of ecclesiastical music has so long prevailed among us, that it was only with difficulty that some were brought to see the purpose and advantages of this radical reform.

Some Catholics in this country have known no other than the "mixed" choir; and at the first suggestion, a church choir without female voices seems an anomaly and an impossibility; they are incredulous when told that boys—and young boys of twelve and thirteen years of age—can fill the place of the trained and experienced women singers whom the recent legislation of His Holiness has debarred from singing as a part of the official choir. It would be unreasonable to expect that such a state of mind could easily and immediately reconcile itself to a prospect of conditions that imply such a different point of view and such new standards. The Encyclical must seem strange and mystifying to those of us who have not yet realized how absolutely and completely the present state of our service-music contradicts every ideal and tradition of the Church.

The writer does not forget that there have been many earnest advocates here of the higher and truly ecclesiastical standard of Church music,—many whose souls have been wounded and whose æsthetic sense has been offended by the secularization and extravagance which characterize the general tendency of the music ordinarily performed at the liturgical services. There are many, it is true, who for years have been trying to excogitate practicable plans for restoring sacred music to its rightful place, whose obvious ambition has been to check the speed with which the usage of our days is receding from the majestic simplicity of the Catholic ritual-music. But these ardent enthusiasts for better conditions have been in the minority. It is almost impossible to avoid concluding, from the music sung in most of our churches, that the characteristic attitude of those who have had the direction of it has not been one of earnest solicitude for the highest and truest ideals of the Catholic tradition.

From this state of indifference His Holiness has awakened us. He has told the world, with the full weight of his apostolic authority, that music has an important place in the liturgy of the Church, and that it must be guarded and attended with the earnest care

which is due any integral part of the sacred offices. He has defined with careful precision the criteria by which musical compositions shall be judged worthy or unworthy of performance within the sacred edifice. He has ordered banished forever from our churches all that detracts in any way from the solemnity of the divine services; he has published "with certain knowledge," a number of canons in the form of a "juridical code of sacred music," and he has imposed "its scrupulous observance upon all."

These decrees call for a root-and-branch reform; they involve so complete a change from the former condition that those concerned have been puzzled as to just where to begin. But it is evident that the meaning of the legislation and practicable ways for its observance in our somewhat difficult situation are gradually becoming clearer. Our clergy have shown so much goodwill toward the wish of the Holy Father, that we could not remain long without finding some means of coping with the difficulties which at first sight seem to make impracticable a literal observance of the Encyclical.

In many dioceses commissions have been appointed to draw up the plans best suited for carrying out the reforms in their various localities. Already signs of a movement in the right direction have appeared. The Archdiocese of New York has been notably prompt in complying with the demands of the document. The music commission of that diocese has published a set of regulations which show a keen appreciation of the spirit of the movement. On the third Sunday of October a male chorus was made the official musical organization of the Cathedral. And more recently, a choir of priests has been formed, which will undoubtedly contribute greatly to increase interest and enthusiasm.

From Philadelphia we hear news of the male choirs which have succeeded the mixed choruses at the Cathedral and the Gesù. Boston is adding new names to her list of sanctuary choirs, and Providence boasts of a splendid new choir at the Church of the Blessed Sacrament. Holy Trinity Church (Jesuit Fathers), Washington, D. C., has inaugurated the reforms for the Archdiocese of Baltimore, and St. Mary's Church (Paulist Fathers), for the Archdiocese of Chicago.

These are only beginnings, but they indicate a growing ap-

preciation of the principles to which the *Motu proprio* has so forcefully directed our attention, and they give hope that in the near future our Church music will be thoroughly purged of all the unbecoming features of the present-day style.

With the new light that has come, and with the Encyclical as a guide, it should not require much thought, if people will look fairly into the question, to see that there is a wide hiatus between the music performed in most of our churches and the holy end to which it should be consecrated. Reasonable contrasting of the established ideals of sacred music with the style of compositions and the method of producing them which have been in vogue here, must reveal in the end that it is but the rare exception to find any, even slight, proportion between them. We feel that this fact is becoming more generally appreciated.

But the crucial point of the situation arises from some uncertainty as to a further principle,—the use of boys instead of women in the soprano and contralto parts. Perhaps the reason behind this legislation may not be so evident as the principles which demanded the call for a purer style of ecclesiastical song. At any rate, there can scarcely be any doubt that it is a lack of understanding of the ideal here in question, and the timidity with which those concerned approach the difficulties involved in conforming to it, that are the greatest obstacles to the progress of the reform. One can hardly avoid the suspicion that there has been a good deal of interpreting, modifying, and explaining away of this decree on the part of those who have never taken a copy of the Pope's letter and sat down before it to study out its meaning. The decree itself is so clear as to preclude any possibility of misinterpretation: "Whenever, then, it is desired to employ the acute voices of sopranos and contraltos, these parts must be taken by boys, according to the most ancient usage of the Church." The note that is struck in the concluding phrase, "according to the most ancient usage of the Church," is dominant throughout the Pope's decree. In a preceding canon he asserts that "with the exception of the melodies proper to the celebrant at the altar, and to the ministers, which must be always sung in Gregorian chant and without the accompaniment of the organ, all the rest of the liturgical chant belongs to the *choir of levites*, and, therefore,

singers in church, even when laymen, are really taking the place of the ecclesiastical choir. . . . On the same principle it follows that singers in church have a real liturgical office, and that therefore women, as being incapable of exercising such office, cannot be admitted to form part of the choir."

Being Catholics, we are accustomed to the use of authority; we do not argue about it. And apart from the consideration of the *pros* and *cons* a decree of the Holy Father determines finally our course of action. But, as is always the case, there are valid reasons behind this authoritative pronouncement. The principle which debars women from participating in the functions of the official choir fits in with the whole liturgical economy of the Church. The story of the development of ecclesiastical chant shows that from the very beginning there was a marked tendency to confine the music of the liturgical services to a certain selected body of male singers. In 320, the Council of Laodicea declared that, "No one is to sing in the church but the canonical singers, who mount the lectern and sing from the book." Leo the Great, in the fifth century, established this body of cantors in definite form; and in the following century, we note the rise of schools of music for the training of the boys and men who were to sing at the ecclesiastical functions. The fact that these singers bore the title of sub-deacons is significant of the estimation in which their office was held. Speaking of the use of male voices in the services of the Church, Mr. Edward Dickinson, perhaps the most eminent historian of worship music in this country says:¹

"It is certainly noteworthy that the exclusion of the female voice which has obtained in the Catholic Church throughout the Middle Age, in the Eastern Church, in the German Protestant Church, and in the cathedral-service of the Anglican Church, was also enforced in the temple worship of Israel.² The conviction has widely prevailed among the stricter custodians of religious ceremony, in all ages, that there is something sensuous and passionate (I use these words in their simpler original meaning) in the female voice,—something at variance with the austerity of ideal which should prevail in the music

¹ *Music in the History of the Western Church*, p. 30.

² The references to "female singers" in the Scriptures are quite capable of explanation.—W. J. F.

of worship. Perhaps, also, the association of men and women in the sympathy of so emotional an office as that of song is felt to be prejudicial to the complete absorption of mind which the sacred function demands. Both these reasons have undoubtedly combined in so many historic epochs to keep all the offices of ministry in the House of God in the hands of the male sex. On the other hand, in the more sensuous cults of paganism, no such prohibition has existed."

These apt words of Professor Dickinson bring us to a second consideration. The male choir *is* the best fitted to accompany the liturgical offices, for there is a peculiarly religious timbre in the concert of the boys' pure soprano and alto voices with the heavier voices of the men. The spiritual effects possible to such a chorus are quite impossible to a mixed choir. The charm of a boy's *well-trained* voice singing at the Holy Sacrifice and at the other sacred services, is quite indescribable; its power is marvellous and mysterious; it seems to tell of holiness and simplicity. There is a plaintive sweetness about it that appeals to the souls of the worshippers, and helps them to realize the sacredness of their surroundings; it has power wonderfully to inspire a sense of the sublime beauty of the ritual and to call forth floods of unawakened religious sentiment. Some years ago Canon Oakeley was quoted in the *Dublin Review* as follows:

"There is something about the voices of boys which is preëminently suited to the true idea of Christian praise, whereas it is exceedingly difficult for singers of the other sex, especially when accustomed to professional exhibitions, to tone down their mode of execution to the ecclesiastical standard. It will be said, I know, that male singers who have passed from the age of boyhood are liable to the same serious defect. This I do not deny; but it is a great point to have even one-half of a choir free from it; while, if I be right in supposing that by the substitution of boys for females in the treble parts the whole choir would be gradually purified and Catholicized, there would be a remote tendency in such a change to give a more ecclesiastical character to the musical service in general."

Travellers who have heard the boy-voice developed to its richest possibilities—as at St. Paul's Cathedral (Anglican), London; Westminster Abbey; Lincoln Cathedral; Brompton Oratory;

Westminster Cathedral, etc.—agree unanimously that it is in every detail and quality thoroughly religious and ecclesiastical in its suggestions and effects. It is sad to realize that we Catholics have let slip through our fingers the rich heritage of the purer traditions of worship music, and that on being summoned to readjust our customs to these traditions, we are driven to look outside the fold for assistance. The affectionate care which has been bestowed upon the music of other churches—especially by the directors of the choral services of the Anglican Church—has done much which will help us in confronting the difficulties of perfecting our own Church music. For it must be confessed that with the exception of the Cæcilien-Verein and the Solesmes School of Plain Chant, there are few institutions which have treasured up the traditions of the old Catholic centuries and perpetuated what may be called the classical music of the Church. And even these two schools just named, though they help us in repertory, as shall be seen in the proper place, give comparatively little assistance in the distinctive training of boys' voices, for reasons more or less obvious.

Some Catholics in this country have expressed themselves as rather sceptical of the possibilities in a boy-choir. But one never hears such an opinion from those who have listened to a *thoroughly trained* boy-choir. It is a misfortune that some of the Catholic sanctuary-choirs here have not been organized or directed on anything like a scientific basis. There has been a good deal of mediocre, if not inferior, work done at times, with the natural result of prejudicing people against the idea. It is almost impossible to exaggerate the effects which can be produced with properly taught choirs, and it is the earnest hope of those most interested in this renaissance of holy traditions and better principles of Church music, that those engaged in forming and directing these new choirs will make their work a demonstrative argument, to all who frequent their services, of the advantage of this reform.

But we must not lose sight of the first purpose of this series of articles by too much theorizing about the principles of these Catholic traditions, which the Encyclical has so emphasized; the practical side of the situation must be considered.

"It is very interesting, and no doubt very profitable to talk

about the superiority of Gregorian and Palestrinesque music, and the unique fitness of the boy-choir for church purposes," is a common objection in these days; "but how are we, here in America, a missionary country—where the Church is still in its brick-and-mortar stage, where we have been glad and grateful to furnish any kind of a respectable service—how can we *here and now* make a change which involves such difficulties and so many unpleasant issues?"

It is this practical view of the reform that is the stumbling-block to many priests who have expressed a ready willingness to enforce the decrees in their parishes. They are frightened at the face-difficulties of the situation; and, as has already been said, the timidity with which they have been proceeding is largely responsible for the comparatively little progress made. That there are some difficulties in the way of an immediate compliance with the letter of the law, even the ultra-enthusiasts of the movement readily admit. But it must be stated, too, that for the average city church, the installation and maintaining of effective Gregorian chancel choirs is much easier of accomplishment than the present attitude of some of the clergy would indicate.

Whatever be the initial difficulty connected with the disbanding of the established mixed choirs, and the organization of the others, it should be remembered that the results are worth infinitely more. Loyalty to our Holy Father is at stake, as well as the decorum of the divine services.

With something of effort and more of courage we can add great splendor to our solemn services and reestablish the intimate and sacred relations of music to the other parts of the ritual.

The one thing that is necessary now is sympathetic discussion of the problems of the situation; it will awaken greater interest, and bring to light many facts and experiences which will be of material assistance to those actively engaged in introducing the reforms. And so this series of articles has been designed and arranged to discuss the best ways and means at our disposal for the organization and successful directing of boy-choirs; and to point out and to apply to our own conditions here, the principles upon which such magnificent choirs have been reared in other lands, and notably in the Established Church of Great Britain.

Thus the first paper treats of "Organization"; the second will present interesting and important facts concerning the training of a choir, and of boys' voices in particular; the concluding article will discuss repertoire and whatever, from this point of view, contributes to make a choir an efficient element in the religious influences of the ritual.

II.

THE PRACTICAL PROBLEMS CONSIDERED.

Within the past quarter of a century the science of chancel-choir training has made great strides, and at the present day it is firmly established upon a solid basis. There is no question that bears upon the correct managing and training of choirs and choir-boys that has now to be left to the guesswork of individual choir-masters. The names of some of England and America's most noted musicians are associated with the development of this unique branch of the musical profession, and there is scarcely any problem kindred to it that has not been to some extent solved by the investigations and experiences of the past few years.

An idea has commonly obtained among American Catholics that boy-choirs are organized and trained in about the same way as any other corporation of singers. This is incorrect. There are some very distinctive principles entailed, and it is the purpose of this symposium to emphasize them. A choirmaster would make a very serious blunder who would undertake the direction of a boy-choir without the proper equipment. This is no more than a truism, but it seems not to have been realized at times. Just what this "proper equipment" includes in detail, it is superfluous to state here; the requirements of efficient directorship will become evident as the various divisions of the subject are treated. Suffice it here to say that the average organist of our city churches will find the process of qualifying himself neither long nor arduous; he can in a short time familiarize himself with enough of the principles to make an intelligent beginning with a choir. As his choir develops and gains experience, so too will he develop, and supply any deficiency in his theoretical knowledge. But at least some initial conception of the tenor and scope of the science, and some elementary familiarity with the points which differentiate it from

other musical activities, should be required. The bibliography on the subject is by no means commensurate with the extent of this scientific art, but we shall have occasion to refer to whatever of pertinent literature has been published.

The position in which the average pastor finds himself who is contemplating inaugurating an ecclesiastical choir, is something like this: he has a good pipe-organ in the choir-loft and an organist (frequently a woman) of fair talent and some musical education; the personnel of his choir includes a paid quartet (or at least a few singers who receive reimbursement) and a chorus of mixed voices which is usually willing and reliable. The musical library consists of a collection of the so-called "Standard Masses," and many figured musical settings of the most frequently recurring Offices and anthems; Palestrina or the later composers of the strict contrapuntal school are but feebly represented upon its shelves, and anything like an equipment for Gregorian services is conspicuously wanting. Our pastor may think, further, that there are but few boys in the parish (perhaps he counts them upon his fingers) who seem to be available for choir purposes. Finally, he may feel, too, that his church is hardly adapted to a sanctuary choir, for it has been built without a chancel, and he is puzzled to know how to seat a choir without overcrowding the sanctuary.

Most priests conduct their choral services with a musical outfit something like the one just outlined, and are now confronted with similar problems. "How can the organ in the gallery serve the purposes of a sanctuary choir? Must it be brought down and rebuilt in the apse? What assurance have I that a sufficient number of boys and men can be secured, and that it will be possible to maintain a choir in this parish?" These, and such like, are the questions that pastors are asking themselves and that must be answered before anything like a general use of boy-choirs can be hoped for. The question that naturally demands first attention here, concerns the material which is to make up these choirs. Boys and men must be secured who will prove efficient and reliable cantors; and not only must provision be made for the first beginnings of the choir, but a plan must be predetermined upon for replenishing the choir with fresh voices.

First, then, as to the actual organization of the boys' section of the choir. Where can we get suitable choristers? The answer to this question is based upon two facts,—first, in the average city parish there is a parochial school or at least a Sunday-school of fair size; secondly, every boy between the ages of nine and fifteen, who has a musically correct ear, and sound vocal organs, is a possible chorister-boy.

Perhaps it is well to advert here to the fact that there is a very large area in the United States where, on account of the extreme paucity of the Catholic population, and the insufficiency of resources, the parochial school system has been but inchoately developed. Dioceses in this area can scarce reasonably be held to a literal compliance with the recent decrees.

But an examination of the conditions of the churches in the cities and towns of our flourishing dioceses reveals that it is quite possible, and in fact comparatively easy, for very many parishes to secure plenty of good choir material. The statistics of one diocese, picked at random from a number where the general conditions are about the same, will serve as an illustration. Taking the reports of the English-speaking parishes only, we find that in the four parishes of the diocesan seat, there are three schools, one including 129 boys, another 50, and the third 69. Four other towns make the following reports:

- (a) 4 parishes; 3 schools of 92, 73, and 221 boys.
- (b) 1 parish; a school of 130 boys.
- (c) 2 parishes; 2 schools of 80 and 102 boys.
- (d) 1 parish; a school of 168 boys.

Comparing these figures with the facts that almost every boy can be developed by assiduous and careful training into an acceptable singer, and that a choir of thirty boys can fill any of our churches, it becomes quite evident that, in the diocese just referred to, and in the very many of which it is a type, the average parish can get a supply of boys' voices without much difficulty.

The parochial schools, and where these are wanting, the Sunday-schools, are the sources from which our choir-boys in most cases must be selected. In these, boys are ready at hand, and, with an occasional exception, in sufficient numbers to allow of careful discrimination in the choosing. Catholic boys are glad

to sing in their churches, and rarely express any serious disinclination to the various functions and obligations which the office imposes upon them. The school undoubtedly will solve the problem of *where* to get boys for most priests; further argument about this is unnecessary. *What* boys to accept, and *how* to judge of their efficiency and capability are questions that require more detailed consideration.

What, then, is the criterion of a boy's possibilities as a chorister? If a choirmaster must judge of a boy's availability by the *present* sweetness of his voice, and the *present* fluency of his sol-faing, then, indeed, the question of organizing boy-choirs is effectually closed. If the ultimate criterion of a boy's suitability for choir purposes is the state in which his voice development is found to be upon examination; and if we are to proceed upon the principle of demanding a proof of results already attained, and of rejecting all applicants who do not show themselves ready for immediate service, then those who are urging the installation of these new choirs, here, and exerting themselves to point out the possibility of it, have associated themselves with a vain cause. But it is not so. The criterion of boys' usefulness in the choir is not quite so unreasonable. Were it so, a chorister boy must needs be found ready-made, with all such qualifications as perfect tonal production, actual musical training, experience, and the rest. And yet we venture to say that it has been a common enough idea among musicians (most probably not more than a vague, half-defined idea) that only such boys could be made effective members of the choir. Many have never realized that very often the prize material of a choir is made up of boys who upon their entrance examination displayed a minimum of capability. Choir-boys are *made*, not *born*. Every healthy boy who can follow the intervals of the gamut,—who does not repeat the same note eight times thinking himself to be rendering an ascending scale, etc.,—is an available choir-boy, other things being equal. Dr. Madeley Richardson, of St. Saviour's Collegiate Church, London, in discussing the kind of boys that may be used, writes as follows:³

“With the mixed choir much depended upon securing singers already qualified, who simply required a little preparation for their

³ *Church Music*, pp. 58–59.

choir duties ; with boys everything depends not so much upon the selecting and securing of voices as upon the efficient training of the individuals when secured. This was not in the least understood when boy-choirs were first introduced ;⁴ indeed it is very far from being grasped by the average church-goer now. The widely prevalent notion still is that boys' voices are naturally good, bad, or indifferent, and that whatever they are to start with that they will remain ; the actual fact being that it is possible by proper and skilful teaching to make almost any boy's voice sound perfectly well and satisfactory, and that the one condition essential to success in a boys' choir is a competent and expert teacher. . . . In selecting boys it must be remembered that it is next to impossible to tell what a raw voice may be capable of after training. Cases of really hopeless material are very rare. . . . Do not be guided by the sound of a boy's voice so much as by his general appearance and personal character. Choose quick, lively, intelligent boys ; avoid heavy, sulky, and stupid ones."

Of course boys who have absolutely nothing of musical instinct must not be considered favorably ; they are worse than useless, because they constantly and irremediably sing off the pitch. A few such boys in a choir would suffice to turn the most glorious harmonies into a hideous cacophony.

Apropos of the selection of boys, Mr. G. Edward Stubbs, choirmaster and organist of St. Agnes' Chapel, Trinity Parish, New York, writes :⁵

" Boys are useful as choristers when they are between the ages of ten and sixteen years. Under ten, although they may possess good voices, they are too young to evince sufficient musical and general intelligence to be of much service. Over sixteen, their voices are on the verge of mutation. . . . Bright, nervous, energetic boys who are fond of music make the best choristers. Those who are naturally indolent or deficient in musical instinct should be habitually avoided, even if they have superior voices. Boys of steady habits and fixed purposes are especially desirable, because they are not likely to give up their choir duties after the novelty of singing has somewhat abated. Changeable choristers are highly undesirable."

⁴ Dr. Richardson refers to the introduction of boy-choirs into the Anglican churches.

⁵ *Training of Choir Boys*, p. 20.

The question of the number of voices necessary for an effective chorus demands an answer here. It is needless to remark that no absolute norm can be established for guidance in this matter. The quantity and quality of the individual voices, the size and architectural form of the church,—these and the other things which differ so in various places make impossible a standard which can be applied with success everywhere. Yet it must be said that it is a mistake to think large choirs necessary. The most perfect boy-choirs in the world are comparatively small. Mr. S. B. Whitney, choirmaster of the Advent Church, Boston, discusses this point succinctly:⁶

“It has become quite the custom in some of the larger churches, especially in the West, to have large choirs of fifty, seventy-five, and even a hundred voices; but this has never been found necessary in the churches abroad, and though the church buildings are very much larger than ours, the conventional cathedral choir will hardly ever number more than thirty or forty voices. The choir of St. Paul’s Cathedral, London, numbers fifty-four voices, thirty-six boys and eighteen men. If this choir is adequate for a church that can seat easily six or eight thousand people, certainly we have no call for choirs in this country numbering over thirty voices. The excuse for large numbers is that a boy’s voice by cultivation becomes softer, and therefore the more cultivated it becomes the greater will be the number of choristers required; certainly a mistaken idea, for, as we have mentioned, in all preliminary vocal practice, the young chorister is cautioned to sing softly, yet when the voice is thoroughly established and located, constant daily practice will soon make it as full and strong as it ever was before; besides, it is now a musical voice, and a musical tone will travel farther than a mere noise. The most noted and effective choirs, either in England or on the Continent, are, comparatively speaking, small choirs.”

Mr. John Spencer Curwen, Fellow of the Royal Academy of Music, London, quotes Dr. E. J. Hopkins as deprecating the use of large choirs: “Nowadays,” the passage runs, “every one is for quantity, not quality, and coarseness is a prevailing vice. We are told of surpliced choirs of thirty-six voices, and if we go to

⁶ *New England Magazine*, April, 1892.

hear them, what do we frequently find? A great racket and shouting, certainly not music."

The present writer does not intend to condemn the use of large choruses. By no means; for these are often wonderfully effective, and produce results which are altogether impossible to smaller choirs. He has quoted the statements of these eminent authorities to make it plain that heavy choruses are not *necessary*. In great cathedrals, however, the unison parts of the Gregorian chanting would seem to call for a large number of voices. But, as it is possible to get excellent musical and religious effects from large and small choirs alike, the matter is left to the tastes of individual priests and choirmasters. The choir at the new Cathedral at Westminster (a vast edifice) numbers only forty voices,—sixteen men and twenty-four boys, with eight of the twenty-four boys in the probationers' class; and yet we are hearing every day fresh reports of its marvellous effectiveness. On the other hand, there are two well-known choirs at home here—the best perhaps in Catholic churches—whose personnel includes anywhere from seventy to eighty-five voices,—the Boston Cathedral sanctuary choir, and the choir of St. Paul's Church, in Fifty-ninth St., New York.

The men's section is made up of singers who live within the parish limits. These men form the substratum of the adult portion of a choir, and for many reasons, such as their proximity to the church and their local interest in the parochial institutions, they should be urged to join. Churches that have strong sodalities of men have in these a valuable source from which to draw the senior members. Priests may find some difficulty at first in securing a full number of adult voices, for not a few men are strangely timid about exercising the various liturgical functions imposed by the ceremonial, and some are frightened at the first prospect of being robed in cassock and surplice. With a little ingenuity and patience, however, a priest can soon remove all such apprehensions. As a rule, these only exist in districts where chancel choirs have been wholly unknown, and after a time these fears disappear of themselves. It has been said that some Catholic singers refuse to sing with boys, "because it is too much of a humiliation." Such individuals should scrupulously be kept out

of a choir, for they can but lower its spiritual tone and blunt its enthusiasm. Dispirited, unenthusiastic people are not the right material for such loyal and self-sacrificing service as Catholic chancel-singers are called upon to give. The young men of the parish are generally more to be depended upon than their seniors of the former mixed choir. It is not difficult to arouse the interest of these younger men ; and if some inducements are offered, much good talent can be obtained.

After a choir has been organized a few years, the men's section will be reinforced by quondam boy-choristers, who commonly return to their choir duties when their voices have changed. A well-known writer on "Church Choirs" has said that, "the effect of educating boys for the service of the choir will be that of supplying facilities for obtaining male singers to take the lower parts as time goes on. Some of the best tenors and basses in our London Catholic choirs have been choristers in Catholic churches in their earlier years, and the great advantage which they enjoy over singers who have not had this preparation is, that they are thoroughly acquainted with the ecclesiastical portion of their work." It is certainly noteworthy that those who have entered a choir as boys are frequently its most enthusiastic supporters and very reluctantly give up active service when business occupations or change of residence prevent regular attendance at the rehearsals.

The number of men required will be determined by the number of soprano boys. The correct proportion of parts which must be maintained will be seen later.

With regard to the inducements which will serve to ensure a supply of men when it is impossible to offer any financial reimbursement, Mr. Stubbs writes :

"There are, nevertheless, many parishes of limited means where the payment of numerous salaries is out of the question. In such places the success of a choir depends upon the personal influence of the rector and the musical abilities of the choirmaster. When no salaries are paid, the incentives to choir work are : first, sense of duty in helping on the church by volunteer performance ; secondly, musical interest engendered by the choirmaster through his successful training, leading on to a desire to sing from educational motives and for musical

pleasure. However selfish this latter incentive may seem, it is practically the one to which, on the choirmaster's part, chief attention must be paid. . . . The better the choir, the greater will be the number of volunteer singers."

Offer the men a good, practical and theoretical musical education. Propose concerts and oratorio work. Promise to be fair in assignments to the Requiem and Nuptial High Masses. Many young men will be attracted to a choir that offers good opportunities of developing and using their musical talent. The rehearsal hours can be made instructive and recreative to the highest degree, if the choirmaster or the priest in charge is at all ingenious. Short talks on the life and influence of the composers whose works the choir is studying; systematic and careful study of excerpts from the compositions of the masters; occasional "smokers," sociable meetings, etc.; all these, and anything else that promotes interest, enthusiasm, and good feeling, should be considered powerful means of drawing men to the choir. In a word, if it is known that a choir is conducted on thoroughly modern and up-to-date methods, there will always be plenty of applicants. Mr. Victor Hammerel, choirmaster of the Church of the Blessed Sacrament, Providence, Rhode Island, in a recent letter, said:

"When I began my choir I tried 256 boys and 79 men. Out of that number I selected the best voices, and kept a list of those with good voices, but who were not needed just then. All those belonged to our parish, which is not a very large one. Now, after one year of existence, the difficulty for me is not in finding singers, but in keeping them away. Not a rehearsal passes without a boy coming to me to have his voice tried, and tears trickle down his cheeks when told that there is no vacancy; and the same for the men."

The proper balancing of the parts should be carefully thought about, before a choirmaster selects his material. A top-heavy choir can never rise above mediocrity. It is absolutely essential that a correct proportion of voices be maintained, and yet we have had boy-choirs here, in which the so-called alto section seemed to be ever striving to divert attention from the sopranos, and in which baritone-tenors have been introduced in such numbers as to make

it almost impossible for the listener to catch anything of the melodic theme in a concerted piece. Occasionally, too, one hears a choir where the soprano boys seem to be now stridently asserting their rights against a disproportionate section of *bassos*, and now plaintively pleading with them for their allotted share in the *ensemble*. A choir of unbalanced parts can produce only indifferent effects. A choirmaster in organizing, then, should first have a definite idea of the number of soprano boys he expects to employ; from this he will be able to determine, approximately at least, the number of altos, tenors, and basses which will be needed. A choir carelessly organized in this respect—and unfortunately these are not altogether unknown—always lacks that “something” which gives such an inexplicable charm to a well-balanced chorus. The usual advice is this: sopranos should form one-half of the whole choir; the basses should be next in prominence; and there should be about an equal number of tenors and altos. “As to balance of voices,” says Dr. Richardson, “the aim should be to have a fairly equal number of each of the three lower parts, with a slight preponderance of basses, but a good deal will always depend upon the power of individual voices. One bass voice may occasionally be found which will equal in volume of tone three others; and in these cases we must be guided by tonal rather than by numerical strength. The number of boys’ voices should greatly exceed that of any one of the lower parts. A good balance is obtained when they are made to equal the sum of all the other voices together.” (Dr. Richardson evidently refers to choirs where the adult male alto is employed.) Mr. John Spencer Curwen calls the attention of his readers to the following table given by Mr. H. B. Roney of Chicago, instructor of the famous Blatchford Kavanagh.⁷

Sopranos	12	17	25	37	50
Altos	4	5	7	11	14
Tenors	4	5	8	11	14
Basses	5	8	10	16	22
	—	—	—	—	—
	25	35	50	75	100

⁷ *The Boy's Voice*, p. 16.

Mr. Stubbs agrees that "when circumstances permit, there should be as many men as boys in the choir." (He, too, is thinking of choirs where the boy alto is not employed). "For example," he continues, "to balance eighteen well-trained sopranos, there should be eight basses, six tenors, and four altos, if the alto part be sung by men. But voices differ so much in force and carrying power that no definite rule can be laid down as to proportion of parts. The best results, however, are obtained only where the choir contains a full number of men. Care should be taken that the alto and tenor parts be not too prominent." Mr. Stubbs adds a footnote, which has a particular significance for our choirs which will render so many parts of the services in unison: "Besides the harmonic gain, bold unison passages ring out with telling effect when the choir is plentifully supplied with adult voices. In small choirs, where the boys are supported by a few men, unison music is generally ineffective."

This brings us to another important point,—the necessity of care in forming the alto section. There has been a general enough tendency to slight this part of the choir and to minimize its importance. This is not fair to the alto voice, which is of a very telling timbre and must be guarded and developed with as much assiduity as the soprano. Sometimes, unfortunately, it has been thought necessary to assign the alto parts to broken-down trebles, boys whose soprano notes have become a pleasant memory. This substitution of a counterfeit for the legitimate alto can never wholly be concealed, for each of the four parts demands its proper and distinctive voice.

There has been much discussion among musicians as to the availability of the boy-alto voice. Some have even felt that such a voice is an anomaly, and that the real, genuine alto quality which, it has been thought, comes only with mature physical development, is exceptional in boys. Some men eminent in boy-choir work have taken this side of the controversy, while many other noted directors have been insistent in their defence of the boy-alto. The question at best is not decided, but we judge from the personnel of most choirs here—Catholic and non-Catholic alike—that the preponderance of opinion in this country is for the boys. It is important that choirmasters who are about to engage in

sanctuary choir work, should be thoroughly conversant with the state of the question.

The man-alto and the boy-alto (we are convinced there is such a voice) are two really distinct voices; the former is merely a falsetto baritone and the latter is a pure and natural voice. In this connection John Spencer Curwen says:

"In English cathedrals, the alto part has been given ever since the Restoration to adult men, generally with bass voices singing in the 'thin' register. . . . For this voice Handel wrote, and the listener at the Handel Festival cannot but feel the strength and resonance which the large number of men-altos give to the harmony when the range of the part is low. The voice of the man-alto, however, was never common, and is becoming less common than it was. It occupies a curious position, never having been recognized as a solo voice. . . . This voice is entirely an English institution, unknown on the Continent. Historians say that after the Restoration, when it was very difficult to obtain choir-boys, adult men learned to sing alto, and even low treble parts, in falsetto in order to make harmony possible.

"The dilemma is that in parish churches, especially in country districts, the adult male alto is not to be had, and the choice is between boy-altos and no altos at all. There is no doubt, moreover, that the trouble of voice management in the boy-altos can be conquered by watchfulness and care."

Mr. Curwen, in preparing his book on *The Boy's Voice*, has collected much information on this subject. We will here quote two extracts of letters which he received from English boy-choir directors. Mr. Taylor, organist of New College, Oxford, is quoted as follows: "I can confidently recommend boy-altos in parish or other choirs, provided they are carefully trained." And Dr. Garret, organist of St. John's College, Cambridge, writes, in part:—

"If I could have really first-class adult altos in my choir, I should not think of using boy's voices. At the same time, there are some advantages on the side of boys' voices. (1) Unless the adult alto voice is really pure and good, and its possessor a skilled singer, it is too often unbearable. (2) Under the most favorable conditions, it is very rare,

according to my experience, to find an alto voice retaining its best qualities after middle age. (3) The alto voice is undoubtedly becoming rare.

“On the other side, you have to consider: (1) The limitation in choice of music, as there is a good deal . . . in which the alto part is beyond the range of any boy's voice. (2) A lack of brightness in the upper part of some trios, etc.”

It is not to the purpose to go further into this controversy. It is sufficient to have indicated that there are valid reasons for both sides. For our present practical purposes there can scarcely be any doubt about the advisability of using boy-altos. The writer has visited many choirs in which there is excellent material for good alto sections among the boys. Two of the most remarkable boy singers he has had the pleasure of listening to were altos.

Mr. J. C. Ungerer, of the New York Cathedral, expresses it as his opinion that “the use of adult male altos should not be encouraged; although they answer the purpose when competent readers (boys) cannot be found.” And Mr. A. B. Meyers, choir-master of St. Vincent's, South Boston, writes, “Men-altos are desirable from the point of view of expediency, but the rich quality of the *real* boy-alto is, in my opinion, preferable.” Mr. Meyers adds, that he thinks this real boy-alto a very rare voice, and admits that he finds it necessary “to take larger boys from the soprani to fill up the ranks of the alti.”

Mr. Hammerel of Providence expresses himself as “decidedly against using adult male altos,” and finds no trouble in securing good boy-altos and more than enough. Sometimes, it is true, one is driven to give the alto parts to second trebles, in order to make concerted singing possible, but choirmasters should make every effort to obtain the real alto voices.

Lack of space forbids speaking of these problems of organization more at length; we must proceed to the consideration of some facts bearing upon the maintenance of a choir.

The great question here is, how best to offset the leakage from the boys' section occasioned by the inevitable changing of the boys' voices.

Let the boys be divided into two groups,—the first or senior

group consisting of those already equipped for regular service in the church, and the second or junior group consisting of younger boys who form a preparatory class, and attend all the rehearsals. The senior boys are called in choir nomenclature "choristers," and the junior boys, "probationers." A choir that maintains a good class of probationers always enjoys an advantage over a choir where this or a similar system of replenishing the parts does not obtain.

Naturally we look to England, the home and nursery of the highest type of the boy-choir, for advice and suggestions in this matter. The plan which secures to all the great choirs there such a continual supply of competent choristers is certainly worthy of examination. The records show that in almost all the cathedral churches, and in very many smaller places of worship, this division of boys into "probationers" and "choristers" prevails; in some places these two classes are so distinct as to form separate choirs. The probationers begin their career frequently as young as seven years of age. The boys enter the choir at Westminster Abbey at nine or ten, never older.

The advantages of such a plan are manifest. A boy's relationship with his choir lasts through a period of more than seven years; his voice is trained from the beginning on distinctive methods and with a view to church work; by such long attendance he becomes thoroughly familiar with all the Offices, and knows a considerable portion of the service-music by heart; when a chorister's voice gives warning of the approaching change, the choirmaster has merely to announce a competitive examination to the probationers, and to award the place of the retiring chorister to the winner. Readers are referred to Mr. Curwen's book (*Boy's Voice*, p. 58, *seqq.*) for many interesting facts about England's great choirs. Referring to the success of the choirmaster at Temple Church, Oxford, he says: "He lays stress on the fact that he takes his boys at eight years of age. For a year or more they are probationers. . . . They undergo daily drill in musical theory and voice training, but in church they have no responsibility and do little more than listen. When, however, the voice of one of the older boys breaks, a probationer takes his place, and is much better for the training."

The writer has already referred to the choir recently established at our new Cathedral at Westminster. It will be remembered that this choir, too, is made up of choristers and probationers. Mr. Robert Gannon, organist and choirmaster at the Mission Church (Redemptorist Fathers), Boston, writes: "The school here is a great help for furnishing material. I have a class of probationers who attend the rehearsals and vocalize with the regulars, and recently I admitted ten boys to the regular choir. They were between the ages of nine and eleven."

In short, it is the rare exception to find a choir of any pretensions without a preparatory class of some sort. Mr. Ungerer, quoted above, thinks that if music had a more conspicuous place in the schools, the problem of meeting the leakage in the boys' section would be effectually solved. He writes: "We make an unpardonable mistake in depriving our children of a thorough musical education in the school-room. Progressive work begun at the earliest possible stage would show great results. Every child averaging ten years of age is a chorister. This would be method." There is no doubt that if music were taught more thoroughly and intelligently in our parochial schools, sanctuary choirs could be maintained with much less difficulty. Father Young, the noted Jesuit musician of St. Francis' College, New York, is quoted in a recent issue of the *New York Sun* as saying: "I am very much encouraged by the success I have had with my boys in the parochial school, and I am more than ever convinced that every reform desired by the Pope could be brought about if the children were now taught the Gregorian chant in our Catholic schools."

The music commission of the Archdiocese of New York has also expressed a conviction of the necessity of a thorough musical education in the schools in recommending to the priests "that systematic teaching of music be required in all Catholic schools; that examinations in it be regularly made by the diocesan school inspector as in other studies; and that where no Catholic school exists, a music class for men or boys, or both, be formed at once. The teaching, to be effective, is to comprise (a) sight reading; (b) voice training; (c) the study of the various chants of High Mass, Vespers, and Benediction." The Right Reverend Bishop

of Portland, Maine, in a pastoral letter, has also enjoined upon his priests the careful training of school children in "the principal hymns of the liturgy, such as the *Salve Regina*, *Alma Redemptoris*, etc., and the Ordinary of the Mass according to the Gregorian notation."

It is quite generally held that the boy choristers should receive some honorarium—trifling though it be—in recognition of their services. The advantages which accrue from paying the boys, make this suggestion worthy of serious consideration. The choir-master has, thereby, a sure means of procuring prompt and regular attendance at the services and rehearsals; the power of imposing fines and suspension for repeated misdemeanors, which this system provides, has a disciplinary value in the management of naturally mischievous and inattentive boys. Furthermore, it is but fair to give the lads some slight compensation for all the sacrifices which the frequent rehearsals and the long and numerous services demand of them. They are only boys, and they have boys' hearts and boys' points of view. It should be remembered that regular attendance often requires heroic virtue of them, for they must forego many football games in the autumn, coasting and skating in the winter, and—the greatest sacrifice of all—baseball in the spring. Prove to them that their services are appreciated—not by patting them on the head and calling them "nice boys" and prophesying great careers for them—but by giving them some stated reimbursement at regular intervals. Do this and you will suffer but little annoyance from tardiness or carelessness about the meetings. Choirmasters who have had much experience with boys, find that choirs where some system of compensation prevails, are much more reliable than the others. We quote a paragraph from Dr. Dickinson:—

"Whenever possible, boys should be paid, however small a sum; but it should be made clear that the amount given is to be regarded as pocket money in recognition of the work and self-sacrifice involved in attending practice. . . . Payment by number of attendances is to be deprecated. A certain fixed sum should be given weekly or monthly, out of which a large portion should be deducted as a fine for absence without leave. This fine should be prohibitive, so as to make it clear that irregularity cannot be tolerated."

In parishes where Requiem and Nuptial High Masses are frequent, and where the custom prevails of paying those who in regular turn sing at these services, the payment of regular stipends can be more readily dispensed with; but the advantages of allowing to each boy a monthly wage of fifty cents or a dollar cannot be minimized.

The management of the choir will offer no trouble to priests or choirmasters where the boys are taken from parish schools. The school Sisters are always actively interested in anything that concerns the children, and their influence in the disciplinary matters of the choir is paramount. Choirmasters who have had the help of Sisters in this direction, know well how to value it. The writer can attest from personal experience the great relief that comes to a choir-director from their kindly coöperation in fitting the boys for their choir duties. From the start, an *intelligent* discipline should be maintained as well at rehearsals as at services. Where a lax discipline obtains much valuable time is wasted, and eventually the lads lose respect for the director. But there is no place for punctilious orderliness or rigorous silence; these do very well for the school-room, but cannot be brought into the choir-hall without tiring the boys and destroying spontaneity. The choir-room should be made popular. The choirmaster should be loved. There should be a spirit of easy freedom about the rehearsal; the lads ought to feel that a certain amount of relaxation is legitimate, and that they can converse quietly and enjoy themselves during the intervals when music is being distributed, or when, for any other reason, there is a temporary cessation of work. Boys appreciate these little liberties, and when the signal is given to resume the practice, they begin again with fresh vigor. Choir-boys ought to be granted every concession and privilege consistent with respectable discipline. A certain code of choir rules should be drawn up with care and hung in a conspicuous place in the choir-hall. Serious and frequent infractions of these should be punished with proportionate severity. Connivance at violations of regulations is an infallible way to lose control of choir-boys. Where some system of reimbursing the boys is in use, fines for tardiness, absence, misbehavior, etc., may be imposed with good effect. "Reproof," says a director of long experience,

"should be administered in private." Mr. Curwen thinks well of the plan of an eminent choirmaster "who advocates a choir guild, and would have in the choir room a library, games, puzzles, foot-balls, bats and balls, Indian clubs and dumb bells." "Offensive manners," once wrote a director of music in a cathedral, "on the part of the trainer quickly endanger the existence of the choir. . . . 'I cannot think why that boy does not sing in tune; I have boxed his ears,' said a cathedral organist to me quite seriously. . . . I fear there is a vulgar notion (only half defined, most probably) that irascibility in the musical trainer is a mark of genius."

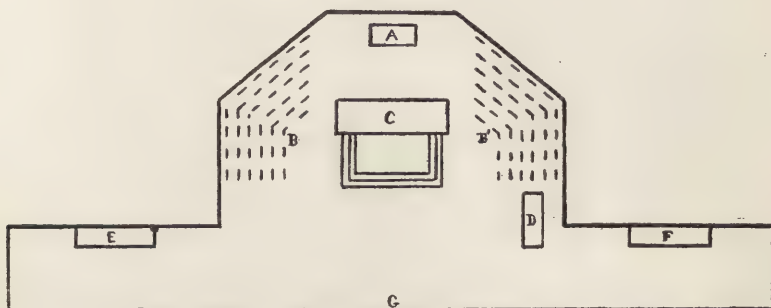
The importance of maintaining *intelligent* discipline cannot be overestimated. Corporal punishment and rough treatment of any kind are among the elements which tend to disband a choir. Mr. Henry Duncan, a New York choirmaster, writes of "The Real Choir-Boy neither an Angel nor a Deliberate Sinner—Just a Boy." We refer our readers to an instructive and amusing article under this naïve title, in the New York *Sun* of April 17, 1904.

The number of rehearsals, and the proper equipment of the rehearsal room fall to the second collaborator to discuss. But the present writer has still another question to examine before this paper, already too long, can be concluded. It concerns the placing of the choir and the organ in the chancel. "But we have no chancels," is the first objection that confronts one here. Yes, it is true, we have few churches with this essential complement of a perfect church building; and, "Oh, the pity of it!" says one who knows, "they are building a \$700,000 cathedral here in 'trade' Gothic; *and there is no chancel.*" But if we have not many deep chancels, we have at least sanctuaries of comfortable dimensions, and these can be made to serve the purpose. Of the two diagrams given here, Fig. 1 represents the ideal way of arranging the choir, and Fig. 2, a very satisfactory adaptation of our average sanctuary to the purposes of a choir.

When the singers are seated according to the plan suggested by Fig. 1, the rubrical division of the choir into the two sections—*Decani* and *Cantores*—is observed; and the organist seated at the console behind the high altar, can see and direct both sides unobserved by the congregation. This plan is realized in the Church of St. Paul the Apostle (Paulist Fathers), New York, and

in the Blessed Sacrament Church, Providence, Rhode Island. If Fig. 1 seems an impracticable diagram for most of our churches here, it must be said that there are very few sanctuaries (in city churches) that cannot easily and at a nominal expense be modified

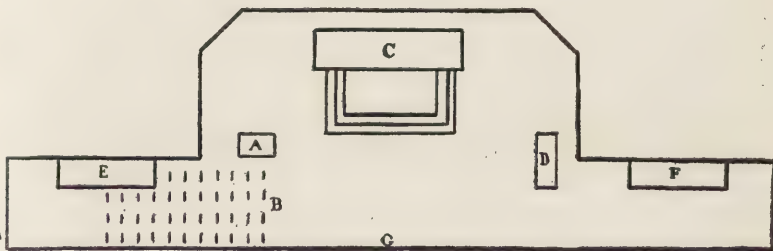
Fig.
I.



A—Organ Console. B and B'—Choir. C—High Altar. D—Minister's Bench.
E and F—Side Altars. G—Sanctuary Rail.

and rearranged to meet the specifications of Fig. 2. Where a very large chorus is to be employed, it may be found advisable to move the altar rail a foot or two, in order to secure comfortable quarters to the singers. The letter A in both diagrams indicates the position of the keyboard or console of the organ; the organ

Fig.
II.



A—Organ Console. B and B'—Choir. C—High Altar. D—Minister's Bench.
E and F—Side Altars. G—Sanctuary Rail.

pipes can be set up in any convenient niche—even in the gallery—where resonance will not be destroyed.

The art of organ building has made wonderful progress during the past few decades, and it is now a comparatively simple matter to put effective instruments into places that fifty years ago would

have been considered irremediably unsuited to any kind of an organ. The invention and perfecting of the "tubular-pneumatic," and "electro-pneumatic" actions, have made it possible to separate the pipes from the console, or controlling-desk, at any distance; and we seldom hear in these days of any large organ that is not provided with a movable console. These recent developments of organ construction remove the obstacle which—if only the "tracker" organ were still known—would render the erection of sanctuary organs impossible in our ordinary churches. In churches where there are large transepts, the organ pipes can be very readily set up in these,—the entire organ in one, or the "swell" organ in one, and the "great" organ in the other. Where there are no transepts or available niches, or no triforium, the pipes may have to be placed in the gallery. Even this arrangement proves very satisfactory. The hiatus between the depression of the keys at the console in the sanctuary and the speaking of the pipes in the gallery at the opposite end of the building, can be reduced to a minimum, and will rarely annoy an organist after he has become accustomed to it. There are some very-well-known organs divided in this way, notably the majestic instrument in St. Bartholomew's Church (Episcopalian), New York, built a few years ago by the Hutchings-Votey Company of Boston. The specification of this organ includes fifty registers in the chancel division and forty-nine registers in the gallery division, with all the necessary combination push-knob and oscillating-tablet combinations, etc., and the entire organ is operated at one console connected with the organ by a flexible cable one hundred and fifty feet in length; the organ can be played from any part of the church. For those who think it a great disadvantage to have the organ built so high above the choir, we quote a comment on the new organ built at Symphony Hall, Boston: "It may be that the height gives it a clearer reflection from the roof of the auditorium, for we all recall some cathedral organs in Europe which are also built high above the worshipping congregations, yet reflect down their tones from the vaulted roof above with glorious power and perfect preservation of those minute vibrations (overtones) which constitute the quality of every musical tone."

Priests may well ask here about the expense incurred in fitting

up churches with these chancel organs.⁸ In answer to this question, it must be said that in very many churches the organs now in use are unnecessarily large. Although brilliant organs add an unmistakable charm to the musical performance, yet they are not *necessary*, and in treating of an outfit for conducting the musical services on the principles of the reform, we are speaking primarily of what is necessary. The writer saw the specification of a chancel organ recently built in a Catholic church by the Austin Organ Company; compared with the average gallery organs of our larger churches, this instrument is small, and yet it is more than adequate to accompany a choir of sixty voices. It is a mistake to think that we must have expensive organs of \$12,000 and \$15,000. There is no need for the fancy and costly orchestral stops—the *Tibia Plena*, *Tuba Sonora*, *Orchestral Oboe*, *Philomela*, *Hohlpfeife*, etc.—which are expected in the up-to-date concert organ. Our organs are intended to *accompany the voices*, and very inexpensive instruments can be made to serve this purpose satisfactorily.

The initial cost of equipping the church with the various facilities for successfully carrying on choir work should be considered in the light of the increased attendance at the solemn services, which invariably comes with the introduction of a good boy-choir. The objection that "people will give up their pews when the mixed choir is disbanded" counts for nothing when compared with the fact that, *wherever a well organized, carefully trained and thoroughly equipped boy-choir has been introduced, the congregations at the musical services have become notably larger*. A prominent pastor of an Eastern diocese here, has written to say: "They may say what they like about boys' choirs not being popular, but we cannot seat the people at our High Mass, and all the other churches are half empty at High Mass." If a choir is conducted carefully and intelligently, it will pay for itself.

But it is time we concluded this paper; we cannot go further into these questions. In the preceding pages, the writer has endeavored, first, to point out that it is quite possible for most

⁸ We call them chancel-organs, even if the pipes are in the gallery, for as far as the choir and the congregation are concerned, the music is practically emanating from the console in the sanctuary.

priests who have city charges, to organize and maintain the better and only desirable type of boy-choirs; and secondly, to offer to those interested some suggestions, gathered as far as possible from the most eminent authorities, which seem to bear closely upon the success of this reform movement in America.

Probably the thought that remains uppermost in the minds of those who have perused these pages, is about the choirmaster; "Where is he to be found?" We recall to our readers a sentence or two from the foregoing considerations. The average organist of our city churches, we said, will find the process of qualifying himself neither long nor arduous; he can in a short time familiarize himself with enough of the principles to make an intelligent beginning with a choir.

The Catholic musicians of the United States are talented and accomplished men, and can very readily fit themselves for successful work as the directors of liturgical choirs. And they will,—if the priests urge them! Let the clergy make it known that there is demand for well-qualified chancel-choirmasters, and the supply will come quickly.

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MARY AND THE CHURCH MILITANT.

OUR LADY'S OFFICE IN THE CHURCH.

WE now look up to Our Lady as raised to the right-hand of her Divine Son in all the majesty of queenship,—all the stability of immortality, all the splendor of glorified humanity. Endowed with the tiara of power, wisdom, and beneficence, the crowning gift of the Blessed Trinity, she has now entered on her life of glory in the same way that she had entered on her life of humility, as the handmaiden of the Lord, the chief executrix of His designs, and the sole partner of His triumph, even as she had been of His humiliation.

As Mary had been to Jesus in His lowliness, such will she be in His exaltation. As she had served Him in His weakness, so will she serve Him in His power. By her pure motherly

hands had His tender infant limbs been swathed, nourished, and tended; and every want felt by humanity supplied, until the Sacred Body she had given Him was laid to rest in the sepulchre,—so now, it is her proper place to guard, to cherish, to watch over and to supply with all a mother's devotion—the woman's grand privilege—the needs of His Mystical Body, until the consummation of all, when she will present to Him His Immaculate Bride.

On this subject Fr. Philpin de Rivière writes: "That this has been and is still the case with regard to Our Blessed Lady's office the history of the Church bears unlimited testimony. The life of Mary resuscitated—this life apparently hidden from us in the sanctuary of glory—has been, nevertheless, for the last nineteen centuries as much as, and more so manifested to the world than that of any one whose memoirs have been written. To such an extent indeed has this been the case that it would be possible to write a second biography—that of her glorified risen life—as all other histories are written, according to the witness of those who have seen, felt, and heard. She has made herself visible; she has spoken; she has acted; and they who are her witnesses, even they who have not been remarkable for genius, or for sanctity, countless as is their number, are ever admirable for their simplicity, while in all cases their depositions are as marvellous for their variety as they are for their unity and candor."¹

The most admirable and universal of all the activities of Our Lady in her relation with the faithful is that which enters into the mystic life of the Church; which action we must follow in those visible relations which she assumes with regard to the well-being of the members of Christ's Mystical Body. We perceive that the work of which Mary is the great organizer, teacher, and conductor, answers to that of the nerve system in the body. She is the very heart of the Church's prayer.²

¹ *Union de Marie au Fidèle*, p. 177.

² On this subject Cardinal Newman writes: "I consider it impossible for those who believe the Church to be one vast body in heaven and earth, in which every holy creature of God has had place, and of which prayer is the life, when once they recognize the sanctity and greatness of the Blessed Virgin, not to perceive that her office (in glory) is one of perpetual intercession for the faithful, and that our very relation to her must be that of clients to a patron; and that in the eternal enmity

With regard to the sacramental mysteries, Jesus has founded them and left them in charge of His Apostles, and in particular that most powerful of mysteries in which Himself is the Prayer and the Intercessor, through which His own Life Blood flows from His Sacred Heart, and Himself is the Living Bread which comes down from Heaven to nourish the members of His Mystical Body on earth.

But the Church still had need of the means to her hands for that natural, voluntary, and most necessary intercommunion of the members with their Head, in order to keep alive the personal dependence and devotion upon which growth and strength depend. In a word, the Church had need of a great prayer which should enter into the vitals of Christian life and penetrate into the precincts of the Temple, in daily, hourly, nay, in never-ending union with the spirit of the Sacred Spouse, rising from the hearts and lips of her thousands and tens of thousands which form the heart of the serried ranks of the Church Militant on earth.

This prayer we cannot doubt has been and continues to be the work of Mary. In her Sacraments Holy Church continues the entire system designed by our Lord Himself, through which life flows from its fountain head into the members of the Body of Christ. In herself she is sustained by the Spirit of God, which is the Spirit of Jesus. She contains all the means necessary for reunion with God, and for edification through the Sacred Humanity of Jesus. She contains everything which can ensure success,—everything, indeed, save the spirit of despotic rule: the will of man is free to choose or to refuse them, and so the Church dispenses, though she does not force, her gifts on any one. These must be sought for in the spirit of humble faith and obedience; they must be longed for in the spirit of love and gratitude; they must be craved for by the soul in the spirit of hunger and thirst after justice.

which exists between the woman and the serpent, while the strength of the serpent is that of the tempter, the weapon of the Second Eve is prayer. As these ideas of her sanctity and greatness gradually penetrated the minds of Christendom, so did her intercessory power follow close upon them and with them. From the earliest times that mediation is symbolized in those representations of her, with uplifted hands, which are still extant in Rome.”—(J. H. Newman's Letter to Dr. Pusey.)

Now mankind in its relations with the Church has foes: the world is the field of battle between good and evil; between flesh and spirit; between the old Adam and the New; and the spirit of the world, the flesh, and the devil is diametrically counter to the Spirit of Jesus; and the armor of God is on the shoulders of the weak! Who will withstand these foes, by putting courage into souls and sweetly constraining them to work with God? Who is to get for them the spirit and the true language of prayer? Who, indeed, but Mary the Mistress of the Science of the Saints,—the disciple, the handmaiden of Jesus?

It is on the great prayer of Sacrifice that the Church herself is grounded, and the Eucharistic Sacrifice is the ceaseless prayer of expiatory mediation, rising up from the Head for the members. The daily Sacrifice offered at the rising of the sun as the earth turns on her axis is the divine prayer of Jesus for His people. The people offer it in union with Him, it being their sacrifice as well as His. But besides this the Church has need of a prayer within her own bosom to rise side by side with the Sacrifice of the Cross, in order to consolidate the very life of the prayer of the priesthood. It was thus that, little by little, Mary's prayer expanded with the growing wants of the Church. It also expanded with the growth of community life; supplying the needs of a priesthood dispersed all over the world. It followed the form already prepared in the lessons and celebrations, the seasons and solemnities of Holy Mass. It was an expansion of the Symbols and of the Lord's Prayer, and became the meditation of the day, the subject of public exhortations, and the prayer of the Breviary; the very mirror of her mind, the Divine Office of Mary.

The great prayer is now centralized, but it will take long years to expand and make its full influence felt. In the first ages of the Church the spiritualizing action of the Holy Ghost was more sensibly visible, more immediately felt by the converts to Christianity, when miracles and the gift of tongues and of prophecy were common amongst the faithful. But as years went by, and ages followed, and tepidity grew with cessation from persecution, and heresies cropped up everywhere, then appeared among the laity devotions fitted to arouse the indifferent, or to arrest the course of error.

In the fifth century Mary appears publicly on the scene, in order to vindicate the Sacred Humanity and the Hypostatic Union. At the Council of Ephesus she was proclaimed the Mother of God, *Theotokos*, as had been sung in prophecy. "I took root in an honorable people, and in the portion of my God His inheritance, and my abode is in the full assembly of the Saints. I was exalted like a cedar in Libanus, and as a cypress tree in Mount Sion."³ At this Council the Nestorian heresy was defeated by the proclamation of the dignity of Mary as Mother of God. This was no new title; for in the heart of the Church from the very beginning it had been applied to her. But, being publicly proclaimed and made into a dogma, this title became the safeguard of the faith in the Hypostatic Union.

Until this time Our Blessed Lady had been veiled, and seen but rarely, and that on very special occasions. The most notable of these apparitions is that recorded of her, when in company with Saint John the Evangelist she came to the assistance of Saint Gregory Thaumaturgus, A. D. 234. The story is thus related by Cardinal Newman:—

"Shortly before being raised to the episcopate of *Neocæsarea* Saint Gregory received in vision a creed—which is still extant—from the Blessed Mary at the hands of Saint John. He was deeply pondering theological doctrine which the heretics of the day had depraved. In such thoughts he was passing the night, when One appeared as if in human form, aged in appearance, saintly in the fashion of his garments, and very venerable both in grace of countenance and general mien . . . who, stretching out his hand straightforward, and pointing with his finger at something on one side, Gregory followed with his eyes the extended hand, and saw another appearance opposite to the former, in shape of a woman, but more than human. He is said to have heard the person in woman's shape bid 'John the Evangelist disclose to the young man the mystery of godliness,' and he answered that he was ready to comply with the wish of the Mother of the Lord; and then enunciated a formulary well turned and complete, and so vanished.

"Saint Gregory immediately committed to writing that Divine teaching of his mystagogue; and henceforth preached in the Church

³ Eccli. 24: 16, 17.

according to that form, and bequeathed to posterity as an inheritance that heavenly teaching by means of which his people are instructed down to this day, being preserved from all heretical evil. He then proceeds to rehearse the creed thus given.⁴

“Here Our Lady is represented as rescuing a holy soul from intellectual error. ‘All heresies hast thou destroyed alone,’—the truth of this is verified in this age as in former times and especially by the doctrine concerning her on which I have been dwelling. She is the great exemplar of prayer in a generation which emphatically denies the power of prayer *in toto*.’”⁵

OBJECTIVE AND SUBJECTIVE RELIGION.

The Catholic faith is supremely an objective religion, addressing itself as it does to objects outside of and yet so intimately connected with us that human nature depends upon them for everything.

These objects in themselves are simple, and consist in the Being of one only God, who is at once Creator, Redeemer and Sanctifier,—in other words, One God in Three Persons: a Father Almighty; a Son All Wisdom; a Holy Spirit All Love. This triune God, whose being is self-existent and eternal; who has no need of anything out of Himself; whose creative power, so far as the bliss of the Creator is concerned, has no need to exercise itself; this One God in three distinct Persons has revealed Himself as having been the First Cause of all being outside Himself, and therefore of us, the children of men; also that we have been created to be His glory, and to share His own bliss with Him. Moreover, when we had fallen from our first estate of justice, and become the prey of His enemies, He Himself entered into His creation as our Saviour and our Redeemer; in fine, having restored us, and gifted us with sanctifying grace, He has made us inheritors with Himself of His eternal glory.

Simple however as is the being of God, the finite mind of the creature can only in part, and that very imperfectly, approach to Him. This, in the first place, we can do only by a simple act of

⁴ This creed is a very short and expressive one and is absolutely conformable to the Apostles' Creed.

⁵ Cardinal Newman's Letter to Dr. Pusey, pp. 79–81.

faith in Him and in all He has revealed of Himself; and after that, by child-like obedience to His commands. This is the attitude of the entire body of Christians who will be saved. But as Saint Paul says: "There are babes and there are adults, and these are the perfect in the Church;" and as babes, he points out, are fed with milk suitable to their age in order that they may grow, so also there are adults who are called upon to quit the sensualities of childhood and go on to aim at higher things. This higher level and more distinct intention of an approach to a union with God is usually attained by special instruction in the interior life, and a delicate attention to the interior guidance of the Holy Ghost; which latter produces an aptitude for mental prayer and the affectionate study of Holy Scripture. It is in fact that attitude which Saint Paul calls "putting on the Lord Jesus Christ;" and it is the one which becomes the humble and ardent desire to know God as He wills to be known, and to love Him as He desires to be loved.

But each soul has a vocation; and according to its gifts of nature and of grace each will take its place in the Kingdom of Christ. Thus, many a simple, obedient soul will hereafter be found to have come to know God better, and to have attained a higher place than others who have cultivated their talents with natural diligence, but with less simplicity of love.

It is now to be observed that there can be no clear apprehension of faith apart from the objective verity upon which it depends. Two objects are required for simple contemplation,—the object contemplated, and the object contemplating. In making the attempt to form an idea of abstract truth without having regard to the object out of which it is evolved, the self-centering nature of the mind of man naturally revolves upon and contemplates itself. Thence arises heresy; for, at the best, the created mind apprehends truth but partially, as Saint Paul tells us: "*Now* we see as through a glass, in a dark manner . . . *now* we know in part." The mind of a man is not the author nor the discoverer of truth; nor is it the dispenser of truth; it is simply the receiver of truth, as a revelation from the Author of truth; for truth as we know it, being an emanation of eternal self-existent Verity, it can only come to us through revelation.

We have now come to the subject of that act of human nature which is necessary to the perfect action of the divine system in its creation, namely, union with the Creator of the being created.

Prayer, we have seen, is the attitude of the creature ; and by prayer alone can it take a part in the development of created design.

From the beginning it has been the purpose of Satan to detach the soul of man from its allegiance to the supreme object of veneration, the Adorable Trinity. In its stead, Satan would have humanity venerate its own reason. This purpose he gains by heresy of all kinds, in which the mind reacts upon itself and looks at religion in a subjective way. For when the mind of a man is permitted to deflect from the object contained in revealed truth, in order to subject that act of faith to his own natural reasoning powers, it is God who is thus made subordinate, whilst reason is made supreme. Man's subjection as a creature is lost sight of, which attitude of the human mind finishes by destroying all clearly defined objective faith, and replaces it at last with the limited conceptions, if not the full vagaries, of his own private powers of judgment.

From the beginning of the Church's existence, heresies of all kinds cropped up like the tares among the wheat. Their appearance nevertheless was the occasion of the definition of the dogmas of the Faith, as in the case of the Nicean and Athanasian creeds. From the very first, as we shall see, Our Lady had been forming the religious life in the deserts, both solitary and in community ; but in the thirteenth century, when heresies began to take a popular form, it was her care to raise up the mendicant Orders ; into the hands of one of which she placed the simple devotion of the Way of the Cross, and into those of the other that of the great mysteries of our Redemption in the form of the fifteen mysteries of the Holy Rosary. These two brother Orders of mendicant Friars she sent out into all the world, to teach all ages, and all ranks of peoples, how to keep alive in their own breasts the great verities of the Faith, by recalling to mind the image of its objects, one by one, during the double action of vocal prayer and meditation. It is sufficiently plain that the heretical spirit which these are given to cure, and which in the mind of the heretic causes a

deep aversion to the Cross and to the Crucifix, can only proceed from the same spirit of antagonism to the Word and the Spirit of God, thus teaching and guiding His Church, as was manifested at the foot of the Tree of Knowledge of good and evil, in the garden of Eden.

We have already observed how the Church's vocal prayer has been centralized in the great act of Sacrifice. We are now to consider how it has been universalized in a way which most undeniably is the work of Mary. The prayer of the Holy Rosary is so wonderful in its divine simplicity that it may well be considered as the *chef-d'œuvre* of Our Blessed Lady's united gifts of power, wisdom, and love : combining the soul's own jubilee in her reiterated annunciation of the coming of her God in the flesh, with the devout contemplation, one by one, of the mysteries of the Redemption He had thus wrought ; every single ejaculation being by the authority of the Church laden with spiritual graces and pardons for the living and the dead, and every decade with holy intentions, spiritual and temporal ; made sublime by the simplicity of faith, hope, and charity, and the whole forming a crown woven by the hearts and lips of our weakness, and rendered acceptable by their union with the spirit and supplications of Mary !

For who is able to appreciate at its true value the far-reaching power of the Holy Rosary ? It is the Æolian harp amongst the endless forests of the Church's wildernesses, mingling its plaintive murmurs through the vast of ether ! Could we but realize how every little breath of it is caught up by angels, and, mingling with every other kindred breath, fills up to the brim myriads of costly vases with the sweetest incense of the purest form of prayer, rising, as it does, from every nerve of the mystical Body of Christ, yet so impalpable, so unheard, and so unconceived by the hosts of the infernal adversary ; so unlistened to by any but God and His Blessed Mother as the supplications are being poured in endless successive streams into her hands by the never-tiring angels ! Were every chaplet a harp, and every bead a tongue, what would not be the sublime harmonies of that united prayer, in heaven, on earth, and in purgatory ! If not a prayer goes up unheard or unanswered ; if every " Hail Mary " rises up laden with pardons,

the gift of the Church herself; with devout intentions; with glad thanksgivings, so that the courts of heaven are filled with them—as St. John tells us they are—who, if it be not Mary, can be the framer of such a universal hymn? who but Mary the teacher of it? It is but the *Pater noster* of the Church in her divine offices put into the mouths of little children! Yet it is the dowry of the old as well as of the young; of the rich as of the poor; of the learned and the ignorant alike! It is the prayer of the children on earth which echoes the prayer of their Mother in Heaven; every bead of which bears an act of obedience, an act of immense suffrage grounded on faith, performed in hope, and the minister of charity. It requires no learning; it causes no trouble; it takes scarcely any time! It is—and we repeat it—the *chef-d'œuvre* of the beautiful devices of Mary for the purpose of keeping alive the *objective* in our faith, in order, in the first place, to prepare an antidote against heresy; and in the next to transform the dreary monotonies of daily life or its otherwise exciting, never-ceasing activities, into a sublime chain of union and communication with herself; communion with one another and the perfect edification of the Church of Christ,—in charity.

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COMMUNION.

IN the following treatise the subject of administering and receiving Communion in the Church—that is, as a liturgical function—is discussed under the following heads:—

- I.—General Remarks.
- II.—Communion outside Mass.
- III.—Communion immediately before and after Mass.
- IV.—Communion distributed by the Celebrant during Mass.
- V.—Removing the Consecrated Particles after Mass to another Altar.
- VI.—Communion during Mass by a Priest other than the Celebrant.
- VII.—Communion at the Altar of Exposition.
- VIII.—Communion to Members of Religious Orders.

IX.—Notes.

X.—Communicants.

XI.—First Communion.

I.—GENERAL REMARKS.

1. The *ordinary* minister of Holy Communion is the priest ; the *extraordinary* minister is the deacon. The latter may administer it in cases when a priest cannot conveniently be had, but with the approval of the bishop or the parish rector. The deacon also administers Viaticum in the absence of a priest ; for this he needs no special commission.

2. If we except Good Friday and the time before Mass on Holy Saturday, Communion may be regularly administered on any day of the year during the hours in which Mass is usually celebrated.¹ Communion is not to be given during the night, unless it be the Viaticum, without a special Indult.

3. The members of the clergy receive Holy Communion in the sanctuary, kneeling, on the steps or predella of the altar. Besides the surplice, which all should wear, priests wear a stole hanging from the neck ; deacons wear the stole over the left shoulder. The color of the stole should correspond in color with the vestments of the celebrant, unless white is used.

The altar-boy receives Holy Communion at the altar, after the clergy have been communicated ; the laity receive it at the communion-rail, or when there is a large number of communicants and several priests administer it, benches may be placed outside the sanctuary in convenient position. In this case, besides the candles on the altar, candelabra with burning candles should be placed at the ends of the benches.

4. A white linen cloth is extended before the laity. Instead of it a large gilt paten (not consecrated) to which a handle may be attached, or a gilt salver, or a pall larger than the chalice pall, may be used.² Care should be taken that the communion-cloth, paten, salver, or pall be scrupulously clean.

¹ On special occasions, when there is a large concourse of communicants, or when they cannot be present at the regular hours, Communion may be distributed before the hour of Mass and during the afternoon.

² The chalice veil, finger towel, purificator, or any part of the priests' vestment, *e.g.*, surplice, chasuble, stole, maniple, etc., are not to be used.

5. Communion may be distributed in churches and in public and semi-public oratories; in private chapels only by the permission of the Ordinary.

II.—DISTRIBUTION OF COMMUNION OUTSIDE MASS.

6. Two wax candles are lighted on the altar; the ablution cup and purificator and the key of the tabernacle are placed near the tabernacle on the Epistle side. The corporal may be spread in advance on the altar, and the burse, which should agree in color with the stole of the celebrant, placed against the *gradus* on the Gospel side.³

7. Having washed his hands, the priest puts on surplice and stole,⁴ which should be of the color used in the Office of the day, or white.⁵ Holding his biretta in both hands below his breast, he bows (*Incl. III*) to the cross of the sacristy,⁶ puts on his biretta, and follows with downcast eyes the altar-boy. At the sacristy door he takes holy water from the server and signs himself. Having arrived at the foot of the altar, he doffs his biretta, gives it to the altar-boy at his right, makes a *simple* genuflection *in plano*, rises and kneels on the lowest step, praying a few moments. He then rises, ascends to the predella, and spreads the corporal, unless it is already on the altar.

8. He then opens the tabernacle, makes a *simple* genuflection, placing his hands, outside the corporal, on the altar; takes out the ciborium with his right hand, and places it on the corporal.⁷ He then removes the ciborium veil, which he places outside the corporal, takes off the ciborium cover and places it on the corporal at his right, and makes a *simple* genuflection, keeping his hands on the altar outside the corporal.

9. In the meantime the server recites the *Confiteor*; after

³ The burse containing the corporal, and the key of the tabernacle, may be carried to the altar by the priest.

⁴ He may vest in alb over which the stole is worn crossed on the breast.

⁵ Not the color of the vestments of the Mass unless it agrees with color of the Office of the day; *black* may never be used.

⁶ If he carries the burse and key at this time to the altar, he bows to the cross, wearing the biretta.

⁷ If consecrated Hosts remain in the tabernacle he closes the door, otherwise it is left open.

which the priest makes a *simple* genuflection, placing his hands on the altar outside the corporal, then joins his hands at his breast and turns toward the people, receding a little toward the Gospel side and facing somewhat the Epistle side.⁸ He then says in a *loud* tone *Misereatur*, etc. (always in the plural number, even if only one person is to receive Holy Communion), and *Indulgentiam*, etc., during which he places his left-hand below his breast, making with the right the Sign of the Cross over the communicants, and again joins his hands at his breast at the words *tribuat vobis*, etc.

10. He now turns toward the altar, makes a *simple* genuflection, resting his hands on the altar outside the corporal, rises, takes the ciborium by the knob, takes a consecrated particle between the thumb and index-finger of the right-hand, and holds it about an inch above the ciborium. Turning toward the people,⁹ and holding the cup of the ciborium at the height of his breast, he says in a *loud* tone: *Ecce Agnus Dei, ecce qui tollit peccata mundi*, adding three times *Domine, non sum dignus*, etc.¹⁰

11. Having recited these words, he gives Holy Communion to the clergy and the server, who kneel either on the predella or step or *in plano*; then he descends by the front steps of the altar *in planum*, goes to the communion-rail and distributes Holy Communion to the laity, beginning at the Epistle side. When he has reached the Gospel end of the rail and there are still communicants, he returns to the Epistle end, holding the thumb and index-finger of the right-hand over the mouth of the ciborium, and continues the distribution. When giving Holy Communion he holds the particle between the thumb and index-finger of his right-hand, and presses it slightly on the tongue of the receiver, immediately withdrawing his hand. Before giving Holy Communion to each he says: *Corpus Domini*, etc., makes the Sign of

⁸ If no person be present to recite the *Confiteor*, the priest says it (using the form *Tibi, Pater* and *Te, Pater*, not *vobis, fratres* and *vos, fratres*; according to some authors, kneeling on the edge of the predella; according to others, standing *in plano* and bowing profoundly (*Incl. I*) before ascending to the predella to open the tabernacle. The latter mode seems to be the more suitable.

⁹ If the Blessed Sacrament is exposed on the altar he recedes toward the Gospel side and faces the people.

¹⁰ *Dignus* (masc.) is always said, even when only women communicate.

the cross (in size about 2 inches) with the particle over the cup of the ciborium.

12. When all have received, he returns to the foot of the altar, ascends to the predella by the middle of the front steps, holding the thumb and index-finger of the right-hand over the ciborium and the other fingers of the same hand around the cup. Having arrived on the predella he places the ciborium on the corporal, makes a *simple* genuflection, placing his hands on the corporal, and rises.

13. He then covers the ciborium, replaces over it the veil, washes the thumb and index-finger of the right-hand in the ablution cup, and dries them with the small purificator, saying in a *low* tone, whilst washing and drying his hands, the following antiphon :
" O sacrum convivium, in quo Christus sumitur, recolitur memoria passionis ejus, mens impletur gratia, et futurae gloriae nobis pignus datur " (T. P. *Alleluia*).¹¹

After this antiphon the following versicles and responses and prayer are to be recited :—

V. *Panem de coelo praestitisti eis.* (T. P. *Alleluia*.)

R. *Omne delectamentum in se habentem.* (T. P. *Alleluia*.)

V. *Domine, exaudi orationem meam.*

R. *Et clamor meus ad te veniat.*

V. *Dominus vobiscum.*

R. *Et cum spiritu tuo.*

Oremus. *Deus, qui nobis sub sacramento, etc.,* with the long conclusion. During the Paschal season,¹² instead of the prayer *Deus, qui nobis, etc.,* the following is recited :—

Oremus. Spiritum nobis, Domine, tuae caritatis infunde: ut quos sacramentis paschalibus satiasti, tua facias pietate concordēs. Per Christum Dominum Nostrum. R. Amen.

14. Toward the end of the prayer he opens the tabernacle with his right-hand, places in it the ciborium, makes a *simple* genuflection, placing his hands on the altar outside the corporal, rises, then closes and locks the tabernacle door. He then extends his hands, raising them and his eyes to the cross, lowers

¹¹ The recitation of this antiphon is not obligatory, "*dicere potest.*" *Rit. Rom.*, Tit. IV, cap. 2, n. 6.

¹² From Easter to Trinity Sunday exclusive.

and joins his hands on his breast and bows (*Incl. III*), saying at the same time *Benedictio Dei omnipotentis*. With hands joined on his breast he turns, by the Epistle side, toward the people, places his left-hand under his breast and with his right blesses the people, saying: *Patris et Filii + et Spiritus Sancti*, and having joined his hands on his breast, adds, *descendat super vos et maneat semper*. The server answers, *Amen*.

15. Having turned, by the Epistle side, toward the altar, he folds the corporal, places it in the burse, descends with hands folded on his breast (carrying the burse in his hands) to the foot of the altar, makes a *simple* genuflection *in plano*, receives his biretta, puts it on, and returns to the sacristy in the same manner as he came to the altar.

III.—COMMUNION IMMEDIATELY BEFORE AND AFTER MASS.

16. If Holy Communion is distributed *before* Mass, the celebrant vests as usual for Mass. Having arrived on the predella, he places the chalice on the altar toward the Gospel side and spreads the corporal. He moves the chart to either side and performs all the ceremonies as prescribed above, Nos. 8 to 14 inclusive, except that he does not bless the people; nor does he add *Alleluia* during the Paschal season to the *Panem de coelo*, etc., if he is vested in *black*.

17. If Holy Communion is distributed *after* Mass, he recites the prayers prescribed by Leo XIII immediately after the last Gospel, then ascends to the predella, places the chalice somewhat to the Gospel side, and spreads the corporal. Having removed the chart he performs all the ceremonies as prescribed above, Nos. 8 to 14 inclusive, except that he does not bless the people, nor does he add *Alleluia* during the Paschal season to the *Panem de coelo*, etc., if he is vested in *black*.

IV.—COMMUNION DURING MASS DISTRIBUTED BY THE CELEBRANT.

18. *If the particles were consecrated on the corporal and are to be distributed from the paten.* The celebrant does not collect the fragments on the corporal, but merely cleans the paten over the chalice and consumes the Precious Blood. He places on the cor-

poral the paten and the chalice, covers the latter with the pall, makes a *simple* genuflection, placing his hands on the corporal, collects the particles on the paten, which he places before him on the corporal, not, however, at the place which the particles had occupied after the consecration. He then follows all the remaining ceremonies described above, Nos. 9 to 12 inclusive, except that instead of the ciborium he carries the paten in his left-hand between the index and middle-finger and supports it with the middle, ring, and little-finger of the same hand.

19. Having returned to the altar after the distribution,¹³ he collects the fragments on the corporal with the paten, drops them into the chalice and receives the purification as usual.

20. *If the particles were consecrated on the corporal and are to be distributed from a ciborium.* The celebrant does not collect the fragments that may be on the corporal, but merely cleans the paten over the chalice and consumes the Precious Blood; then he places on the corporal the paten and chalice and covers the latter with the pall. He then takes the ciborium, places it on the corporal, not, however, at the place which the Sacred Host occupied, and uncovers it. He makes a *simple* genuflection, placing his hands on the corporal, rises, holds the ciborium by the knob with his left, and with the thumb and index-finger of his right-hand places the particles in the ciborium. After this he observes all the ceremonies described above, Nos. 9 to 12 included.

21. Having returned to the altar after the distribution, if no particles are left in the ciborium, he purifies it. If particles remain, he places the ciborium on the corporal and makes a *simple* genuflection during which he places his hands on the corporal, and rises. If these particles are to be placed in the tabernacle, he covers the ciborium with its lid and silk veil, opens the tabernacle, in which he places the ciborium, makes a *simple* genuflection, placing his hands on the corporal, rises, and closes and locks the tabernacle door. If the particles are not to be kept, he reverently consumes them and purifies the ciborium. He then collects with the paten the fragments which may be on the corporal, cleans the paten over the chalice, and takes the ablution as usual.

22. *If the particles were placed in the ciborium at the beginning*

¹³ If a particle remains which is not to be kept in the tabernacle, he consumes it.

of Mass. Having consumed the Precious Blood, he places on the corporal the paten and chalice and covers the latter with the pall. Whilst the server is reciting the *Confiteor*, the minister uncovers the ciborium, makes a *simple* genuflection and then observes the ceremonies described above, Nos. 9 to 12 inclusive. Having returned to the altar, he observes what has been remarked above, No. 21.

23. *If the particles to be distributed are kept in the tabernacle.* Having consumed the Precious Blood he places on the corporal, a little toward the Gospel side, the paten and chalice, and covers the latter with the pall. He then removes the altar-card, unlocks and opens the tabernacle, makes a *simple* genuflection, placing his hands on the corporal, rises, takes the ciborium out of the tabernacle, places it on the corporal, not, however, in the place which was occupied by the Sacred Host, takes off the veil, which he places outside the corporal, and the cover, which is placed on the corporal at his right, makes a *simple* genuflection, placing his hands on the corporal, and then observes what has been remarked above, Nos. 9 to 12 inclusive.

24. Having returned to the altar after the distribution, he places the ciborium on the corporal, makes a *simple* genuflection, placing his hands on the corporal, rises, covers it with its lid and silk veil, puts it into the tabernacle, makes a *simple* genuflection, placing his hands on the corporal, closes and locks the tabernacle and places before the latter the altar-card. He then uncovers the chalice, collects with the paten the fragments that may be on the corporal and proceeds as usual.

25. If preconsecrated particles are in the tabernacle and others are consecrated at the Mass in which the distribution takes place, it is proper to distribute those consecrated at Mass. There may be reasons for first distributing the preconsecrated particles. In this case, having consumed the Precious Blood, he places on the corporal the paten and chalice which he covers with the pall. He then covers the ciborium which contains the newly-consecrated particles, with the silk veil, removes the middle altar-card, opens the tabernacle, makes a *simple* genuflection, placing his hands on the corporal, puts the ciborium in the tabernacle,¹⁴ takes from it

¹⁴ If the particles were placed on the corporal for consecration he will put them into the ciborium as noted above, No. 20, and place the ciborium in the tabernacle.

the ciborium containing the preconsecrated particles, places it on the corporal and closes the tabernacle. He uncovers the latter ciborium, makes a *simple* genuflection, placing his hands on the corporal, and distributes Communion according to the ceremonies described above, Nos. 23 and 24.

V.—REMOVING THE CONSECRATED PARTICLES TO ANOTHER ALTAR.

26. It may happen that particles are consecrated on an altar which has no tabernacle and consequently they must be carried to another altar after Mass. In this case the following is to be observed:—

(a) After consuming the Sacred Host the priest makes a *simple* genuflection, placing his hands on the corporal, puts the consecrated particles in the ciborium, covers it with its lid and silk veil, and places it in the middle of the corporal, where it remains until the end of Mass. He then uncovers the chalice, makes a *simple* genuflection, placing his hands on the corporal, collects with the paten the particles that may be on the corporal, drops them into the chalice containing the Precious Blood, and then continues Mass to the end according to the ceremonies prescribed for a Mass celebrated before the Blessed Sacrament exposed. He will cover the chalice as usual, except that the corporal remains spread on the altar and the burse is left resting against the *gradus* of the altar on the Gospel side of the tabernacle.

(b) Having recited the prayers after Mass prescribed by Leo XIII, he receives on his shoulders the humeral veil from the server, fastens it as usual, ascends to the predella, make a *simple* genuflection, placing his hands outside the corporal, takes the ciborium in both hands, covering it with the extremities of the humeral veil, and then, accompanied by the server bearing a lighted candle, goes to the altar of the tabernacle. He places the ciborium in the tabernacle, makes a *simple* genuflection, closes and locks the tabernacle and puts off the humeral veil. With hands joined at his breast he returns to the altar at which he celebrated Mass, folds the corporal, puts it into the burse, and returns to the sacristy in the usual manner.

S. L. T.

(To be concluded.)

THE FOUNDERS OF THE CHURCH IN IDAHO.

(Concluded.)

NO longer able to do missionary work because of his impaired health, and fretting at the thought of being a burden upon the few scattered Catholics, Bishop Lootens, who had beggared and exhausted himself to keep afloat his sinking ship, now looked for some one who might ply the oars with stronger arms. What man placing himself in his circumstances could blame him? The Pope granted him the desired relief in 1875, and on October 25th of that year he shook the dust of the dreary sage-bush plains off his feet to return to his first American love,—Victoria. Here we shall find him henceforth dividing his hours between study and the relaxation which his knowledge of music and his fancy for flowers afforded him in his little garden home. And yet it would be a serious error to suppose that the ex-Vicar Apostolic lived in ease or luxurious retirement while the sun of his days was slowly setting. The following letter, which is one of the last treasured outpourings of his heart, will explain the condition of the venerable priest at Victoria.

VICTORIA, B. C., June 21, 1882.

Dear Father Mesplé:—

In reply to yours of the 5th and 6th inst., I inform you that money is lent here up to 8 per cent., and double that interest would not tempt any man of means to advance it upon security which he has not, so to speak, under his eyes. I am assured it is useless for you to think of it. Hence it follows that if the good lady wants to make anyone a present of \$1,000, she must go another way about it. Truth to tell, even the one-hundredth part of that sum would at times serve to relieve me from embarrassment, and if I had only the half of your pay, I should consider myself as a high-salaried official. In that case *I should no longer have to be my own cook*. Despite this fact, I am, as I told you in my last letter, perfectly satisfied in this sense, that I would not change my situation for a mode of active life for which I feel no longer the necessary capacity.

You speak of my coming to Boise as though that place were on the other side of the street. I thank you all the same for the invitation, which I know to be very sincere; but my recollections of that whole

country are not attractive enough to make me hope to ever revisit it, though there are people there I should be extremely happy to meet.

If the engraving is not quite clean and intact, do not bother sending it; as to finding another copy, I think you will have to give it up, for it is too long since it came out, and such things are not kept so long in stores.

As to your plans, that is not such an easy matter, and as I am no longer in active service, an initiative of that kind would draw rebuke upon my head. Were my advice asked, it would be different.

I heard some one found fault with me for having taken certain things with me from Idaho. Is not a man always master of his own property? I should have brought some more, had not such or such a one made bold to appropriate or at least to carry elsewhere a great many articles—chasubles, albs, cinctures etc., etc.—which belonged to me, as I had bought them with my own money. One thing over which I say *mea culpa* is that I took your “Stations of the Cross”; but why? because, without consulting me at all, you got mine framed at Idaho City. Loath to leave empty frames there, I said to myself *fair exchange is no robbery*. Thus the Idaho City “Stations” are your own.

I am always happy to hear from you, my friend; write often and believe me to be,

Devotedly yours,

† LOUIS LOOTENS, *Bp of C.*

Once only did the Bishop emerge from his obscurity; it was when as the oldest clergyman in the diocese he laid the corner-stone of the magnificent cathedral of Victoria in 1890. That same cathedral was the scene of his largely attended funeral on January 18, 1898. He fell asleep in the Lord one day after a stroke of apoplexy. *R. I. P.*

In November, 1873, Father Mespl   was ordered by the Commander of the Department of Columbia to proceed to Camp Harney, Oregon, and he did not return to Boise until December, 1875. On April 13, 1874, he sent from the former place a long letter to Archbishop Bailey, whom he had had the honor of meeting at the corner-stone laying of St. Patrick’s Church in Washington during the previous year, while he was staying in the Capital on behalf of the Idaho Indians. Our readers will remember

Bishop Lootens' testimonial of January 4, 1872, authorizing this priest to go to Washington. While there he had charge of St. Stephen's Church during the pastor's temporary absence; and the remainder of that time he assisted the venerable Dr. White at St. Matthew's. Then with the permission of the Bishop he accepted a chaplaincy in the U. S. Army. "Your Grace will be surprised to hear," writes Father Mespl  , "that over one hundred persons receive the Sacraments monthly at this station.¹ It is composed of one hundred and thirty-five men, besides the officers and their families. Last Sunday the two elder children of Colonel Otis,² Commander of this Post, and a son of Sergeant Vernon were admitted to First Holy Communion, and these good boys were followed to the Holy Table by their most fervent parents and nearly all the men and families of this Post. Six persons have lately abjured Protestantism and been baptized. Others are about to follow them into the Church. These consoling results of my ministry among the soldiers—many returning to their duties after having been strangers to them from five to thirty years—force the thought upon me that the soldiers have been neglected. The Army counts about 30,000 men, 20,000 of whom are Catholics. A great many of them are foreigners, Irishmen and Germans predominating."

The writer closes his letter by soliciting the Archbishop's sympathy and aid for poor Bishop Lootens, whose flock has waned from 15,000 to less than 1,000. "A man of many accomplishments, only forty-six years of age, full of energy and courage, with twenty-five years' experience on this coast, why should he not be an eminently fit coadjutor and eventual successor of either Archbishop Blanchet or Archbishop Alemany? May it please Your Grace to take some action to relieve my Bishop from his present anomalous predicament."

The Boise City *Statesman* of December 18, 1875, announces Father Mespl  's return and speaks of his trip to Camp Harney, McDevitt, Fort Klamath and Walla Walla as a difficult and exhausting expedition, made mostly on horseback. On his journey he administered the Sacraments to over six hundred persons,

¹ Camp Harney.

² General Otis, who went to the Philippines in 1898.

having had everywhere good congregations of soldiers and citizens. When about to leave Walla Walla, he was taken sick and had to stay there six weeks.

On February 5, 1876, the same paper announces Mass for the next day, Sunday, at the Fort Boise chapel by Father Mesplié.

Archbishop Blanchet, having been reappointed administrator of Idaho on July 16, 1876, writes to Father Mesplié on the 17th of the following October :—

“You suggest the plan of building a church between the military Post and Boise City for the citizens and soldiers, and of selling the block bought by Mgr. Lootens, in order to buy one out of town as the site of the projected church.

“It would be rash for me to endorse a plan which my forthcoming successor might condemn. In my opinion the Capital of the Territory ought to have a church in its centre ; besides, that fort may soon be abandoned. Finally, the block is still in Bishop Lootens' name.”

On the anniversary of his reappointment the venerable prelate sent a pastoral letter to the Idaho churches apologizing for the lack of any material improvements in that Territory during the past year, because of the wretched conditions of the Vicariate. To enable him to make some headway, he orders a general collection throughout the Territory. The creditors are urging him, threatening to take over the (Idaho) church property. He exhorts all to give liberally and cheerfully.

The year 1877 was dreadful and disastrous to many settlers of southern and northern Idaho, hostilities having broken out between the red and the white men. As appears from a letter of his, published in the *Boise Statesman* on July 28th, while periodical skirmishes were going on, Father Mesplié again exerted his influence for peace.

“I arrived here at Cayuse station yesterday, and early this morning visited the Umatilla agency. I met the principal chiefs and several of their people. They assured me that they are friends of the white people and intend to remain such. I encouraged them to persevere in their good sentiments and resolutions, as the history of the past proves that wars are great calamities. . . . I learn that

Joseph had decided, with White-Beard, Looking-Glass, and other Nez-Percés chiefs, to go on the war-path if the 'Bostons' (the whites) did not give them the Wallowa valley, but the war would not have broken out when it did if three young Nez-Percés had not taken it upon themselves to avenge the death of their kinsman killed last year without cause or provocation. They had waited a year to see if the American law would do justice, but finding that the murderer was allowed to go unpunished, they put him to death themselves. This precipitated the war which Joseph purposed beginning later when better prepared and reënforced, unless the Indian Department should yield to his wishes and restore to him the Wallowa valley.³

"These and many other facts prove that the present Indian policy is wrong and should be abandoned at once and forever, and that the Indians should be placed under the military department, and thereby justice would be done the Indians, and Indian wars would cease."

In connection with the above statement the following facts are of interest to the reader. In 1869 the Government assigned a military officer as agent to each agency. In 1870 Congress passed an Act substituting as agents the ministers of the various religious denominations. Accordingly J. B. Monteith, Presbyterian minister, was given charge of the Lapwai agency in northern Idaho. The Lewiston (12 miles from Lapwai) *Teller* of September 1, 1877, says that this agent's ill-advised administration was the chief cause of the feuds between the red and white men. "Agent Monteith's is a numerous family of whom all take a hand in the Indian management. The elder Monteith is a minister of extreme views who insists upon the Indians being saved only by his plan. The Indians do not take to the medicine. They prefer the Catholic priest and his style of talking, because the priests do just as they say, and never try to drive a sharp bargain with them or defraud them in any way."

Father J. M. Cataldo, S.J., (at Lapwai to-day with Father Aloysius Ker, S.J.) first visited the Nez-Percés in 1867. Despite his zeal the Indians remained indifferent, owing to their immorality, polygamy, and other transgressions. In the spring of 1872, at the Indians' own request, he paid them another visit. Resolved

³ A beautiful valley at the junction of Wallowa and Snake Rivers in eastern Oregon.

to amend their lives, three hundred were received into the Church in the course of the next two years. In 1874 a church was built at a cost of over \$2,000, toward which Protestants had liberally contributed. The following year more priests were sent to these Indians. In 1876 came Father Gazzoli, who won the heart of many by his remarkable medical success. The Nez-Percés war greatly hampered the work. Some were killed, scattered, or sent to other reservations. After the trouble conversions multiplied and go on to this day. Archbishop Seghers' visits in 1879, 1880, 1881, 1882 and 1883 gave a new impetus to the noble work.

The causes of the 1877 Indian war were the steady invasion of settlers upon the lands which up to that time had been the Indians' favorite haunts, and the latter's opposition to reservation restrictions and the Government's threats and efforts to confine them therein by force, and last, but not least, the bigoted, arbitrary and unjust administration of Agent Monteith.

The Lewiston *Teller* of April 20, 1877, published a letter of this disturber, addressed to the Commissioner of Indian Affairs, under the date of February 28, 1877, accusing Father Cataldo of prejudicing the Indians against him, of advising them not to go to the reservation, etc. A week later in the same paper appeared the noted Jesuit's simple denial of those charges, as also a copy of a protest and appeal to the same Indian Commissioner by S. S. Fenn, Delegate from Idaho, from which we cull these extracts:—

"I have been acquainted with Rev. Cataldo for ten years. He is an industrious missionary, whose work has been a strong and steady influence for peace. Agent Monteith's charges against him are bare and unmitigated slanders. Witness the thirteen affidavits herewith submitted.⁴ Monteith is a disgrace to the public service because of his false reports to the Department, and because of his outrageous conduct in attempting by military force to divest of their property W. A. Caldwell, Sam Phinney, D. B. Randally, and the heirs of William Craig, and in not reporting this to the Department, thus preventing their indemnification, while he (Monteith) and his friends coveted the lands of which he sought to rob those settlers. The agent is the sole cause of all the disturbance and ill-feeling among the

⁴The three last affidavits were those of ex-head-chief Jacob and two other Indians.

Indians. He is guilty of fraud, peculations, and favoritism in the purchase and distribution of agency supplies. By pandering to religious feuds he has driven many from the reserve and has kept others from coming, thus leaving them a source of annoyance to the white neighbors of the reserve."

In conclusion, Fenn in behalf of the people of Idaho asks for the removal of Monteith and the appointment of a suitable man in his place.

The Nez-Percés warriors were led by chiefs Joseph and White-Beard; the whites by General Howard and Col. Nelson A. Miles. The war broke out in May of 1877 and continued uninterrupted from June 23d until October 5th, when Joseph surrendered to the latter at the Bear Pan mountains in northern Montana. One hundred and five United States soldiers and thirteen volunteers were killed, and one hundred and twenty-two were wounded. To capture three hundred warriors, encumbered with their families and stock, required at various times the services of between thirty and forty United States troops, aided by volunteers and Indian scouts. The distance marched by Howard's Army from Kamiah (southeast edge of Nez-Percés County, Idaho) to Bear Pan mountains was over fifteen hundred miles, one of the most famous marches on record. The Shoshones and Bannocks war in Southern Idaho was less expensive in blood (thirty Indians were killed and twelve white men), but the destruction of property was immense.

To resume our narrative, the *Silver City Avalanche* of September 29, 1877, says: "Father Mesplé lectured at Dashaway Hall, San Francisco, recently on the Indian question. He expressed the belief that the Indians are not a difficult class to get along with, when they are justly treated."

The *Idaho Statesman* of April 6, 1878, reproduces, at the request of Major Collins of Fort Boise, this beautiful tribute printed in the *Army and Navy Journal* of the same date:—

"The Rev. Father Mesplé, chaplain in the army, is the man on whom the mantle of Father De Smet has fallen. Since the death of the latter, who was one of the finest characters that the world ever produced, no one has had an influence with the northern Indians

equal to that of Father Mesplé. Thirty-one years ago he came out a young clergyman from France to Oregon, where he officiated under good Bishop Blanchet at the little Catholic church in Oregon City. To the officers of the army who were first stationed in Oregon he was well known, and they would scarcely recognize the handsome slender young priest of those days in the rotund benevolent-looking Padre who is now here in consultation with the President on Indian business. Stationed for some time at Fort Boise, he has been requested by the President and the Commissioner of Indian Affairs to go on a mission to the disaffected bands of Joseph's Nez-Percés, the Black-Foot, Spokanes, and others. For this purpose the Rev. Chaplain, who has been appointed honorary commissioner to the Paris Exposition, will have his leave of absence suspended. He anticipates a good deal of trouble with the northern Indians during the coming summer. He says—what is difficult to believe—that Joseph has his runners constantly passing from Fort Leavenworth, where the Nez-Percés chief is confined, to this people's various bands in the far north, and that the latter obey his commands as implicitly as though he were among them. Father Mesplé says unhesitatingly that the Indians, and particularly Joseph's tribe, have been very badly treated by the Government and by the settlers on their own lands. Also he says that under the present system of Indian agents, we must forever be involved in war, and that the only remedy is to place the control of the Indians in the War Department. Yet he despairs of seeing the change made, as the Indian ring is too strong, and the members of the House of Representatives are disinclined to abandon the patronage of the Indian Department. There is the trouble. No one doubts that the Indians would be treated with perfect fairness, if their supplies were distributed by the Army, but politics and patronage come in; so millions of money and hundreds of lives must be sacrificed to gratify the politicians."

The Lewiston *Teller* of December 8, 1877, had the following:

"Father Mesplé is thoroughly familiar with the whole system of Indian management. He speaks thus: Agencies counting from five to six thousand Indians are represented at the mission services by at most one hundred and fifty. Maybe half-a-dozen children attend the mission school and learn to read. When the official inspector

visits the agency these half dozen are exhibited as examples of the wonderful progress toward civilization that is being made, while in fact the tribe is as wild as it ever was. The failure is due to many causes. First, ladies are out of place at an Indian mission. They think the Indian filthy and cannot conceal their disgust. Thus their influence is gone. Nothing will raise an Indian's resentment sooner. He deems himself cleaner than they are. Secondly, the agent brings along not only his own wife and children, but his cousins and his wife's cousins and their wives and children to the third and fourth generation, until there is a whole tribe of them. Thirdly, as a rule, the agent cares nothing for the Indian. He looks upon him as a means of making money. Out of a salary of \$1,500 a year he supports his wife, his children and his relatives and saves \$10,000 to \$12,000."

We read this note in the *Boise Weekly Statesman* of June 21, 1879:—

"Rev. Father Mespl  , who was present at the Council recently held with the Indians at the Umatilla reservation, informs us that the Indians, while not altogether satisfied with the results of the Government's dealings with them, will, he believes, accept the terms agreed upon, and conform to the same. All the older and more civilized of the tribe, who know the folly of living in enmity with the whites, or opposing their wishes, are disposed to take lands in severalty as offered; while that class of Indians who are not willing to submit to the necessary restraints of the changed situation, will probably prefer to go upon some of the reservations or wander off among the wild tribes. None of these Indians like the idea of recognizing Moses as their chief, or of living upon a reservation with him."

But, truce to the Indians. My readers must be tired of the scent of the buckskin and of gazing at the feathers and the war-paint.

Life, even among the missionaries of Idaho, had become monotonous. A little variety was needed. It looked lonesome without a resident bishop in Idaho. Was there no priest there inured to the hardships of the sod who would make a fit ruler for that young widowed church? Surely, if any one's beaming face radiated in the eyes of the natives, it was that

veteran's whose name and fame resounded in every cabin and every wigwam of the plains and were heard from the Pacific to the Atlantic. But old Rome is exacting as to requirements, and proverbially slow in filling vacancies. Youthful Idaho was neither. She felt she wanted a bishop; so she made herself one in worthy Father Mespl  . Accordingly, a letter announcing his nomination was sent him. It was certainly somewhat of a surprise; but vague rumors had for years prepared him for the promotion. It was a burden indeed freighted with many cares. But had he ever shrunk from either? "God's will be done!" the good man said. And no sooner had he recovered from the prostrating sense of the burden than he grew conscious of the dignity: "Kneel!" quoth he to his congratulating admirers; "receive my first episcopal blessing." These however looked for something more substantial. Nor had they to wait for it long. The whole-souled and convivial "bishop-elect" longed to show that he by no means lacked the Pauline requirement of hospitality. The beeves and fatlings were killed, and to the merry sounds of the brass instruments many friends were ushered into the banquet hall. The next thing wanted was the regalia of the episcopal office. Anon an order went forth to an old reliable firm. The manager, however, not having read or heard the telegraphic news of the noted priest's promotion, referred the order to the Archbishop of the Oregon province, calling for an explanation of the puzzle. By this time the "new dignitary" himself felt serious misgivings. This is manifested by his Rev. countryman's letter, a translation of which follows:—

OREGON CITY, November 25, 1881.

THE REV. T. MESPL  , *Chaplain U. S. A., Fort Boise.*

My very Rev. Father and respected Friend:—Your very nice letter caused me great pleasure, but, I must own, not the least surprise. Something whispered to me that a communication from you was coming. I delayed answering your inquiry until I could obtain the proper information. There is no definite news on the subject in Portland. I must tell you though, that Mr. Pustet or somebody has been imprudent with regard to you, and a letter of yours has been sent to Portland.

I was quite angry that those who are jealous of you, should play such a mean trick. They profited by it to warm up their stomachs. Mgr. Seghers, who loves you dearly, wrote or will write you on the subject. It was not from him, however, that I got the information. I was badly caught myself, for when in all apparent earnestness some one told me that your episcopal consecration would take place on a certain day, I believed it at once, so likely did the thing seem. I hope nevertheless with St. Paul that the good work you desire will, with God's help, soon be given you. *Qui episcopatum desiderat bonum opus desiderat.* As to myself, if my prayers have any value, I will pray that, should it be God's will that you become a bishop in His Church, He may grant you whatever is necessary *dirigere, regere et gubernare.* I was in Portland last Wednesday. The Cathedral Fair is progressing slowly,—\$500 only in two nights. The Rev. Mackin has his church completed. He goes as far as Cascades collecting for his much longed for and now much beloved Bride (*Ecclesia sponsa*).

I thank you sincerely for the good testimony you give me of my former parishioners of The Dalles. I sowed in tears; others, I hope, will reap in joy. So it is on earth. I have altogether but one hundred and fifty Catholics within a radius of two miles from Oregon City. Needless to tell you, I have to beg my meals. Time was when my Breton vanity would have balked against this; but now life's trials have made me wiser.

Pray much for me, and let us patiently and hopefully bide God's will, and let me hear from you as soon as you learn something.

I am, dear and venerable Father,

Respectfully and affectionately yours,

L. GAUDON.

Here come we to the last item, found in an Idaho paper, the *Silver City Avalanche*, August 12, 1882, about the subject of this sketch.

"We had a pleasant call last week from the Rev. T. Mespl  , who passed through our town on his way to California. He is one of the pioneers of this coast, having arrived in Oregon in 1847. Since then he has rendered valuable service to his Church and to the people at large. He was for a long time at The Dalles and Vancouver, where he became acquainted with Grant, Sheridan, and many of the leading men of the late War. Through his acquaintance with Grant and

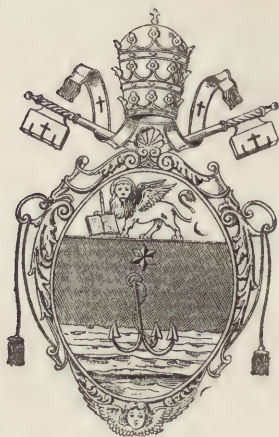
Sheridan he was appointed Chaplain of the U. S. Army, a position never before held by a Catholic priest. Father Mesplé must be sixty years of age, but is yet hale and hearty, and draws his \$1,500 per annum regularly from Uncle Sam. He is at present stationed at Boise Barracks."

Judging from the title of certain records by Father Mesplé, *Thirty-five Years' Missionary Labor West of the Rocky Mountains*,⁵ I conclude that he retired from duty in Idaho in 1882. After returning to his native country and spending six years there, he came to visit relatives in California, where he died at Grass Valley on November 20, 1895. To him and all the noble band of pioneer missionaries apply the words of the Beloved Disciple: "From henceforth now, saith the Spirit, that they may rest from their labors, for their works follow them" (Apoc. 14 : 13).

CYRIL VAN DER DONCKT.

Pocatello, Idaho.

⁵ A Canadian paper said of the above most interesting history of the Indians and Whites that it was published by Sears and Cole ; but his own relatives know not what has become of the valuable work, whether it was ever printed or whether the MS. was lost. "There is One who knoweth and judgeth."



Analecta.

E SACRA CONGREGATIONE RITUUM.

I.

CANONICI AD CIRCULUM VENIENTES ET AB ILLO RECEDENTES AD
"AGNUS DEI" GENUFLECTANT UTROQUE GENU, NISI EXTET
CONSUETUDO GENUFLECTENDI UNICO GENU.

A Sacrorum Rituum Congregatione expostulatum fuit: Utrum
in Missa solemni coram Episcopo celebrata Canonici venientes
ad circulum et ab illo recedentes ad *Agnus Dei*, utroque genu
genuflectere versus Altare debeant, vel debeant et possint genu-
flectere unico genu?

Et Sacra eadem Congregatio, referente subscripto Secretario
atque audita sententia Commissionis Liturgicae rescribere rata
est: *Affirmative* ad primam partem, nisi ex consuetudine obti-
nuerit genuflexio simplex iuxta Decretum *Rhemen.*, 20 Maii 1904,
et quoad secundam partem, provisum in prima.

Atque ita rescripsit, die 4 Novembris 1904.

A. Card. TRIPEPI, *Pro-Praef.*

L. † S.

† D. PANICI, *Archiep. Laodicen., Secret.*

II.

IN OMNIBUS DEFUNCTORUM ANNIVERSARIIS DUPLICANTUR ANTI-
PHONAE.

Hodiernus sacris caeremoniis praefectus in Ecclesia Cathedralli Ceneten., de consensu Rev.mi sui Episcopi sequens dubium Sacrorum Rituum Congregationi, pro opportuna declaratione humillime proposuit, nimirum:

Utrum verba Rubricae Ritualis Romani, cap. 4, *Officium defunctorum*, quae ita leguntur "*In die vero . . . anniversario duplicantur Antiphonae*," intelligenda sint de primo tantum anniversario vel etiam de caeteris anniversariis sequentibus annis celebrandis?

Et Sacra eadem Congregatio ad relationem subscripti Secretarii, exquisito etiam voto Commissionis Liturgicae, respondendum esse censuit:

Negative ad primam partem, *Affirmative* ad secundam.

Atque ita rescripsit, die 4 Novembris 1904.

A. Card. TRIPEPI, *Pro-Praef.*

L. + S.

† D. PANICI, *Archiep. Laodicen., Secret.*

E S. CONGREGATIONE INDULGENTIARUM.

I.

EXPLICATUR DISTANTIA INTER ECCLESIAS PRO LUCRANDA INDUL-
GENTIA PORTIUNCULAE.

E.mus et Rev.mus Archiepiscopus Mediolanensis huic S. Congr.ni Indulgentiis Sacrisque Reliquiis praepositae sequentia dubia exhibuit solvenda circa modum quo metienda est distantia inter duas ecclesias, quae privilegio Indulgentiae de *Portiuncula* nuncupatae ditatae sunt, quum in Brevibus Apostolicis nec non in Rescriptis huius S. Congregationis apponitur clausula: "Dummodo eo loci nulla extet Franciscalis Ecclesia, aut alia simili ditata privilegio, vel, si extet, unius saltem milliarii spatio ab ea distet;" nimirum:

I. Qualis sit mensura metrica, quae unius milliarii spatio respondeat?

II. Quomodo talis distantia (unius milliarii) sit metienda; an

ex via communi, quae ab omnibus peragatur, vel ex quibusdam semitis, quae utramque Ecclesiam inter se coniungunt?

III. An clausula supradicta privilegium irritum faciat, quando distantia non existit inter unam et alteram Ecclesiam privilegia *Portiunculae* ornatam?

Et E.mi Patres in Generali Conventu ad Vaticanum habito die 18 Augusti 1904 propositis dubiis responderunt:

Ad I^{am}. Milliarium respondet metris 1489.

Ad II^{am}. *Affirmative* quoad 1^{am} partem; *Negative* quoad 2^{am}.

Ad III^{am}. *Affirmative* post annum 1878, quo praefatae clausulae appositio fuit praescripta.

Quas E.morum Patrum responsiones relatas ab infrascripto Cardinali Praefecto in Audientia habita die 14 Septembris 1904, SS.mus D.nus N.er Pius PP. X benigne confirmavit.

Datum Romae ex Secretaria eiusdem S. Congregationis, die 14 Septembris 1904.

A. Card. TRIPEPI, *Praef.*

L. † S.

† D. PANICI, *Archiep. Laodicen., Secret.*

II.

CONCEDITUR INDULGENTIA 300 DIERUM INVOCANTIBUS SS.
NOMINA IESU ET MARIAE.

Beatissimo Padre:

Antonio Maria Grasselli, Arcivescovo di Viterbo, prostrato al trono di V. S., umilmente implora a favore di tutti i fedeli, ogni volta che divotamente invocheranno colle labbra, o almeno col cuore, i nomi SS.mi di Gesù e di Maria, l'indulgenza di 300 giorni, applicabile anche alle anime purganti.

Che della grazia, ecc.

Ex audientia SS.mi diei 18 Septembris 1904.

SS.mus D. N. Pius PP. X benigne annuit pro gratia iuxta preces. Praesenti in perpetuum valituro, absque ulla Brevis expeditione. Contrariis quibuscumque non obstantibus.

Datum Romae ex Secretaria S. Congregationis Indulgentiis Sacrisque Reliquiis praepositae, die 10 Octobris 1904.

A. Card. TRIPEPI, *Praef.*

L. † S.

† D. PANICI, *Archiep. Laodicen., Secret.*

III.

IN ERECTIONE STATIONUM VIAE CRUCIS, CRUCES AFFIGI POSSUNT
SUPER SCAMNA, DUMMODO SINT INAMOVIBILIA ET SATIS
ERECTA.

Huic Sacrae Congregationi Indulgentiis Sacrisque Reliquiis
praepositae, circa locum ad quem Cruces affigi debeant in erec-
tione Stationum Viae Crucis, sequentia dubia dirimenda sunt pro-
posita :

I. Utrum ad validitatem erectionis sit essentialis conditio, ut
Cruces ad parietem tantum affigantur ; an vero affigi possint etiam
supra scamna, quin erectio sit invalida ?

Et quatenus affirmative quoad 1^{am} partem :

II. Utrum erectiones dictarum Stationum cum affixione Cru-
cium supra scamna, convalidatae censendae sint a recentioribus
Decretis huius Sacrae Congregationis, quibus sanati fuerunt
omnes defectus admissi in erigendis Stationibus ?

Et E.mi Patres, ad Vaticanum coadunati die 18 Augusti 1904,
responsum dederunt :

Ad I^{um}. Quoad 1^{am} partem *Negative* ; quoad 2^{am} *Affirma-
tive*, dummodo scamna sint inamovibilia et satis erecta.

Ad II^{um}. Erectiones Stationum cum affixione Crucium supra
scamna inamovibilia non indigere sanatione ; erectiones vero Sta-
tionum cum affixione Crucium supra scamna amovibilia conva-
lidatas quidem esse a recentioribus Decretis huius S. C. ; iniungitur
tamen, ut Cruces a scamnis amovibilibus removeantur, et ad
locum stabilem affigantur.

De quibus relatione facta SS.mo D.no N.ro Pio PP. X in
audientia habita ab infrascripto Cardinali Praefecto die 14 Sep-
tembris 1904, Sanctitas Sua E.morum Patrum responsiones
ratas habuit et confirmavit.

Datum Romae ex Secretaria eiusdem S. C., die 14 Septem-
bris 1904.

A. Card. TRIPEPI, Praef.

L. + S.

† D. PANICI, Archiep. Laodicen., Secret.

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are :

S. CONGREGATION OF RITES:—

1. Answers that canons when approaching or leaving the *circulus* at the *Agnus Dei*, in solemn Pontifical Mass, genuflect on both knees, unless there is a contrary custom.

2. Interprets the rubric of the Roman Ritual,—“*In die vero . . . anniversario duplicantur Antiphonae*,” as applying not only to the first anniversary, but also to the subsequent ones.

S. CONGREGATION OF INDULGENCES :

1. Defines a *milliarium* (the distance that should intervene between two churches that have the Portiuncula privilege) to be about 1628 yards.

2. An indulgence of 300 days, applicable to the holy souls, is granted to the faithful who devoutly invoke the Holy Names of Jesus and Mary.

3. Decides that it is not essential for the valid erection of the Stations of the Cross that the crosses of each Station be attached to the wall of the church ; the crosses may be attached to the seats (choir chairs along the walls), provided the seats are fixed and high ;—also that the sanation granted by recent decrees of the S. Congregation holds good for the erection of Stations at which the crosses had been affixed to movable seats. It is recommended, however, that in the latter case the crosses be removed to a stationary position.

MEDIEVAL MNEMONIOS.

There has appeared recently, in Germany, a curious volume with the title of *The Golden Compass*.¹ It is a novelty, although

¹ *Der goldene Zirkel*. Eine praktische Denkmethode, wodurch über jeden Gegenstand einer Wissenschaft zahlreiches Gedanken- und Beweismaterial gefunden werden kann.—Für Redner u. alle Freunde der Wissenschaft zusammengestellt von

it has been known to scholars heretofore, being a translation from the Latin, the original of which was published at Salzburg in 1689, and came from the pen of a learned Capuchin Father.

It is, in fact, a typical illustration of mediæval mnemonics, and a decided improvement on the *Ars generalis* of Bl. Raymund Lullus (1315 A.D.), which reduced the lofty, heavily-armored conceptions and conclusions of mediæval scholastic philosophy to a practical form.

It is true, St. Thomas and his worthy colleagues had become intimately acquainted with, in fact had mastered, the various and manifold branches of the sciences, and in consequence they did not fail to direct their peerless powers of research to the formal parts of knowledge. Indeed, the mediæval philosophers acquired a wonderful facility in distinguishing and counter-distinguishing, in disjoining and combining the various ideas and thoughts, and this so much so that upon entering the arena of practical life they were quite fitted to take their places as preachers, confessors, teachers, writers. They quickly acquired a readiness in handling the burning questions of the day.

Despite these excellent results, however, derived from the practice of the scholastics in their habitual studies, there was something lacking in the practical order, a missing link in the chain of training which was not supplied until Raymund Lullus had written his *Ars universalis*.

Lullus was, to a certain extent, a self-made philosopher, an auto-didact. Not trained in the Aristotelian methods of those days, his fertile mind spontaneously evolved something of an original type. Thus he came to construct his system of mnemonics, which, viewed on the side of practicability, must needs be regarded as a timely improvement on the formal logic of the schools. For he did not confine his studies in logic to the field of philosophy, as it was then understood, but ingeniously applied it through a contrivance of coördinations and subordinations of different "praedicata, questiones, subjecta, virtutes," etc., to the whole

R. P. *Juvenalis* von *Anagni*, Provinzial der Tiroler Kapuzinerprovinz.—Frei aus dem Lateinischen übersetzt, mit Anmerkungen versehen u. mit einem Anhang erweitert von P. Franz Seraph Haggenmiller, Mitglied der bayerischen Kapuzinerprovinz.—Augsburg, 1904. Literarisches Institut von Dr. M. Huttler (Michael Seitz).

range of human science, to all things of daily use. His "Art" has more of an inventive than of a retentive character; therefore, it is not a mnemotechny in the accepted sense of the word. It aims principally at originality, stimulating the mind to find and detect new ideas and new relations thereof. Hertling was of the opinion that scholastic philosophy would have been saved from the destructive influences of the fifteenth century, if Albertus Magnus had been succeeded by philosophers with his aptitude for the natural sciences.

But the *Ars universalis* of Lullus was, like the ground-breaking activity of Blessed Albert, ill-started in the domain of natural sciences. Still more, the significance of the book was misunderstood. During the Middle Ages hardly anyone outside his school took interest in it. Later on, after the natural sciences had seemingly lessened the traditional forces of scholastic argumentation as prevalent during the fifteenth century, some independent minds interested themselves in Lullus' work,—suggesting that its methods might easily be applied to a proper use and appreciation of the natural sciences. Agrippa of Nettesheim (d. 1535) and the ill-famed Giordano Bruno (d. 1600) were enthusiastic patrons thereof. The Jesuit, Athanasius Kircher (d. 1680), one of the leading scientists of his day, the inventor of *laterna magica*, elucidated in two folio volumes (Amst., 1669) the *Ars universalis*; and the great Leibnitz (d. 1716) "strained," says Werner,² "his mathematical genius in his work *De Arte Combinatoria* to shape a mathematical system of human thinking out of the *Ars Lulliana*." The seventeenth and eighteenth centuries witnessed the activity of other minds improving on the *Ars*,—e. g., the Jesuit, Caspar Knittel;³ the Capuchin Father, Juvenalis, author of the Latin original of the present book (*Artis magnae sciendi brevissima synopsis*, 1689); Bernhard de Lavinheta, who in his *Opera Omnia*, Cologne, 1612, applied the *Ars Lulliana* to such special branches of knowledge as rhetoric, medicine, mechanics, law; furthermore, the famous Protestant theologian, Alsted (d. 1638), who wrote an encyclopædic work on natural sciences, as then known.

These names are sufficient warrant for the excellence of the

² Thos. Aquin., III vol., p. 528.

³ *Via Regia*, Prag., 1682.

system, and for the usefulness of the volume at all times, but especially now when the vagaries of speculation are apt to carry minds away from more solid methods of thought. It differs from the well-known topics of Aristotle's rhetoric in that it is not being restricted to any one branch of science; it is applicable to all. It covers the whole range of knowledge; every science, every branch thereof, may be illustrated by it. New material for thought or argument will readily find place and adapt itself under this method, which is moreover easily mastered. Seventy-two terms, which are not difficult to learn, will, with some practice, so hold the observing powers of the mind as to fix the subject through them in the memory.

How is this possible? The strictly logical association of the various names with each other gives us the clue to the solution of this question. If the first names be once committed to memory, the others cannot escape, on account of their intimate connection. This method, therefore, is of great service to preachers and writers. The practice of memorizing a sermon word for word is more or less the part of weak and unforceful speakers, although for some it is the only means of safety; and, so long as a speaker remains insufficiently trained, he is bound to select the lesser evil of a verbal reproduction to that of a break-down.

Historically, this method is the practical outcome of mediæval scholastic philosophy and theology; but it is also its logical outcome. From this we may infer that this method aids the mind in the acquisition of scientific knowledge also. Whoever regards scholastic philosophy and theology as the only true system of the various systems obtaining at present, will find in the *Arts* an extrinsic guarantee of the soundness of the system, inasmuch as it has an historical and logical bearing on scholasticism proper. In it we find no fantastic combinations, no illogical coördinations and subordinations. Everything is worked out in harmony with the laws of scientific logic.

In rhetoric the "topics" of Aristotle are still the guiding norm, but not so in logic. The attempt of Ramus to construct a logic on the topics of rhetoric, and in direct opposition to Aristotle's logic, proved, as the history of philosophy teaches, utterly abortive, just as the efforts of Spinoza, of Godfrey Plouquet (d. 1790),

and others to apply the mathematical method to philosophy were futile. No such criticism can be made of the method before us.

The translator's work is well done. In the appendix the author's principles are applied to special subjects, a feature lacking in the original.

From what has been said, it will be evident that the modest volume is of real usefulness to the student and to the instructor; indeed, one might say that it supplies a very essential requisite of mental training to the professional educator. In this sense, what the author wrote in 1689 is still true. The experience of everyone who has so far acquired a mastery of this method, will testify that it is a valuable pathfinder and stimulus to thought.

FR. JOHN LENHART, O.M.CAP., PH.L.

THE BISHOP'S DRESS AT FUNERALS.

Referring to a statement in THE ECCLESIASTICAL REVIEW (July 1904, p. 76), concerning the color of the Bishop's manteletta at funerals, which should be black and not purple, a prelate writes to us:

De Herdt, who seems to be good authority, in the first volume of his *Praxis Pontificalis* (p. 17) explicitly says that, although the Ceremonial prescribes a distinction of black and purple for certain occasions, the contrary practice at Rome (where prelates wear purple at funerals), has made the custom universally lawful.¹ As a matter of fact, few, if any, of our Bishops wear the black manteletta at funerals, as was evident lately at the obsequies of Archbishop Elder. Now since the rules of the Ceremonial do not absolutely prescribe black at funerals (though the text of the *Caeremoniale Episcoporum* is hardly clear on the subject), why should the custom be maintained, since it simply creates differences of practice, which people cannot understand, and we cannot justify?

In answering the above doubt, we have first of all to state that De Herdt, as he explicitly mentions, rests his assertion upon an observation by Catalani, the well-known commentator on liturgical

¹ "Quamvis Episcopi juxta caeremoniale hoc loco quibusdam diebus violaceum et aliis nigrum induant habitum; minime tamen, ut Catalanus hoc loco de suo tempore testatur, is ritus servatur."—De Herdt, *Praxis Pontificalis*, I. c.

books during the time of Benedict XIV. De Herdt refers to this author as witnessing the usage of his time in Rome and Italy, where the Bishops habitually wore the purple as they do still, not only at funerals but on all other occasions for which the *Caere-moniale Episcoporum* prescribes the use of black. As Catalani, living in the Savoy, was not particularly familiar with the Roman customs, he inquired, as he tells us, from the Papal Masters of Ceremonies, the reason of this open violation of rubrics, the observance of which was just then being emphasized by the legislation and reforms of Benedict XIV. The answer was that the Roman prelates did not wear black, except at the death of the Pope. Now apparently, De Herdt (and it would seem Catalani himself) entirely overlooked the significance of this answer, although both authors mention it. Neither of them appears to have realized that the Roman Court has a special ceremonial, to which all the Bishops in the Papal household and in Rome are held. The details of this ceremonial are not, of course, mentioned in the ordinary *Caere-moniale Episcoporum*. Touching the point under discussion here the rules of the Papal Ceremonial prescribe as follows :—

As the Pope always wears white to indicate his singular position as Vicar of Christ, and as he represents the ever-living authority of Christ, all marks of mourning are excluded from his surroundings. Hence, the etiquette of the Papal household forbids the use, at any time, of the emblems or dress of mourning in presence of the Pope, or in the immediate Pontifical jurisdiction during his life. This applies alike to the churches and to the apostolic palace. Only at the death of the Pope, and during the time which elapses until the election of a successor, do prelates in Rome assume the regular mourning dress of their office.

Evidently, neither Catalani nor De Herdt knew the reason of this usage, but considered it merely a custom tolerated at Rome. Montault, however, whom we quoted before on the subject of ecclesiastical dress and etiquette, is much better informed. He not only lived in Rome, but was a member of the Papal household, and studied his special subject with great care. He writes : "The pontifical court does not permit mourning, that is to say, the regular mourning dress is not worn at Rome, neither outside

nor in the church, and least of all in the apostolic palace, because of the presence of the Pope, which exacts a particular etiquette and solemn observance. Even bishops are not exempt from this rule, and whilst in Rome they do not use the customary black dress.²

Hence, whatever usage may have obtained in this regard, it cannot be said to be proper, or to have any authoritative sanction outside of Rome. Just as Cardinals wear purple trimmed with red, when attending funerals ordinarily away from Rome, or at the Pope's death in Rome, so Bishops wear the black cassock, manteletta, etc., trimmed with violet, on similar occasions.

THE FEDERATION OF CATHOLIC SOCIETIES.

From among a number of comments on the article entitled "The Part of Priests in the Federation of Catholic Societies" which appeared in our last issue, we print the following. The suggestion of the Right Rev. Bishop of Trenton that the objections and difficulties in the way of complete federation be discussed in the pages of the REVIEW, where the subject will reach practically all the priests in the United States simultaneously as through no other single organ, is a most welcome one, since it makes for unity of purpose and method in a matter in which the whole body of the Clergy must be intelligently interested. We gladly open the pages of the REVIEW to further communications on the subject from those who are in position to contribute to a better understanding of the principles involved in complete harmony of public action on the part of the Catholic body in the United States.

EDITOR.

(Communicated.)

MY DEAR DR. HEUSER :—I have just finished reading your article on Federation, and I hasten to congratulate you on its contents and the recommendations made. No one not intimately connected with

² "Le cour pontificale n'admet pas le deuil, c'est-à-dire, ni à l'ordinaire, ni à l'église, encore moins au palais apostolique à cause de la présence du Souverain Pontife, qui exige une étiquette et une solennité particulières.—Les évêques eux-mêmes sont soumis à cette règle, aussi en cour de Rome, ne font-ils pas usage de costume noir agrémenté de violet. . . . Les évêques prennent le noir agrémenté de violet au lieu du violet, qui est leur insigne ordinaire."—*Le costume ecclésiastique*, pp. 136 and 352.

the establishment and growth of the movement, can appreciate the difficulties that have confronted it at nearly every step. What you say about the clergy and the laity working together is very true. In our day and generation it is only united, intelligent effort that is successful and productive of the best results.

There is great lack of interest manifested by some societies; for instance, the Knights of Columbus have, as a body, never recognized the Federation. On account of this, at the Detroit National Convention, the scheme of parochial and institutional representation was passed. After all, the parish is the best unit to work from, since it secures the interest of both clergy and laity, and at the same time eliminates all jealousy and selfishness.

In my opinion it was a wise thing to begin with the societies, but we cannot stop there; we must work down to parish representation to obtain and promote the objects of Federation, as we want all our people united in the organization.

Again, some tangible question must be suggested to work on, to show that we are active, and to demonstrate the influence of twelve millions of Catholics in the advancement of their civil, religious, and social interests. It was proposed at the Detroit National Convention that we take up the *Divorce Question* in the State legislatures, or at Washington, but our Committee on Law has not yet reported.

Let me add that the Federation invites and welcomes legitimate criticism. Its leaders are convinced that the entire Catholic body favors the methods and aims of the movement, but unanimity as to the means of uniting the Catholic nationalities of the United States has not been reached. A thorough discussion in the pages of the REVIEW would be beneficial.

With kindest regards, I am

Very truly yours,

† JAMES A. McFAUL,

Bishop of Trenton.

(Communicated.)

DEAR SIR:—My attention has been called to the article by Father Heuser on "Catholic Federation," and I feel the truth of his charge about the indifference of the clergy to the movement. I am a Knight of Columbus, and our organization, as is well known, has not, so far, affiliated with the Federation societies. This looks, perhaps, like the indifference of which Father Heuser speaks, for there are many priests

among the Knights of Columbus who probably share the sentiments which prevented our affiliation to the Federation. I want to say, however, that, so far as my own understanding of the matter goes, the reserve of the Knights of Columbus is not due to indifference in promoting the worthy objects of the Federation. The society of the Knights has grown so rapidly, and has shown its purpose and power to exercise influence for good so determinately, that many of us feel that we should sacrifice more than we gain by Federation. It would oblige our society, which, by itself, might take up any Catholic issue successfully, to conform to policies which would perhaps hamper our independence, by leaving the controlling influence to smaller societies, whose representatives, no doubt, claim equal voice in the common councils of the Federation.

But I do not see why this desire of the Knights of Columbus to keep intact their own autonomy should prevent our uniting with any or all other organizations, not as a permanent federation, but whenever the question of defending common Catholic interests comes up. What hinders the Federation societies from saying to us: Gentlemen, we think it expedient to make a concerted movement for the defence of Christian principles in pleading for uniform divorce laws, or for equal representation in our common school system? The Knights of Columbus could not refuse such an appeal, and a programme could always be submitted to which all would have to pledge themselves. It would be like a fight of State militia and National corps and volunteers in the war, all of whom act under one directing policy, without losing their independence as separate organizations.

Respectfully,

J. HICKEY.

(Communicated.)

REVEREND DEAR EDITOR:—Your article on Federation in the last issue of the REVIEW has given many of us laymen (for whom perhaps it was not intended) unbounded satisfaction, and we are sure that it will lead to good on all sides.

If missteps have been taken in the work of organizing this national movement; if the far-seeing point to dangers ahead that may arise under unwise direction of the federated societies; if Federation cannot show hands full of good works yet,—we must be patient, and help rather the more. For the end sought by Federation is now pretty generally recognized as good and necessary, and to let go for naught

the results so far attained in the way of unifying the Catholic forces for our common interests throughout the country, would be putting back the hands of the clock. Your plea, therefore, to priests for renewed activity in this work is welcome and, I believe, timely. Without the earnest coöperation of our priests, I do not see how our disjointed societies are to be brought into one working body for Federation purposes.

This is not to say, however, that the movement should be a clerical one. It is Catholic, made up of priests and people alike, on an equal footing, according to the wise counsel and ability of each. For this reason I do not see the wisdom of giving parishes delegates, as was proposed at Detroit. Parish representation, practically, would lay any meeting open to the charge of being swayed by the pastors, whose delegates could be more easily "caucused" than the other delegates from independent societies. It will not do to say that the danger of undue clerical influence is remote. Remote or not, the suspicion is already abroad, and is talked of freely. Besides, it is hard to see on what fair grounds the pastor of each parish is given the privilege of two voices with two votes in meeting, to represent a body (the congregation) which may be already well represented in part, through the members of that parish who are regularly elected delegates from their societies affiliated with Federation. And are not the clergy already well enough represented (by the Advisory Board, made up exclusively of the members of the Hierarchy), in a movement which is so much heralded as a lay one?

Ideally, no less than practically, Federation is neither lay nor clerical, but Catholic. So let there be no privilege, no preference, no race, no class; but, as you say, the headship to the fittest.

CATHOLICUS.

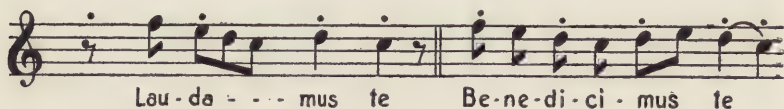
QUERIES ABOUT PLAIN CHANT.

(Communicated.)

1. Our Regulations here require us to select our Church music from Singenberger's Catalogue. I have applied in vain for a copy to Ditson, Benziger, Pustet, and our local Catholic bookseller. Where can I get it? (Apply to Prof. J. Singenberger, St. Francis Seminary, Milwaukee, Wis.)

2. Knowing something of music, I have been studying the Solesmes Plain Chant system. The Proæmium of the Fathers' *Manuale*

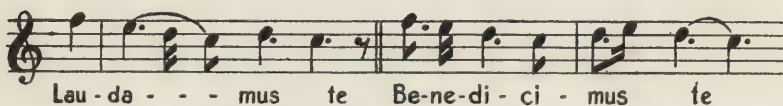
Missæ tells us that, as we have always understood, the beauty of the chant depends largely on the proper rhythm, which is not indicated by the written music. They proceed, therefore, to indicate that rhythm by marks of emphasis placed over the notes, *e. g.* (page 21):



Now, doesn't this imply two things?—first, that we sing words to music, without retaining the proper accent of those words, unless compelled to do so by the music; and secondly, that the good Fathers presume other nations to pronounce Latin as the French do, without accent,—that is unless we hold that a Frenchman accents the last syllable of every word?

And surely, it implies something else, namely, that our musical notation is deficient, in that we have no way of conveying that rhythm, except by tradition, or by emphasis-marks external to the stave.

In teaching my people to sing Plain Chant, I have ventured to alter, or rewrite the music, following the rule that when a composer wants to accent a syllable, he places it at the beginning of a bar, *or lengthens its note*. Thus rewritten, our stave given above appears thus:



I contend that this rendering is virtually the same as the other, and places the plain chant within the reach of all, without requiring a special teacher. I admit that I would shorten the note following each accented syllable, as well as give every such syllable a long note. In theory there is certainly a difference between emphasis, accent, rhythm, and length of sound; but is it so in practice?

Moreover, may I not suspect that much of the so-called rhythm which puts musical accent on otherwise unaccented Latin syllables, in the Solesmes version, is nothing more than the peculiar French pronunciation of Latin?

J. H. QUESTED.

THE CROSSES OF THE "VIA CRUCIS."

Qu. I bought new Stations of the Cross for my church. Instead of getting a formal reërection, I took the little old crosses of the former stations, and fastened them *behind* the new crosses,—out of sight. So the old crosses are there. The stations then are really unchanged, but invisible. Is that proper?

Resp. Probably so; although the S. Congregation has decided that stations in which the wooden crosses are inserted in the back of iron crosses so as to become invisible are illicit, because the *wood* must be visible. This, however, is likely to refer to the material only because of the fact that iron does not properly represent the *lignum crucis*.

CHALICES OF GLASS.

Qu. The S. C. R. says we can, in no case, say Mass without an altar-stone. A priest is miles away in the country, on Sunday, the people assembled, when the priest finds he has forgotten the chalice. Can he not use a wine-glass, or something similar, without attracting the people's attention? I can find no absolute prohibition of this in books of theology, or decrees, as I do in the altar-stone case.

Resp. The Rubrics of the Missal forbid glass cups for the celebration of Mass. See *De Defectibus circa missam occurrentibus*, Missale X, 1.

"SERTA TER DENIS."

Qu. In your next number kindly explain the following quatrain from the hymn at Lauds of St. John the Baptist:

"Serta ter denis alios coronant
Aucta crementis, duplicata quosdam;
Trina te fructu cumulata centum
Nexibus ornant."

Resp. The Rev. Dr. H. T. Henry, whose English version of the above-mentioned hymn we published some years ago in the ECCLESIASTICAL REVIEW, commenting on this crux of translators, writes:—

"The reference here is, of course, to the Parable of the Sower. The seeds which fell upon good ground brought forth fruit,

'some an hundred-fold, some sixty-fold, and some thirty-fold' (Matt. 13: 8). And so, in our Saviour's own explanation of the parable, they who hear the word, and understand, and bear fruit, yield, the one an hundred-fold, and another sixty-fold, and another thirty-fold (v. 23). But how shall these three divisions be clearly expressed in a translation? Caswall is not so happy here:

Of all the diadems that on the brows
Of Saints in glory shine,
Not one with brighter, purer halo glows,
In Heaven's high Court, than thine.

"Better is the version in the Marquis of Bute's Breviary:

Saints with their crowns shall glitter, some with increase
Thirty-fold, some with double wreaths shall shine,
Yet shall no other diadem of glory
Glitter like thine.

"But what does 'double wreaths'—a literal translation of *duplicata*—mean? The idea in the mind of the author of the original seems to be rather 'double wreaths' than a simple 'sixty-fold.' If that be so, the translator should similarly have given some parallel rendering to *trina*. St. Jerome and St. Athanasius assign the lowest of the three crowns to chaste nuptials; the next higher, to continent widows; the highest, to virgins. St. Augustine assigns the thirty-fold to marriage, the sixty-fold to virginity, the hundred-fold to martyrdom. But neither of these interpretations would apply to a trinal crown for the Baptist. Had the author a unique application in mind,—expecting that his readers would easily understand the three-fold crown on the Baptist's brow to be, first, that of the Prophet; secondly, that of the Virgin; and thirdly, that of the Martyr? It may be; and in that case the *trina* would have a parallel meaning with *duplicata*,—that is, *duplicata* would not then mean strictly sixty-fold, but simply a double crown; just as *trina* does not mean ninety-fold, but a triple crown."

Dr. Henry's own translation, remarkable for the triple rhyme whilst preserving the meter of the original, reads:

Some crowns with glory thirty-fold are shining:
Others a double flower and fruit combining:
Thy trinal chaplet bears an intertwining
Hundred-fold fruitage.

DISTRIBUTING HOLY COMMUNION "A TEMPORE AD TEMPUS."

(Communicated.)

Permit me to call your attention to the following : —

In the December number of the REVIEW, p. 604, it is stated that the S. C. R. (3) "prohibits the indiscriminate distribution of Communion outside Mass, when Masses are celebrated at convenient intervals (*a tempore ad tempus*)."

It seems to me that the meaning of the decree on p. 598 is, that Communion may be distributed only during that part of the day within which Mass may be celebrated ; not, for instance, late in the afternoon, "*usque ad occasum solis*." "Communion may be distributed "*a tempore*" *quo incipit permissio celebrandi* Missam "*ad tempus*" *quo cessat talis permissio*.

O. F. M.

THE USE OF THINGS BLESSED.

Qu. Would you kindly inform me if there is anything unbecoming or irreverent in using the remnants of blessed candles for waxing purposes ; presupposed, of course, that they be melted into another form before using them thus ?

Resp. Surely not. The distinctive blessing given to candles ceases when the candles by being melted cease to be candles. As for the general blessing imparted to the material of the wax, it is quite in harmony with the intention of the Church that we should have her blessing upon everything that serves a lawful use. Irreverence could be caused only by an abuse of the thing blessed, which means that it is either used for a dishonorable purpose, or used in a manner which would be sure to create scandal in turning the use of the thing from its intended purpose. None of these conditions is contemplated in the supposed case.

PLACING THE BLESSED ASHES ON THE HEAD.

Qu. In the case of religious whose forehead is completely covered by the bandeau (white linen), should the blessed ashes be placed on this part of the head-dress ? Could the custom which obtains (against the rubrics) in some places, of placing the ashes on the top of the head, be followed ?

Resp. The rubrics simply say that the celebrant is to place ashes "in capite." This is interpreted to mean on the head, "*super capillos*" (the hair), and in the case of clerics, on the

"tonsure." With regard to women, rubricists mention expressly that the ashes are not to be placed on the veil or cap, but on the hair; and where this cannot be conveniently done, a mark is made with the ashes *on the forehead* as near the top as may be: "imponit (celebrans) cineres non super velum, sed supra capillos aut in fronte."¹ "*Mulieribus quoque supra capillos imponuntur cineres, si commode fieri potest.*" (Tetam., Gavant., Merat., Cavalieri aliique, *ibid.*)

DISPENSING PROTESTANTS.

Qu. Does the Sovereign Pontiff, in promulgating new laws (ecclesiastical), expressly exempt Protestants, so that they may be considered dispensed from observance of such laws, and hence be free from the sin of disobedience to the lawful authority of the Church whom all are to obey?

Resp. An exemption or dispensation given to Protestants with a view of lessening formal sin, could hardly have any purpose. Protestants are *not supposed to believe* that the Pope has authority to make laws for them; hence, their not observing such laws cannot be imputed to them as sin. They are not to be classed with persons *who believe* in the authority of the Pope, but *do not observe* his commands, which is the case of recalcitrant Catholics. Sin, in this case, supposes knowledge of the ecclesiastical law, or, at least, a *culpable* neglect of such information as leads to a knowledge of the law and its authoritative sanction,—a condition which we may not assume to exist in the case of those who profess themselves Protestants. It is true that there are certain ecclesiastical laws which, in the mind of the Church, affect the status of Protestants, such as the laws of clandestinity in marriage, which, under certain circumstances, declare null and void a contract between baptized persons who have neglected certain formalities, whether they profess the Catholic faith or not. In these cases, the Pope, for the reason that the promulgation of such laws affects the external condition of persons living in a given territory, expressly exempts or may exempt baptized Protestants from such ecclesiastical law; but there is, in these cases, no question of sin, but only of the validity of an external act made dependent on the promulgation of the law.

¹ *Manuale Liturg.*, Appeltern, Vol. I, p. 473.

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

WE have had monographs enough and to spare on special questions connected with the life or the times of St. Paul. We have had controversies on the Pauline chronology, dissertations on the authenticity of the Pauline Epistles, contributions to our knowledge of the geography, the government, and the means of travel that existed in the days of the Apostle. But now Professor Carl Clemen, of Bonn, has given us a work in which he claims to summarize the results of all recent investigations concerning the life and the work of St. Paul.¹ The works of Hausrath, Sabatier, Renan, Farrar, and Ramsay have been laid under contribution; all articles published concerning the subject have been duly weighed, if indeed they possess any weight whatever; and thus Professor Clemen has compiled a work that may be opposed, but cannot be ignored. The author will be the last man to take offence at any dissent from his results. He is so candid as to refute his own former tenets on certain Pauline questions. But to return to the work itself, we cannot do better than draw attention to its principal divisions in order to give an accurate idea of its character. The first volume contains the critical apparatus, the second gives the history of the life of the great Apostle.

I. *The Critical Apparatus.*—The first volume of Clemen's work, which runs up to 416 pages, contains the Preface, a Chronological Table, and two Indices. All this forms only the shell; the body of the volume contains three treatises: (1) it explains the assumptions on which Dr. Clemen proceeds in his investigation; (2) it discusses the sources; (3) it considers the Pauline Chronology.

1. *Assumptions.*—It speaks in favor of our writer that he does not pretend to conduct his scientific investigation without assumptions. Unfortunately the assumption emphasized by the writer is one that cannot be granted him even in the light of pure reason.

¹ *Paulus, Sein Leben und Wirken.* Giessen, 1904, J. Ricker; 2 vols.

He maintains that miracles and revelation, taken in the ordinary sense of the words, are inconceivable. Any account therefore containing either the report of a miracle or the contents of revelation must be ruled out of the court of history. The appearance of the risen Saviour can be nothing but a subjective vision; the Resurrection itself is nothing but a spiritual survival. All this is wholly false, but it is thoroughly honest; after learning Dr. Clemen's principles, we know how to judge of his conclusions.

The question of Biblical miracles has been discussed repeatedly during the course of the last few years. B. Maréchaux has shown that it is quite impossible to explain them as merely hypnotic or magic phenomena.² J. H. Ziese repudiates the idea that miracles are mere whims of Divine Omnipotence; they rather restore the order of the universe disturbed by sin, and they are in accord with the respective condition of the historic development reached by this universal restoration.³ The rationalistic view of the Biblical miracle is set forth by F. Ziller.⁴ The writer finds that the concept of the miraculous corresponds with the phases of the religious development of Israel as upheld by rationalistic writers. G. Fulliquet devotes to the subject a volume of some 470 pages.⁵

2. *The Sources*.—Professor Clemen finds the sources of his work in the Pauline Epistles, in the Canonical Book of Acts, and in the Apocryphal Acts of the Apostles.

(a) *Pauline Epistles*.—The writer admits fifteen authentic Epistles of St. Paul. Ten of these are directed to churches, and five to private individuals. The ten addressed to churches are the following: Gal., II Thess., IV Cor., Rom., Col., Phil.; the five private epistles comprise III Tim., Tit., and Philemon. The view that St. Paul wrote four epistles to the Corinthians is not improbable; but it is improbable that our second canonical epistle to the Corinthians is a compilation of the Apostle's first, third, and fourth epistles to the same church. On the other hand, we are glad to see

² Les miracles de l'Évangile et les faits hypnotiques; *Rev. du monde invisible*; copied also in *Rivista delle riviste*, ii, 129-139.

³ Die Gesetz- und Ordnungsgemässheit der biblischen Wunder; Schleswig, 1903, Ibbeken; iv—182.

⁴ Die biblischen Wunder in ihrer Beziehung zu den biblischen Welt- und Gottesvorstellungen; Sammlung gem. Vorträge 38, 37; Tübingen, 1904, Mohr.

⁵ Le Miracle dans la Bible; Paris, 1904, Fischbacher.

that the writer acknowledges Rom. 16: 1-20 as a genuine part of the canonical letter to the Romans. But it is curious that he discovers in II Tim. three notes of the Apostle to his disciple Timothy; in Titus also he finds a note written by St. Paul to Titus. These genuine notes cover only II Tim. 1: 15-18; 4: 9-18; 4: 19-22^a; Tit. 3: 12-14; the rest of the canonical epistles is spurious. Even Ephesians is included in the spurious material, in spite of the fact that this epistle must have been written to a group of neighboring churches by the author of Colossians, and about the time of the origin of Colossians.

It may be of interest to compare the views of other writers with those of Professor Clemen concerning the Pauline Epistles. W. Bauer has published a pamphlet about the epistles admitted as canonical in the Syrian Church between the middle of the fourth century and the time of the splitting up of the Syrian Church.⁶ Hebrews was acknowledged as canonical by all Syrians; the East-Syrian Churches did not receive the Catholic Epistles as canonical, but they possessed III Cor., II Phil., and probably Laod.; only Rabbulas acknowledged the Acts of Thecla.—T. Whittaker has published a work entitled *Origins of Christianity*,⁷ which is really an outline of Van Manen's analysis of Pauline literature.—J. Belsheim⁸ and H. Th. Sell⁹ have given us sketches of the life of St. Paul based on the Epistles of the Apostle.—J. Fontaine has published a study of Loisy's exegetical system considered in the light of the Pauline Epistles.¹⁰

Besides these general works on the Pauline Epistles, we may mention a number of publications dealing with special questions. The Epistle to the Romans has been the subject of special investigations published by W. Bahnsen,¹¹ D. Frola,¹² G. Bergström,¹³

⁶ Der Apostolos der Syrier in der Zeit von der Mitte des vierten Jahrhunderts bis zur Spaltung der Syrischen Kirche; Giessen, 1903, Ricker; iv—80.

⁷ London, 1904, Watts, pp. 232.

⁸ Apostlen Paulus; en bibelsk skildring; Christiania, 1903, Steenske.

⁹ Bible Studies in the Life of Paul; New York 1904, Revell; pp. 129.

¹⁰ Le système exégétique de M. Loisy et les Épitres de saint Paul; *Rev. apolog.*, 1904, Jan.

¹¹ Zum Problem des Römerbriefes; *Protestantische Monatshefte*, viii, 26-31.

¹² La lettera di S. Paolo ai Romani, analisi, parafrasi e commenti; Ivrea, 1903, tip. Unione; pp. 203.

¹³ Romarebfoet och dess glädje budskab; Stockholm, 1903, Palmqvists; pp. 226.

G. Semeria,¹⁴ and A. Klöpper.¹⁵—The Pauline Epistles written to the Corinthians have been considered by P. Ladeuze,¹⁶ M. M. Cheney,¹⁷ Mr. Kennedy,¹⁸ and A. Plummer.¹⁹—On the Epistle to the Galatians have written E. Haupt,²⁰ and F. S. Gutjahr.²¹—J. H. Gunning²² and Th. Innitzer²³ have touched upon the Epistle to the Ephesians.—We have already mentioned, at least in the footnotes, Gutjahr's Commentary on I and II Thess.; the second Epistle to the Thessalonians has been the subject of scientific investigations published by G. Hollmann,²⁴ G. Milligan,²⁵ and W. Brünig.²⁶—The origin of the Epistle to the Hebrews has been investigated anew by J. S. F. Chamberlain²⁷ and J. Albani.²⁸—Finally, A. Schlatter has given us a commentary on the Epistle to Timothy and Titus.²⁹

(b) *The Canonical Book of Acts*.—According to Professor Clemen our Canonical Book of Acts is the result of the fusion of two documents supplemented by oral tradition. The compila-

¹⁴ Il pensiero di S. Paolo nella lettera ai Romani; Rom., 1903, Pustet.

¹⁵ Die durch natürliche Offenbarung vermittelte Gotteserkenntnis der Heiden bei Paulus, Röm. i, 18 ff.; *Zeitschr. f. wissenschaftl. Theol.*, xlvii, 169-180.

¹⁶ Pas d'agape dans la première épître aux Corinthiens; *Rev. biblique*, 1904, i, 78-81.

¹⁷ Bible. New Testament. Chapter of the First Epistle to the Corinthians designed and lettered; Minneapolis, 1903, Cheney.

¹⁸ The Problem of Second Corinthians; Hermath, xxix, 340-367.

¹⁹ The Second Epistle of Paul the Apostle to the Corinthians; The Cambridge Bible for Schools and Colleges; Cambridge, 1903, University Press; pp. xlii-156.

²⁰ Einführung in das Verständnis des Briefes Pauli an die Galater; *Deutsch-ev. Bl.*, xxix, 1-16, 89-108, 161-183, 235-259.

²¹ Die Briefe des heil. Apostels Paulus erklärt, i, Die zwei Briefe an die Thessalonicher und der Brief an die Galater; Graz 1900 ff.; pp. x-397.

²² De kerk van Christus. De Brief van Paulus aan de Efeziërs voor de gemeente des Heeren verklaard; Rotterdam, 1904, Daamen; pp. 258.

²³ Der "Hymnus" im Epheserbriefe i, 3-14; *Zeitschr. f. katholische Theol.*, xxviii, 612-621.

²⁴ Die Unechtheit des zweiten Thessalonicherbriefes; *Zeitschr. f. neut. Wissenschaft.*, v, 28-38.

²⁵ The Authenticity of the Second Epistle to the Thessalonians; *Expositor*, ix, 430-450.

²⁶ Die Sprachform des zweiten Thess.; *Th. Rundsch.*, vii, 73 ff.

²⁷ The Epistle to the Hebrews; London, 1904, Johnson; pp. 92.

²⁸ Hebr. v. 11-vi. 8. Ein Wort zur Verfasserschaft Apollos; *Zeitschr. f. wissenschaftl. Theol.*, xlvii, 88-93.

²⁹ Erläuterungen zum N.T., ix. Teil; Die Briefe an Tim. und Tit. ausgelegt für Bibelleser; Calw und Stuttgart, 1904, Vereinsbuch.; pp. 221.

tion took place between A.D. 95 and 100, by the unknown author of the Third Gospel, who cannot be identified with St. Luke. The first document is the source for the first eleven chapters of the Book of Acts; its author and origin are buried in obscurity. The second document is the source for St. Paul's missionary journeys; Luke, the physician and companion of St. Paul, is its author, and its time of composition lies close to the events recorded. Professor Clemen considers the Book of Acts as a first-class authority for the history of St. Paul, even in those parts that have not fallen under the personal observation of the original writer. We cannot here delay over the many proofs showing that the "Redactor" of Acts is identical with the author of the history of Paul's missionary journeys.

We may add here the recent literature connected with the Book of Acts. P. Passy writes on the origin of Christianity according to authentic documents and the recollections of a contemporary.³⁰—D. J. and J. D. Burrell also have written a sketch of early Church History according to the data given in the Book of Acts.³¹—J. M. S. Baljon³² and a writer in the *Expository Times*³³ have given us a more or less complete commentary on the Book of Acts.—Finally, J. Reid³⁴ and A. Bludau³⁵ have contributed special studies on the Book of Acts. To this last class belongs also J. R. Madan's article entitled "The 'Ἀσuiría on St. Paul's Voyage."³⁶ The writer urges that the word usually rendered "abstinence" or "being without food" in Acts 27: 21 is really used in the medical sense of "loss of appetite from illness," i.e., in this case, seasickness induced by being long tempest-tossed.

³⁰ Les origines du christianisme d'après des documents authentiques et des souvenirs personnels par un contemporain médecin du i. siècle; Paris, 1903, Soc. des traités; pp. 263.

³¹ Early Church. Studies in the Acts of the Apostles; London, 1904, Robinson; pp. 312.

³² Commentaar op de Handelingen der Apostelen; Utrecht, 1903, van Bockhoven; pp. 309.

³³ *The Great Text Commentary*. The Great Texts of the Acts of the Apostles, xv, 233-235, 277-280, 310-313, 366-369, 399-402; Acts vii, 59 f.; ix, 3-6; x, 34 f.; x, 38; xi, 26.

³⁴ "Lord" and "the Lord" in Acts; *Expository Times*, xv, 296-300.

³⁵ *Die Abschiedsrede des Apostels Paulus zu Milet*; Apg. xx, 17-38; *Kath. Seels.*, 1904; 1-10, 51-55, 99-103.

³⁶ *Journal of Theological Studies*, October, 1904; pp. 116-120.

(c) *The Apocryphal Acts of the Apostles*.—Professor Clemen does not consider the Apocryphal Acts of the Apostles as reliable sources for the life of the Apostle. At best, they contain here and there an historical reminiscence, as it were. They tell us, *e. g.*, that St. Paul was decapitated. But, on the whole, their testimony is worthless. In connection with this subject, we may draw the reader's attention to some of the recent literature dealing with Apocryphal Acts of the Apostles. P. Corssen has endeavored to reconstruct the original form of *Acta Pauli* from Latin fragments of the *Queriniana* in Brescia.³⁷ According to this latter source, Thecla was not merely betrothed, but actually married.—L. Couard has collected, epitomized and chronologically arranged the early Christian legends concerning the lives of the Apostles. He has published his results in the *Neue kirchliche Zeitschrift*;³⁸ thus far eight instalments have appeared, the fourth of which treats of the Apostles St. Peter and St. Paul.—P. Vetter has published the Armenian Acts of the Apostles Peter and Paul;³⁹ the text is placed side by side with its Greek translation, and textual criticism is exercised where it is called for.—C. Schmidt has published the *Acta Pauli* from the Papyrus manuscript No. 1 of the Heidelberg collection.⁴⁰ The manuscript is dated about 180 A.D., belonging to the time of Marcus Aurelius or of Commodus. The editor gives us the Coptic text, a good translation, and a number of critical notes. From a literary point of view, the *Acta* are nothing but an historical romance.—E. J. Goodspeed has published "The Epistle of Pelagia"⁴¹ from manuscripts of the British Museum. The Ethiopic text connects Pelagia with St. Paul and the lion,⁴² and according to Goodspeed forms part of the *Acta Pauli*.—Mrs. A. S. Lewis is indefatigable in the field of her predilection. One of her latest works is the publication of "The Mythological Acts of the Apostles" translated from an Arabian

³⁷ *Zeitschr. f. neut. Wissensch.*, iv, 22-47.

³⁸ xiv, 69-80; 154-164; 324-327; 649-664; 739-746; 983-989; xv, 486-498; 569-580.

³⁹ *Oriens Christianus*, iii, 16-55.

⁴⁰ *Veröffentlichungen aus der Heidelberger Papyrussammlung*, ii; Leipzig, 1904, Hinrichs.

⁴¹ *American Journal of Semitic Languages and Lit.*, xx, 95-108.

⁴² I Cor. 15:32; II Tim. 4:17.

manuscript.⁴³ The Arabic text appears to be a translation from a Coptic original. Appendices contain the text and translation of Syriac palimpsest fragments of the *Acts of Judas Thomas*.⁴⁴ The publication is entitled "Mythological Acts" instead of "Apocryphal Acts," because these legends represent the Apostles as "degraded to the level of the heathen wizards for whom we are told that they were mistaken." Hence they do not at all resemble the "Apocrypha" of the Old Testament. But would it not be preferable to call the "Apocrypha" of the Old Testament, which bear a "relation to the Hebrew canonical books," according to the Catholic nomenclature "deuterocanonical," leaving the name "apocryphal" to all those writings to which tradition has assigned it?

3. *Pauline Chronology*.—Professor Clemen distinguishes a Relative Pauline Chronology and an Absolute one. The distinction is well known. In the Relative Chronology we are told that Paul was converted soon after the death of Jesus Christ, probably in the spring of the following year. Again, we are assured that the abrupt termination of the Book of Acts implies that St. Paul died after the two years of his Roman captivity indicated in Acts 28:30. Treating of the Absolute Pauline Chronology, the writer does not place his dates on the arrival of Festus in Palestine. He considers this event as too uncertain from a chronological point of view, but stoutly maintains that Harnack is wrong in placing it in A. D. 56. We believe that Dr. Clemen is equally wrong in placing the death of St. Paul in A. D. 64. It may be of interest to know that F. Stober has published a chronology of the life and the letters of St. Paul, in which he places the Apostle's conversion in A. D. 36, his visit to Jerusalem in 44, the Council of Jerusalem in 53, the third missionary journey in the years 55-59.⁴⁵

II. *The Life of St. Paul*.—The second part of Professor Clemen's work is less interesting from a critical point of view, but more interesting to the common reader. By way of introduction the writer sets forth the concrete surrounding of the Apostle; then he

⁴³ *Horae Semiticae*, Parts iii and iv. Cambridge, 1904; University Press.

⁴⁴ From the Cod. Sin. Syr. 30.

⁴⁵ *Chronologie des Lebens und der Briefe des Paulus*; Heidelberg, 1904, Winter; pp. 24.

describes the genesis of the Apostle, his earliest missionary labors, his second missionary journey, his third missionary journey, his captivity and death; and, by way of concluding, he reviews the personality of St. Paul, his missionary success, and his theological influence. A double index concludes the volume.

1. *Introduction*.—In order to make us realize the concrete surroundings of the Apostle, the writer reviews the condition of (a) the Roman Empire; (b) the Jewish community; (c) the early Christian community. Where the author speaks of the life and work of Jesus Christ, his false *Assumptions* lead him into many false statements. In most cases they are so grossly wrong that the reader will recognize them without any further forewarning. We add only a list of writers who have recently touched upon the foregoing subjects:

Caraccio,⁴⁶ Waitz,⁴⁷ Sauter,⁴⁸ Felder,⁴⁹ Güdemann,⁵⁰ Herford,⁵¹ Klausner,⁵² and Paulus⁵³ have written on the condition of Jewry. While Jülicher,⁵⁴ Kalthoff,⁵⁵ Geffken,⁵⁶ Goblet d'Alviella,⁵⁷ Shahan,⁵⁸ van Veldhuizen,⁵⁹ René,⁶⁰ Bruders,⁶¹ Ahlberg,⁶² Andersen,⁶³ Holtz-

⁴⁶ *Erode I. re degli ebrei*; Padova, 1903, Draghi; pp. 153.

⁴⁷ Simon Magus in der altchr. Lit.; *Zeitschr. f. neut. Wissensch.*, v, 241-250.

⁴⁸ L'Idée messianique au temps de Jésus-Christ; *Rev. Aug.*, iii, 146-156.

⁴⁹ Die Krisis des religiösen Judentums zur Zeit Christi; Stans, 1903, v. Matt; pp. 30.

⁵⁰ Das vorchristliche Judentum in christlicher Darstellung; Breslau, 1903, Köbner; pp. 49.

⁵¹ Christianity in Talmud and Midrash; London, 1903, Williams; pp. 449.

⁵² Die messianischen Vorstellungen des jüdischen Volkes im Zeitalter der Tannaiten; Heidelberg, 1903, Dissert.

⁵³ Les Juifs et le Messie; Paris, 1904, Bloud.

⁵⁴ Otto Pfeleiderer's Urchristentum; *Protest. Monatsschr.*, viii, 128-140.

⁵⁵ Die Entstehung des Christentums; Leipzig, 1904, Diederichs; pp. iv-155.

⁵⁶ Aus der Werdezeit des Christentums; Leipzig, 1904, Teubner; pp. vi-135.

⁵⁷ Syllabus d'un cours sur les origines du christianisme; *Rev. de l'histoire des religions*, xlviii, 295-337.

⁵⁸ The Beginnings of Christianity; New York, 1903, Benziger; pp. 3-445.

⁵⁹ De crisis in de gemeente van Korinthe; *Th. Studien*, 1904; 1-22.

⁶⁰ Les commencements de l'église d'Ephèse; *Études francisc.*, 1904; 123-137.

⁶¹ Die Verfassung der Kirche bis zum Jahre 175 n. Chr.; Mainz, 1904, Kirchheim; pp. xvi-405.

⁶² Apostlar, profeter och lärare; Lund, 1903, Akt. Stanska Centraltryck; pp. 184.

⁶³ Das Abendmahl in den zwei ersten Jahrhunderten; Giessen, 1904, Ricker; pp. iv-95.

mann,⁶⁴ Goetz,⁶⁵ Gillis,⁶⁶ and Batiffol⁶⁷ have investigated certain conditions of the early Christian community.

2. *Genesis of the Apostle*.—Under this heading Professor Clemen considers St. Paul (*a*) in his Jewish life; (*b*) in his conversion; (*c*) in his new intellectual life. The writer's assumption that miracle and revelation are impossible, forces him here into rather curious makeshifts. He leads the Apostle through a series of conscientious doubts and struggles, and it is these agitations of soul that form the vision by means of which the Apostle was converted on his way to Damascus. After his conversion, Dr. Clemen assures us, there was no more progress or evolution in the theology of St. Paul. It must be confessed that the author's hypothesis becomes rather improbable and even violent in this section of his work.

Here is a list of writers who have in recent years considered the last named subject: Jones,⁶⁸ Zaun,⁶⁹ Collins,⁷⁰ Kellet,⁷¹ Pica-vet,⁷² Smith,⁷³ and Bullard.⁷⁴

3-6. Space forbids us to add any further comment on Dr. Clemen's chapters concerning St. Paul's first missionary labors, his second and his third missionary journeys, and his captivity and death. The recent literature on these topics will be found in the June issue of this REVIEW.⁷⁵ In the same place will be found many supplemental references to recent publications connected with the life and work of St. Paul.

⁶⁴ Das Abendmahl im Urchristentum; *Zeitsch. f. neut. Wissensch.*, v, 89-120.

⁶⁵ Die Abendmahlfrage in ihrer geschichtlichen Entwicklung; Leipzig, 1904, Hinrichs; pp. viii-311.

⁶⁶ The Christian Agape; *Catholic University Bulletin*, 1903; 465-508.

⁶⁷ La controverse sur l'Agape; *Bull. de litt. eccl.*, 1904; 185-206.

⁶⁸ Glorious Company of the Apostles. London, 1903, Clarke; pp. 268.

⁶⁹ Zur Lebensgeschichte des Apostels Paulus. *Neue kirchl. Zeitschr.*, xv, 23-41; 189-200.

⁷⁰ St. Paul's Sojourn in Arabia. *Expository Times*, xv, 382 f.

⁷¹ St. Paul the Poet. *Expositor*, ix, 339-348.

⁷² Plotin et St. Paul; Séanc. et trav. de l'Acad. de France. 1904. 599-620.

⁷³ Dr. Edward Caird on St. Paul's Antitheses. *The Hibbert Journal*, ii, 375-377.

⁷⁴ The Contrast in Order of Development of Pauline Theology and Church Dogma. *The Bible Student*. New Ser., i, 195.

⁷⁵ 1904, pp. 631-640.

7. *Conclusion*.—By way of conclusion Professor Clemen considers the personality, the success, and theological importance of his hero. On the whole, the conclusion of the work is not so good as its first volume. The author is less of an artist than a critic, hence his descriptive chapters are far inferior to his scientific investigations.

Allen⁷⁶ and Goguel⁷⁷ have compared our Lord Jesus Christ with His great apostle. Götz⁷⁸ and Denney⁷⁹ touch upon the Apostle's idea of redemption. McGarvey,⁸⁰ Kennedy,⁸¹ Darling,⁸² and Bruston⁸³ deal with St. Paul's attitude toward special dogmas of Christianity. The ethics of the Apostle has been studied by Juncker⁸⁴ and Jackson.⁸⁵ The Rev. W. M. Alexander has proved to his own satisfaction that St. Paul's infirmity was nothing else than the Malta Fever,⁸⁶ and the *Expository Times*⁸⁷ contains an article contributed by W. Taylor Smith and entitled "Jesus Christ and Paul."

⁷⁶ The Gospels of Jesus and Paul. Open Court. 1904, 37-44.

⁷⁷ L'apôtre Paul et Jésus-Christ. Paris, 1904, Fischbacher; pp. ii-399.

⁷⁸ Paulus der wahrhaftige Zeuge Jesu Christi. Hannover, 1903, Feesche.

⁷⁹ Adam and Christ in St. Paul. *Expositor*, ix, 147-160.

⁸⁰ Paul and the Virgin Birth of Jesus. *The Bible Student*, New Ser., i, 105-108.

⁸¹ St. Paul's Conception of the Last Things. London, 1904, Hodder & Stoughton; xx-370.

⁸² The Apostle Paul and the Second Advent. *The Princeton Theological Review*, ii, 197-214.

⁸³ La doctrine chrétienne de l'immortalité. *Rev. de Théol. et des quest. rel.*, 1903. 443-461; 518-533.

⁸⁴ Die Ethik des Apostels Paulus. Halle, 1904, Niemeyer.

⁸⁵ The Ethical Teachings of St. Paul. *Expositor*, Jan., 1905, pp. 35-49.

⁸⁶ *Expository Times*, 1904, pp. 469 ff; 545 ff.

⁸⁷ xv, 16 ff.

Criticisms and Notes.

THE BEGINNINGS OF CHRISTIANITY. By the Very Rev. Thomas J. Shahan, S.T.D., J.U.L., Professor of Church History in the Catholic University, Washington. New York, Cincinnati, Chicago: Benziger Brothers. 1903. Pp. 445.

THE MIDDLE AGES. Sketches and Fragments. (Same author and publishers.) 1904.

The continuity of subject-matter embraced by these two volumes justifies their union here under one survey, although chronologically the former antedates the latter by a year or more. The reader who, under the suggestion of the title alone, expects to find in *The Beginnings of Christianity* a discussion of the intricate controversies, Scriptural, historico-theological, and philosophical, with which the recent literature dealing with that period is so generally engrossed, will be disappointed. The author is of course fully aware of the demand on the part of educated English-reading Catholics for solid and sanely critical books from which they may gain light and a reasonable orientation on those problems; for, apart from the text-books of Church History and Mr. Allies' able, though somewhat discursive work on *The Formation of Christendom*, there is little, if anything, to supply this demand. Our author has, however, had probably in mind the wants or tastes of a much larger class of readers,—those, namely, whose faith may be confirmed and whose general intellectual culture may at the same time be deepened and enlarged by closer contact with the Catholic spirit as it expressed itself in the life and struggles of the infant Church. A glance through the volume shows how happily this dual purpose has been subserved. No one whose mind is at all illumined by faith, but will feel the light grow brighter as he follows the author's vivid pictures of the spread of the Gospel, the heroic labors of St. Paul, the outpouring of St. Clement's great soul in his letter to the Corinthians, the struggle of the early martyrs at Lyons and Vienne, or the story of St. Agnes. On the other hand the chapters dealing with slavery in Pagan Rome, with woman, both pagan and Christian; with the conditions of the Church in respect to the Empire, in the East and West; with the constituent elements of early

Christian society ; with Roman Africa ; with De Rossi, the Columbus of the Catacombs,—all are replete with a vast amount of information that is exceedingly interesting as well as edifying.

One might single out the chapter entitled “ Christian Pompeii ” as singularly effective in this two-fold way. It may well be doubted whether one can find anywhere else, within the same compass, so life-like a picture, one so full of picturesque detail, personal and artistic, so reflective of Oriental coloring, and at the same time so suggestive of the Christian atmosphere, as the author’s description of the Christian monuments of lesser Asia in the fourth and fifth centuries. To the general reader Syria is a comparatively unknown country. He may be surprised at finding what a vigorous life of faith once flourished, and what a high degree of material and artistic culture had been attained there sixteen centuries ago under the fostering care of the Church. The splendid record is graphically retold by Dr. Shahan from the countless multitudes of imperishable relics in stone.

The essays gathered together in the first volume illustrate certain phases and conditions of the Church’s history during the first three centuries. Those included in the second volume do the same for the period between Gregory the Great and the Renaissance, and specifically demarcate the period by papers on these terminal subjects.

To the student of general history the various chapters are full of practical lessons ; whether he pause to revere the great pontiff, the first Gregory, or to reflect upon the problems of state that vexed the mind of Justinian ; whether he enter the Latin schools of Boëthius and Cassiodorus, or the subsequent centres of learning in Germany ; whether he linger over the tender outpourings of Dodana, that gentlest of mediæval mothers, or stop to compute the gains of the chivalrous Crusaders ; whether he be uplifted by the high ideals of the great cathedral-builders, or dazzled by the intellectual and artistic splendors of the Renaissance,—in each and all these moods he is drawn and held, enlightened and stimulated by the author’s treatment of these and cognate subjects.

The essays, indeed, owe much of their power to the amount of historical fact and suggestion which they enmass. But they owe not less, possibly more, to their captivating form. It is not exaggeration to say that many of the pages glow with a coloring that is truly Macaulayan ; whilst few, if any of them, are not vivid and attractive.

In the midst of so much resplendence it could hardly happen that an occasional movement of the brush were not too strong. The

repeated entrance of Macaulay's school-boy finds its counterpart in the author's favorite measure of distance—"from Otranto to Drontheim,"—"velleities" reappear, and the relative "that" makes itself somewhat unpleasantly felt by its frequency; but these are peccadilloes, tiny thickening of lines on a canvas that, as has been said, is throughout fair and in places splendid.

The appreciative reader cannot but be grateful—as is the reviewer—for these instructive, edifying, and attractive essays, and will surely echo the hope that the author will continue them by other series on the Reformation and the subsequent history of the Church.

DER LETZTE SCHOLASTIKER. Eine Apologie von Dr. K. Krogh-Tønning. Freiburg im Breisgau: Herdersche Verlagshandlung. Zweigniederlassungen in Wien, Strassburg, München und St. Louis, Mo. Pp. 227.

The eve of the Reformation and the day before are gradually but unmistakably revealing their character and atmosphere, as the searchlight of modern criticism is being more steadily turned upon them. Scholars like Janssens, Pastor, Grisar, Denifle, and Gasquet, have hunted down and unmasked not a little of the conspiracy against truth in which so much of the so-called history precisely of that period is summed up. Another champion of truth is introduced through the small but learned volume here presented.

The work is specifically historico-apologetic, the aim being to vindicate the Church's teaching on Grace immediately prior to the Reformation. The Reformers, as is well known, accused the Schoolmen of having corrupted the Biblical doctrine of Grace, by injecting into it semi-Pelagian and even Pelagian elements attributing a heretical efficiency to human nature in the work of salvation. This corruption they appealed to as justifying and even necessitating a reformation. That a reformation within the Church was sadly needed, no one acquainted with the morals of the time questions, and one has only to listen to the burning words of men like Dionysius the Carthusian, Thomas à Kempis, Nicholas of Cusa, and others of equal prominence and power, to recognize how earnestly it was demanded. But the reformation needed was not a revolution. As the illustrious Cardinal of Cusa declared, what was demanded was "purification and renewal, not destruction and demolition. Man has not to transform what is holy. Sanctity is to transform the man." Accordingly, he started "by reforming himself," and then by insisting on better-

ment in certain ecclesiastical domains, such as discipline, clerical education, catechetical instruction, preaching, the monasteries, etc. But whilst a reform was needed and was clamored for, it was a reform of churchly life, an ethico-social reform, and not one of churchly doctrine. Many Protestants, however, still cherish the conviction which Dr. Tønning confesses himself to have held, "before the first volume of Janssens' epoch-making work" fell into his hands, viz., that Luther was "the father, instead of the child of the subsequent Reformation." But the child soon went his own way, especially in the persuasion that he had to reform the teaching of the Church.

A reformation, it is true, was also needed and demanded in certain lines of current teaching, but not in the *teaching of the Church*. The errors lay in the theorizing of the Nominalists, and precisely on the subject of Grace. But, as Dr. Tønning convincingly proves, these errors can in no wise be attributed to the Church, nor to the representatives of genuine scholasticism. The teaching of the Nominalists, as even so unsuspected a writer as Albrecht Ritschl declares, is "not at all the general doctrine of the mediæval Church; it is the opinion of an individual theological school. . . . And yet the Reformers directed their reproaches and charges of Pelagianism, which should have been reserved for the Nominalistic tradition only, against Scholasticism in general." Ritschl's judgment is in this matter of value. He is *testis idoneus*, not simply because he is a Protestant, but particularly because his whole Protestant theology rests on a philosophical basis that is closely akin to Nominalism,—if one may not characterize Ritschl as a Nominalist himself, an out-and-out empiricist, over against modern speculative theology.

Doctor Tønning, in his previous works, notably in his treatise *De Gratia Christi*, has vindicated the earlier Schoolmen from the above-mentioned charges. In his present work he frees the later scholasticism, as represented by Dionysius the Carthusian, from the same imputation. But it may be said that technical accuracy amongst professional theologians is no assurance that the imputed erroneous doctrine had not made inroads amongst the common people, who live in no immediate contact with a theologico-scientific literature embodied in a Latin medium. The author extends his refutation over this objection likewise, and proves by an appeal to the literature which provided the spiritual sustenance of the people at the time, that their common faith could have been impregnated by no heretical views. We cannot follow the author's arguments for this double thesis, but must

refer the student to the book itself,—a book, it may be added, the wealth of whose historical matter and argumentation receives no little extrinsic value from the author's personality. For it may be added that Dr. Krogh-Tønning was, prior to his conversion, one of the most learned pastors of the State-Church in Norway. Besides his intimate experience of Protestant feeling, he brings to the present work a preparation of many years spent in investigating the history of the Reformation. Although a thorough polemist, his temper is everywhere kindly, seeking not to widen the breach between the Church and the outside world, but to bridge it over: *ut omnes unum sint*.

Apart from its apologetical value, which is considerable, the work has a distinct importance as an introduction to the study of the last of the great Schoolmen, Dionysius the Carthusian, who, as was shown in these pages,¹ was for intellectual and moral power one of the greatest, if not the very greatest, of the Catholic champions in the fifteenth century.

DE PERFECTIONE VITAE SPIRITUALIS. Accedunt duo opuscula: de SS. Christi Jesu Amore et de vera Christi Jesu Imitatione. R. P. Antonii Le Gaudier, S.J. Editio recens emendata, cura et studio P. A. M. Micheletti, ejusdem societatis in Collegio Apostolico Leoniano in Urbe V. Praesid. et Ecclesiasticae Paedagogiae Professor. Augustae Taurinorum, Typographia Pontificia, Eq. Petri Marietti, Via Legnano, 23. Londinum, apud. Thos. Baker, Bibliopolam, Soho Square, 1. 1903. Tomus I, pp. 604; tomus II, pp. 536, (year 1903); tomus III, pp. 468, (year 1904).

Père Le Gaudier's *Perfection of the Spiritual Life* is a classic in the literature of ascetic theology, and takes its place justly by the side of the kindred work of Alphonso Rodriguez. The author, who died in 1622, was one of the most experienced guides in the spiritual life amongst the Jesuits of his time. Especially was he remarkable for his sure insight, his quick and accurate diagnoses of the soul's maladies. Of him his editor aptly says: "*Deprehendebat illico quid in unumquemque natura posset, quis ictibus gratiae pateret magis, quem efferret ambitio, quem cupiditas emolliret, quis staret in praecipiti, quis jam cecidisset, quis primo titubaret ex casu, quem iteratus lapsus gravius allisisset; sufficebat statim remedia singulis, eadem qua malum perceperat facilitate; apud illum quisquis sanari voluit, brevi convaluit.*" No wonder that there long lingered

¹ REVIEW, Vol. XXI, p. 512.

amongst his brethren *in omnium ore cari parentis memoria*, and that they gloried *sub tali magistro rudimenta virtutis posuisse*.

Besides this spiritual insight, which seems to have been more a *gratia gratis data*, a divine charisma for the guidance of others, than an acquired habit, he possessed a broadly comprehensive knowledge of the philosophy and psychology of the human soul, as well as the theology of the means, instruments, and methods of its sanctification. Add hereto a clear consecutive method, and a lucid graceful Latin style, and the work that resulted from the combination of these gifts must needs be, what it is, at once thorough, solid, practical, and readable.

The first edition was published in 1619, and reissued in 1855. Both editions being exhausted, the present reprint has been put forth in a more convenient form; and includes, besides, two devotional *opuscula* by the same author. It should be noted that while the work, like that of Rodriguez, was intended originally for the spiritual training of the Jesuit, its matter and method are not restricted to that purpose. The secular priest will find it suggestive for his own guidance, as well as for the direction of others, and especially helpful in preparing spiritual conferences.

THE YOKE OF CHRIST. Readings intended chiefly for the sick. By the Rev. Robert Eaton, Priest of the Birmingham Oratory. With a Preface by the Archbishop of Westminster. First Series. Catholic Truth Society: London. 1905. Pp. 208.

In the matter of converse with the sick we all find it so much easier to ask questions of a patient about his ills, and how he came to get them, and what hope the doctor gives, than to speak of hopes of heaven, and directly to inquire how the soul may be helped. We have no hesitation about selecting an illustrated newspaper or a magazine that tells of things passing by which the sleepless hours of the sick chamber may drag less wearily along,—and there is mercy and kindness in all this; but it is not the sole or best sympathy that a Christian can show to a brother or sister for whom God has ordained suffering as a means to reach more safely life's true end. If we find it difficult to talk of spiritual things to the sick—and it is one of the most difficult things to do wisely and with good effect—we might often put them in the way of reading that which will supply the defect of a well-meaning sympathy.

The fact remains, however, that with the best intentions we may yet experience considerable difficulty in procuring such spiritual reading for the sick as will not become a strain upon their nerves. A "pious" book is more or less irritating to most people who are in need of piety, whilst a novel, however good and edifying, if it is at the same time more than ordinarily interesting, is apt to stimulate overmuch the attention and curiosity of a weakly-sustained nervous system; and whilst such reading conveys perhaps to the devout reader who is in good health those motives which he or she can fashion into active resolves, it will leave the bed-ridden patient merely in a sentimental attitude, which is likely to pass with the occasion that aroused it. The quality of reading which, apart from special needs, best serves the invalid who is in condition to read, or to listen to the lecture of good books, is the brief story written in sympathetic strain, and of the sort in which the lessons are suggested rather than long-drawn-out. But such books are as rare as they are precious. Whilst to relieve the sickness and bodily stress we have the pill-makers and truss-makers, and intelligent nurses, all of whom devise ever new methods for accomplishing their end; and whilst there are gentile shroud and coffin-makers inventing patents to prepare us properly for death, as to the body, the spiritual physicians and undertakers rely upon moods and prayer-books, which do not always properly respond to the actual need.

Father Eaton has wisely given his attention to this department of spiritual wants and managed to supply it in a suggestive way by his "readings for the sick," to which, in view of what sickness is to the Christian, he gives the appropriate and beautiful name of *The Yoke of Christ*. Suffering is, indeed, the yoke of Christ, as rightly interpreted and understood; and Father Eaton teaches us its promised sweetness by means of brief readings in which Scripture is made the basis and background of practical reflection, leading the mind of the sufferer to see the designs of God outlined by affliction. Each chapter comprises a simple meditation, detached, that is to say, chosen without particular attention to connected sequence of thought, but offering morsels of divine truth in a certain desultory fashion which suits, as a rule, best the fitful spiritual appetite of the sick.

Amoenitates Pastorales.

Reginald Airy tells the following tale of Dr. Richard Busby, the famous headmaster of Westminster from 1638-1695. One day the Doctor met a certain Father Petre who had abandoned the old faith and become chaplain and confessor to King James. "Don't you know me, sir?" asked Petre. The Doctor paused, as if trying to recollect his face. At last, he said, "But you were of another faith in those days, sir. How came you to change?" "The Lord had need of me," was Petre's reply. "Few men," retorted Busby, "have read their Bible more carefully or frequently than I have, and I never knew that the Lord had need of anything but once, and that was of an ass." (Matt. 21 : 3.)

In the *Cornhill*, Sir Robert Edgecumbe tells us of a famous West Country wit of the name of Hicks. He says: "One of the stories Hicks used to tell was of the visit of a rural dean to Blisland and of his interviewing the parish clerk in the absence of the rector. The rural dean expressed to the clerk his disapproval of a donkey being allowed to graze in the churchyard. The clerk, eager to defend his absent rector, burst out: 'Ain't he a religious baste? Why, that 'er be, and no chapel baste neither. Maister sent him last week to the smithy, and the man who shod him was a dissenter and he kicked him sure enough. Maister wouldn't hold with such nonsense.'"

The Protestant Primate of Ireland (Dr. Alexander), in a speech at the Irish Church Conference in Dublin the other day, referring to the ringing of the chairman's closure bell to stop speeches to which he was listening with the deepest interest, said afterwards to the Congress: "I felt inclined, I confess, on these occasions to exclaim, 'Hang that bell.' " When the laughter and cheers provoked by this remark had subsided, the Archbishop, with an air of injured innocence, proceeded, "Is not a bell intended for hanging?"

The *Ram's Horn* is responsible for the following: A wealthy brewer in Montreal built a church, and inscribed on it: "This church was

erected by Thomas Molson at his sole expense. Hebrews xi." Some college wags altered the inscription so as to make it read: "This church was erected by Thomas Molson at his soul's expense. He brews XX."

The same journal sketches the condition of those who follow the New Theology which does not appeal to the heart, but only to the mind, in the following humorous cartoon. The thought suggests itself



"THE NEW THEOLOGY GIVES NO HEAT."

however that, if the radiator of the new theological science with its critical method does not give out any heat, the Bible in the basket sometimes gives out more than is wanted, particularly when it creates hot discords among sectarians who claim individual power to interpret, having no authoritative voice in their churches which can definitely teach.

The editor of Harper's *Drawer* tells the following : My friend was teaching the primary class in a city Sunday-school. The lesson was the story of the wandering Israelites who were miraculously fed upon manna.

"I don't know," she said to me, "just what manna looks like, but I have this little bottle of homœopathic pills for an illustration," taking from her pocket a tiny phial and shaking it lightly.

She made the story interesting, and every little face was turned upward expectantly as she proceeded. She told of the cloud by day and the pillar of fire at night, the coming of the quails and the fall of manna, then rapidly reviewed the whole, asking questions to test the attention of her audience.

"And what did the Lord feed the children of Israel upon?" she asked.

"Pills!" they all shouted, without a dissenting voice.

Then, for a moment, there was silence, while the teacher bent low, to look into her reticule after something which was not to be found.

Some years ago the church which the late Father Francis Boyle was instrumental in building in the southeastern part of Washington City, bought from the Presbyterian church near by a large bell, which had been discarded on account of a flaw in its construction that created a painfully harsh and discordant sound. The bell was sent to a foundry, where a portion of the lower rim was cut off. It was then returned and put in place in the chapel. The tones were now exceedingly soft and sweet and the bell a source of much pride to the congregation and pleasure to the neighborhood. One day the pastor of the Presbyterian church, meeting Father Boyle, said to him :

"Father Boyle, I was passing the chapel recently and was struck by the rich, mellow tone of your bell. I think I never before heard anything so clear and chime-like. I quite envied you its possession. Where did you get it?"

"That is the bell," replied Father Boyle, "that we bought of your congregation."

"Is it possible?" said the pastor. "I can scarcely credit it. What in the world did you do with it to bring about such a marvellous change?"

"Blissed it, blissed it," returned Father Boyle, in a rich brogue and with a sly, mischievous expression on his handsome, happy

countenance. "Blissed it and got the Presbyterian divil out of it, and nothing else, I assure you"; and with hearty laughter the two went their several ways.

The following definition of "a bishop" by "a very low churchman," appears in a recent number of *Punch*, anent the recent troubles in the Anglican Church on the subject of ritual: "A bishop, or, literally, overseer; that is to say, one who overlooks, so-called from their overlooking everything they do not wish to see."

Here is the pastoral admonition of a certain bishop to his clergy:

"Hunt not, fish not, shoot not,
Dance not, fiddle not, flute not;
Be sure you have nothing to do with stocks,
But stay at home and feed your flocks;
And above all I make it my particular desire,
That at least once a week you clean out the choir."

A Scotch dominie, while making his pastoral visitations, came to a farm-house, where he was expected, and the lady of the house, thinking that he would be in need of refreshment, proposed that he should take his supper before the prayer exercises. He demurred, saying: "I will take my supper better when my work is done. I'll commence now. You can put the skillet on and leave the door ajar, and I'll draw the prayer to a close when I hear the ham a fizzin'."

Says our philosopher: "I have observed that we generally pass over the really admirable attributes of a man and fix our eyes on his infirmities,—a red nose attracts a great deal more attention than a stainless character. I have noticed that the pinnacle of fame is often too sharp-pointed to afford a comfortable perch. I have found out that while there's many a slip 'twixt the cup and the lip, there is very seldom any slip between the jug and the 'jag.' I have become convinced that fewer persons are killed by overwork than perish from eating health-foods, and also that about the only people who ever profit by advice are doctors and lawyers."

A parson once advertised for a coachman. Of each applicant he asked this question: "How near to a precipice could you drive

without going over?" One said, "within a yard," another, "a foot," etc., but one answered, "I would keep as far from it as possible." He got the job.

Pope Pius has adopted Leo XIII's pet, a white dove, which the late Holy Father used to feed at a certain hour every morning. The Pope allows it in his room, where it perches on his writing desk and, like Leo, he daily saves some bread-crumbs for its food. This white dove was among the last visitors Pope Leo received. On the second morning preceding his death the winged pet knocked at his bedroom window with his beak, and when admitted flew upon the bed, walking over the Pope's chest and looking into his eyes. With great difficulty Leo laid his hand on the dove's head, petting it gently and whispering a farewell.

The saintly Dr. Kenrick, uncle of the late Archbishop Peter Richard of St. Louis, and of Francis Patrick Kenrick, one day missed his hat. Having astutely peeped into Plunket Street—a famous mart of old clothes—he found a woman in the act of selling it. "I only wanted it as a relic of your reverence," she said. "You seem very anxious to get rid of it then," he rejoined. "Oh I was merely asking the value of it," replied the ready-witted crone.

Literary Chat.

The Rev. A. J. Schulte has in press an *Historical Sketch of the Philadelphia Theological Seminary*, founded in 1832. The volume is intended mainly for the diocesan friends of the Institution; but it is of historical interest as well, owing to its accurate statistics and lists of priests ordained from St. Charles' Seminary. It also contains useful information touching the requisites for admission of students to the Seminary courses, collegiate, philosophical, and theological.

In the February "Literary Chat" we stated that there is no complete biography of Montalembert; we meant, of course, in English. A correspondent calls our attention to the recently published life of Montalembert by R. P. Lecannet, of the French Oratory, which merits to be translated.

Some of our readers, who are not in the way of the constant deluge of Apologetic and Biblical literature with which the scientific market, especially of Germany, is being flooded, wonder at the bewildering array of names and views given each

month under the head of "Bible Study" in THE ECCLESIASTICAL REVIEW. Others would wish to have the department of Catholic works more sharply separated from the productions of rationalist and Protestant writers. The cursory reader probably does not realize that many of the works from non-Catholics deal with the subject of the Bible in its purely historical or philological aspects. Books that do not, or that betray any sectarian bias, are usually characterized in the bibliographical survey in such terms as to leave the reader in no doubt about their tendency. As for the large number of titles and names of authors with which the reader is confronted in the department of "Recent Bible Study," there is no other way, if, on the one hand, the editor of the department is to do justice to all the important works that claim the special student's attention; whilst on the other, he is constrained by the limitations of space in a monthly magazine.

In this connection we are able to announce the projected publication of a periodical exclusively devoted to Higher Biblical Studies and to Philosophy. The enterprise has the cordial support of the Archbishop of New York; and the authorities of the Archdiocesan Seminary, under the supervision of the Sulpician Fathers in charge of that institution, expect to issue the first instalment in spring. It is to be hoped that the undertaking will be seconded not only by those directly interested in Philosophical and Biblical Studies, but by all who have at heart the advancement of a representative, high-class Catholic literature. The magazine will have to draw its contributors largely from Europe where the traditional devotion to higher philosophical and Biblical studies has exercised a formative influence upon minds that have also the culture and power of literary expression. The competition thus called forth in this field, as in every other of intellectual and material industry, will of course have a good influence upon American students, and in time we may have a larger corps of good American writers to draw from.

The *Caecilia* and *Review of Church Music*, published at St. Francis Seminary, Milwaukee, is hereafter to appear on the fifteenth of each month and in somewhat smaller page form than hitherto. It contains invariably good musical selections adapted to use in ordinary church choirs and fostering the tendency of the reforms in liturgical chant indicated by Pope Pius X.

It is an altogether praiseworthy enterprise on the part of the Benziger Brothers to introduce the work of the eminent Benedictine art historian, Dr. Albert Kuhn, to American readers through their monthly organ. The kind of work which elevates the standard of American Catholic magazine literature is not always recognized, because its very character forbids it to adopt misleading methods of advertising itself. When a publisher proves that he is making a sacrifice to promote really good work, he deserves the approbation of all honest-minded patrons. For this reason we urge the clergy to popularize *Benziger's Magazine*, which has made large outlay in order to prove its worth.

The *Life of Father De Smet*, S.J. (Francis P. Harper, N. Y.) is reaping golden opinions from the secular as well as the Catholic press. Stanhope Sams in the *N. Y. Times* makes a fine review of the work, and among other things writes :—

"It has been said that Father De Smet was the only white man who ever won the general and profound love of the Indians. However this may be, it is certain that the Indians loved and honored him more than any other white man of his day, that he wielded more influence over them than any other, and that no other man in the history of this country devoted himself with so much heroism and so much sacrifice to the service of the Indians. Often it happened that he was the only white man the Indians would permit to approach them, and his services were more than once recognized by the United States Government as absolutely indispensable in the work of pacifying hostile tribes."

"In a funeral oration over the body of the great missionary, Bishop Ryan applied to him the words of Tertullian, who spoke of certain old men as retaining 'the grace and simplicity of youth. The purity of their lives and the cleanliness and uprightness of their souls enable them to preserve to the close of their lives the springtime freshness of their earlier years.' The 'springtime freshness' of the missionary's zeal was such that he began his labors for the Indians when he was only twenty-two years of age, and did not cease until death found him engaged, though ill and feeble, in recording the results of his half century of work. The greatest misfortunes he suffered, the greatest pain he endured were due to the action of the Church and of the Government in limiting or destroying the fruits of his labors among the Indians."

"This humble missionary will probably hold in universal affection and honor a place at least equal to that held by the illustrious Las Casas. His labor was performed without the accompaniment of martial triumphs that gave immediate fame to the splendid achievements of the great Spaniard. Father De Smet toiled as arduously, agonized as terribly, and conquered as gloriously in the same cause, but his life was spent in such remote wildernesses that its light, like that of a distant star, has been long in reaching us. It has now reached us, and in a great radiance that will endure as long as mankind cherishes ideals of heroism and devotion to duty."

The mantle of Father De Smet fell upon the shoulders of Father Mespl  , an interesting account of whose labors for the faith in Idaho is brought to a conclusion in this number of the REVIEW. Speaking of Father De Smet, the *Army and Navy Journal* (April 6, 1878) says: "Since the death of the latter, who was one of the finest characters that the world ever produced, no one has had an influence with the northern Indians equal to that of Father Mespl  ."

Books Received.

THEOLOGICAL AND ASCETICAL.

✓ NIGHT THOUGHTS FOR THE SICK AND DESOLATE. Second series. 69 Southwark Bridge Road, London, S. E.: Catholic Truth Society. 1904. Pp. 130. Price, Three Pence.

✓ THE YOKE OF CHRIST. Readings intended chiefly for the Sick. By the Rev. Robert Eaton, Priest of the Birmingham Oratory. With a preface by the Arch-

bishop of Westminster. London, S. E.: 69 Southwark Bridge Road, Catholic Truth Society. Pp. 389. Price, One Shilling.

"YOUTH." A Sermon by Dr. Bruehl. Manayunk, Philadelphia: Reichert. 1905. Pp. 7.

DAS LEBEN MARIA, der allerseligsten Jungfrau und Mutter Gottes. In Betrachtungen nach den Evangelien. Zur Erinnerung an das Jubiläum der Unbefleckten Empfängnis. Von Julius Müllendorff, Priester der Gesellschaft Jesu. Mit Genehmigung des fürstbischöflichen Ordinariates in Brixen und Erlaubnis der Ordensobern. Innsbruck: Druck und Verlag von Fel. Rauch. New York and Cincinnati: Fr. Pustet & Co. Pp. 235. Price, \$0.75, *net*.

LA PENSÉE CHRÉTIENNE. Des Évangiles à l'Imitation de Jésus-Christ. Par Joseph Fabre. Paris: Félix Alcan. 1905. Pp. 656. Prix 9 francs.

EXPOSITION DE LA MORALE CATHOLIQUE. Tome II: La Liberté. Conférences et Retraite données à Notre Dame de Paris durant le Carême 1904, par E. Janvier. Paris: P. Lethielleux. 1904. Pp. 410. Prix, 4 francs.

LITURGICAL.

CEREMONIAL FOR ALTAR BOYS. By Rev. Matthew Britt, O.S.B. New York, Cincinnati, Chicago: Benziger Brothers. 1904. Pp. 282. Price, \$0.35.

ELEMENTARY GRAMMAR OF GREGORIAN CHANT. By the Rev. Norman Holly. New York: J. Fischer & Bro.; London: The Vincent Music Co., Ltd. 1905. Pp. 61.

PHILOSOPHY.

PRINCIPLES OF PHYSIOLOGICAL PSYCHOLOGY. By Wilhelm Wundt, Professor of Philosophy in the University of Leipsic. Translated from the Fifth German Edition, 1902, by Edward Bradford Titchener, Sage Professor of Psychology in Cornell University. Vol. I. With 105 illustrations in the text. New York: The Macmillan Company; London: Swan, Sonnenschein & Co., Ltd. 1904. Pp. xvi—347. Price, \$3.00 *net*.

PRE-MALTHUSIAN DOCTRINES OF POPULATION. A Study in the History of Economic Theory. (Studies in History, Economics and Public Law. Edited by the Faculty of Political Science of Columbia University. Vol. XXI. No. 3.) By Charles Emil Stangeland, Ph.D., sometime University Fellow in Economics. New York: The Columbia University Press; The Macmillan Company, Agents; London: P. S. King and Son. 1904. Pp. 356.

HISTORY.

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THE ECCLESIASTICAL REVIEW

FOURTH SERIES—VOL. II.—(XXXII).—APRIL, 1905.—No. 4.

THE EASTER SEPULCHRE.

BY decrees dated December 7, 1844, and December 15, 1896, the Sacred Congregation of Rites forbade the impressing of a seal on the tabernacle of the "Altar of Repose" or "Sepulchre" used from Holy Thursday at midday till Good Friday about the same hour for the custody of the Most Holy Sacrament. Further, the same Sacred Congregation (unless there be strong reasons from ancient custom) discouraged the imitating in the adornment of the chapel (by introducing statues of our Blessed Lady, the holy women, guards, etc.) the tomb of our Lord. Nor may the Antiphon *Sepulto Domino* be sung at the characteristic ceremony of closing the Sacred Host in the tabernacle. But in regard to the name to be given to the chapel it may be either "The Sepulchre" or "The Altar of Repose" as local custom has established.

Seeing that the Rite of the *Easter Sepulchre* was never a Roman Rite (in the sense indicated by the name), the necessity for the publication of these decrees is a striking testimony to the firm and wide-reaching influence such a rite had elsewhere obtained over the hearts and minds of the people.

ORIGIN OF THE SEPULCHRE RITE.

The origin of the Sepulchre Rite is difficult to trace. Some, from a code of rules drawn up about the tenth century, for monasteries of the Benedictine Order, find it in vogue in Saxon times; others incline to the suggestion that its source is to be sought in the Mystery Plays which in early mediæval days were wont to be performed in the churches; while others again with much more

show of reason think the necessity of providing a suitable place and receptacle for the Sacred Host, which the rubric directed to be reserved from Maunday Thursday till Holy Saturday, gave rise to the ceremony. On Good Friday the Canons at Tours, we are told, recited the Hours not as usual in their stalls, but standing round a tomb of marble. The direction in the Exeter *Ordinale* (fol. 45), for Good Friday and Easter Eve is very similar:—"Let Evensong also be said at the close of the office, privately, before the Sepulchre of our Lord, all being gathered in front of the high altar." This act of devotion of the Canons of Tours is one of the earliest references we have to an Easter Sepulchre. The synodical and provincial constitutions giving lists of furniture and ornaments as essential to a church, make no mention of anything which can be construed into a sepulchre. St. Osmund († 1099) gave no directions for Good Friday. In the thirteenth century directions were added for the removal of the Host along with the cross on Easter Sunday morning. This was to be done by "excellentes presbyteri," who, having with great devotion placed the Sacred Host on the high altar, were afterwards to take the cross from the same place. Whether the custom was brought by Lanfranc from Bec,¹ or whether, which is very unlikely seeing its

¹ Lanfranc, appointed by William the Conqueror, Archbishop of Canterbury (1070), compiled for his Cathedral of Christchurch a code of observations, principally liturgical,—his famous "Statutes." Roughly speaking, this Code is the Consuetudinary or "Use" of Bec. With these "Statutes" was sent a letter addressed to Henry, the Prior of Christchurch, in which the Archbishop says, "We send to you written customs of our Order which we have gathered from the customs of those monasteries which nowadays are of the greatest weight in the monastic Order. We have also added a very few things and changed also a little, especially as regards the celebration of the festivals, deeming they ought to be kept with greater excellence in our Church on account of its having the primatial chair. In which things, however, we do not wish in any way to hamper either ourselves or those who come after us, so that we cannot either add to or take away from, or change them if we think that these matters can be improved on either as the result of our own experience or by the example of others. For, however far advanced a man might think himself to be, he is wofully deficient if he thinks that he cannot improve. For a greater or less number of brethren, a varying income, circumstances, differences of personal appreciation, often call for changes. So that hardly any Church can imitate its neighbor in all things." (Apostolatus, iii, p. 211.) See some notes on Dramatic Representations in the Church in W. H. Frere's *Winchester Troper*, H. Bradshaw Soc., vol. viii, and J. M. Manly's *Specimens of Pre-Shakesperian Drama*, 1897, Ginn & Co., Boston, New York, Chicago, and London. thenæum Press, i, App. vi, xix—xxxvii.

wide diffusion, it arose itself in England, must, I suppose, remain an open question. The ritual of the "most illustrious Church of Sarum," which prevailed in the great majority of English dioceses, is our only safe guide. "At daybreak," says the MS. Sarum Missal formerly in the possession of Mr. Iredale of Torquay,² "on Good Friday two clerics reverently prepare a sepulchre on the left-hand side of the choir."

But it must be remembered that prior to the Reformation there was no very uniform practice of ceremonial in England; the words were universally the same, the ceremonies very different. Clement Maydeston who wrote in the fifteenth century, discoursing in his *Defensorium Directorii ad usum Sarum*, on the two kinds of rubrics in the Sarum Ordinal, *i. e.*, those (general rubrics) which relate to the saying of antiphons and responds; the rules relating to memorials, etc., which all in Holy Orders are bound to observe, and those (ceremonial rubrics) which bind only the clerks of Sarum and all those who of choice have so bound themselves, adds:—

"I say positively that those things which are written in the Customal or Consuetudinary of the Church of Sarum concerning the dignity of feasts, the plurality of benedictions, the duration of Ember Days, the Lenten Veil, the Paschal Candle, the having a Sepulchre, are generally to be observed in all churches, and they cannot properly be omitted. But the rest of the things, viz., the diversity of vestments, having four rulers of the quire, making processions to altars, beginning the antiphons on the upper or lower step, singing the responds by threes or by twos, five or four ringings to Evensong, pertain only to the clerks of the Church of Sarum, and to all who by vow or oath have bound themselves to perform such. This assertion is proved to be true by the case of the venerable men and fathers, the canons of the Church of St. Paul, London, who observe the whole divine service in singing and reading according to the use of the Church of Sarum. But caring nothing about the ceremonies and observances of the same, they keep the ancient observances used in the Church of St. Paul from the very beginning."³

It has been aptly said that the ceremonial of Holy Week, as

² Now belonging to the Rev. E. S. Dewick.

³ The full text is given by MASKELL, *Monumenta Rituaia, Ecclesiae Anglicanae*, 2d Edition, vol. ii, pp. 350-365.

carried out in England, was for practical purposes the same as in other parts of the West, notably in the Church of France; no inconsiderable part of it indeed was apparently first in use (so far as Western Christendom is concerned) in Gaul, and obtained in northern Italy, Spain, and England long before it was admitted into the Roman use. The Roman Church was, in early centuries, conspicuous for the conservative austerity of her ceremonial, and the Pontiffs only yielded under pressure to the introduction of various customs which had their origin elsewhere. John of Avranches tells us that just before the completion of the adoration on Good Friday,⁴ the Cross, having been washed with wine and water and wiped with a towel, was swathed in linen or silk clothes and carried to its place of deposition, where, a veil or curtain having been drawn across, it was left until Easter morning. From the Hereford *Ordinale* we learn that this was the custom there in the fourteenth century (Harl. Ms. 2983), and at Rouen (*Ordinarium*, circa 1450, in Appendix to Le Prevost's edition to John of Avranches, in Migne, *P. L.*, vol. 147, col. 130). It was *not* the use at Salisbury.

At Hereford (Missal, p. 96) and Rouen (*Ordin.*, circa 1450, col. 130) this was done between the rite of its veneration and the procession to bring the Sacred Host to the altar for the Mass of the Presanctified. At Salisbury the cross was deposited after Evensong (Missal, col. 322). So also the thirteenth to fourteenth century Sacramentary of Clermont Ferraud in Aquitaine (MS. 63): "Tunc [Good Friday] crux tollatur et deportatur in sacrario et sequatur ab omni clero cantando '*Sepulto Domino.*' Ibique deponatur. et co-operiatur. adoretur. veneretur. illuminatur. et ibi stet usque in diem resurrectionis."

The Roman rubric directs: "Hodie paretur locus aptus in aliqua capella ecclesiae, vel altari;" and Martene says that the Sacred Host was to be deposited on Good Friday "in una parte altaris,"⁵ probably at the side of the altar.⁶ That altars other

⁴ The rite known as the "Adoration of the Cross" had been introduced as early as the eighth century.

⁵ DUGDALE: *Monasticon*, i, p. 39. Cf. MARTENE: *de Monast. Rituum*, iv, 141.

⁶ Dan John Ravensthorpe leaves a wooden side altar with a cupboard beneath the said altar (*almariolum subtus idem altare*) to keep the books and vestments. So also in the will of Richard Russell, citizen of York, 1435 (*Testamenta Eboracensia*, vol. ii, p. 53).

than the high altar could be utilized for the deposition,⁷ as is the present practice, is quite natural.⁸ Such at one period is known to have been the custom in Saxon England, *i.e.*, the custom of burying the Sacred Host in an altar at its consecration. This custom, however, had long been extinct and no evidence is forthcoming to show that such was the practice on Good Friday. The following items taken from the church accounts of St. Andrew Hubbard, East Cheap, London, are interesting, but insufficient proof for our purpose :—

1480-2. LONDON, St. Andrew Hubbard, East Cheap.

"*Item*, paid to a man for taking oute of a Stone, and setting in of the bace of the Resurrection, that the tabernacle stondeth vpon, iiij^d."

"*Item*, paid to a carver for making bace and for lyne for tabernacle cloth, xxiij^d."

These payments may have been for work at the permanent Easter Sepulchre—we have no proof that it was an altar in the ordinary sense of the word—and the "tabernacle" would then be the movable receptacle placed therein, and not the altar depository of the Blessed Sacrament, the suspended pyx being then the method of reserving It. The (6 Edward VI) Inventory of Lee Church, Kent, contains a similar vague mention of "a grete stone before thighe altar," which, it is suggested, filled the vacant space when not in use.

Evidence much more definite is furnished by Kerry in his account of the sepulchre altar at St. Lawrence's, Reading, in the year 1498. Here we are told there was an altar called the "Sepulchre awlter" in "ye loft over the chancell crosses, where the sepulchre lighte dyd stand."

BURIAL OF THE SACRED HOST.

The precise date of the burial of the Sacred Host with the cross has not been determined. A thirteenth century French MS.,⁹ describing the function used in the Abbey of Origny at this

⁷ See also WILKINS: *Concilia*, vol. i, p. 497. ⁸ At Bourges, Chartres, and Rheims, the middle or matin altar was used for the reservation of the veiled Cross on Good Friday. This was the usage also in Cistercian churches.

⁹ *Office du Sépulcre selon l'usage de l'Abbaye d'Origny*. Paris, 1858.

period, shows that the honor now given to the Sacred Host was formerly rendered to the cross. This, Saint Dunstan's *Regularis Concordia*, the *Sarum Directorium*¹⁰ and *Arbuthnot Missal*, confirm; the Sarum book mentioning the taking of the Body of the Lord from the sepulchre on Easter morning as well as the cross.¹¹ Yet on the other hand at Hereford prior to the fifteenth century, although the Missal orders one of the Hosts consecrated on Good Friday to be placed with the cross in the sepulchre—"Let the Bishop honorably depose the Body of our Lord in the sepulchre with the cross, and cense the Body of our Lord and the cross" (Missal, pp. 95, 96),—the cross only was so buried:—"Let the Bishop cense the sepulchre and the cross." (Harl. MS., 2983, f. 30^a.)¹² The York Missal also, though giving directions for the burial of the cross in the sepulchre, does not explicitly order the Sacred Host to be placed with it. And so the *Manual* and *ProceSSIONALE*: "Tandem adorata cruce bajulent eam duo Presbyteri ad locum sepulcri."¹³ "Tandem adorata cruce bajulant eam duo Presbyteri ascendentes per partem aquilonarem Chorusque ad Sepulcrum."¹⁴ Again, in opposition to this a certain Norman eleventh century treatise on the Offices of the Church, dated 1079, by the Archbishop of Rouen (John, brother of Duke Richard of Normandy), a contemporary of Lanfranc, mentions both usages—the burial of both Host and cross—giving directions for the honorable reservation of the Blessed Sacrament from Maunday Thursday till Good Friday, and ordering a light to be kept burning before it until the extinction of the last taper in the Tenebrae Office on the Thursday night.¹⁵ In certain places the Sacred Host remains in the sepulchre until the Resurrection has been announced on Holy Saturday or Easter Sunday morning. A

¹⁰ Edited by Dr. Rock, vol. iv, p. 53.

¹¹ At Albi (Aquitaine), a chalice with wine was buried with the Corpus Domini and the Cross.

¹² The rubric afterwards inserted *re* the burial of the Host (Hereford Missal, p. 87) is a mere copy of the *Sarum* rubric. (See *Sarum Missal*. Burntisland reprint, col. 303, l. 3-7.) See also *ProceSSIONAL Sarum*, Leeds, 1882, pp. 72, 91; *Proc. Ebor.* in *York Manual*, etc.; (Surtees Society, 163; MARTENE: *de Ant. Mon. Rit.*, lib. III, cap. xiv, sect. 48, and *de Ant. Disciplina*, cap. xxiii, § 27.

¹³ *Manual ad usum insignis ecclesiae Eboracensis*, vol. i, p. iii. (Surtees Soc.)

¹⁴ *ProceSSIONALE secundum usum Eboracensem*, p. 163.

¹⁵ See Migne *Patrologia*, tom. cxlvii, p. 50.

notable example is that of the Church of Milan. The Dominican Friars remove the Sacred Host from the sepulchre on Good Friday, but leave there the crucifix to be brought to the altar in solemn procession on Easter Sunday morning.

One of the first instances of the symbolic presentment of the Burial of our Lord is given in the *Concordia Regularis* of St. Dunstan. This tenth century code of rules, although usually accepted as the work of the great Benedictine, seems really to have been the work of his contemporary, St. Ethelwold. The ceremony of the kissing of the cross on Good Friday being over, some sort of a representation of the sepulchre with a certain *velamen* round it, was to be prepared on one side of the altar, wherever there was room. Here, after the holy cross had been venerated, it was to be deposited in the manner following:—"Let the deacons come who first took it down and let them wrap it in a linen shroud (*sindone*) in the place in which it was venerated. Then let them bear it away singing the antiphons, *In pace in idipsum* and *Caro mea requiescet in spe*, until they come to the place of the sepulchre, and there laying down the cross as if they were really burying the body of our Lord Jesus Christ, let them recite the antiphon, *Sepulto Domino signatum est monumentum, ponentes milites qui custodirent eum*. And in this same spot let the holy cross be kept with all reverence until the night of the Lord's Resurrection, and during the night-time let the brethren be divided into watches of two or three, or even more if the community be large enough, so that they may keep faithful vigil in the same spot, singing psalms the while."

It is clear from this that at this time (tenth century) the Sacred Host was not laid in the sepulchre with the cross. Nevertheless it had certainly been introduced in many places by the twelfth century, being fully established at Sarum in the thirteenth. According to some "rites" a double reservation took place. As late as 1642, the missal of Bayeux prescribed three Hosts to be consecrated on Maunday Thursday,—one to be reserved for communion on the morrow, or to be placed with the cross in the Easter sepulchre.

Beginning at first in a simple rite, with the progress of time the ceremonial was greatly expanded, much of the addition being

comparatively modern. In the sixteenth century it had become a mere imitation on a grand scale of the burial rites of persons of high degree. "Christ was buried," says Becon, "in a poor monument, sepulchre, or grave, without any funeral pomp. Antichrist is buried in a glorious tomb, well gilt and very gorgeously set out with many torches, and with great solemnity, and with angels gloriously portured that bear his soul to heaven."¹⁶ And the author of the *Beehive of the Romish Church*, in the same coarse manner so conspicuous in the utterances of the foreign Reforming party: "Yea, and in some places they make the grave in a high place in the churche, where men must go up many steps, whiche are decked with blacke clothe from aboue to beneath, and up on every step standeth a silver candlestick with a waxe candle burning in it, and there do walk souldiers in harness as bright as St. George, which keep the frame, tyll the priestes come and take hem up, and then commeth sodenly a flashe of fire, wherewith they are [all] afraide and fal downe, and then up starts the man, and they begin to sing Alleluia on al hands, and the clocke striketh 11."

The soldiers in harness corresponds with Moleon's description of the custom at Orleans where the "watchers" were similarly habited as soldiers.¹⁷ At the close of their watching they broke their lances before the third stall in the presence of the chanter, and then marched round the church with bare swords as the subdeacon began the *Te Deum*.¹⁸ The upstarting of the man would be the taking of the pyx-image containing the Blessed Sacrament from the tomb or the placing of a figure of the risen Christ in its place.

The author of the *Durham Rites*, writing evidently of what he had been an eye-witness, about the year 1593, thus describes the ceremony at Durham:—

"Within the Abbey Church of Durham on Good Friday there was a marvellous solemn service, in which service time, after the Passion

¹⁶ BECON (Archbishop Cranmer's Chaplain): *Acts of Christ and Antichrist* (1564).

¹⁷ Five watchers guarded the sepulchre at Poitiers.

¹⁸ At Roccacaramanico in the Abruzzi, on Good Friday twenty-four young men in tunics with lances and helmets still personify the Roman centurions in watching day and night a figure of the dead Christ laid at the foot of the altar.

sung, two of the oldest monks took a goodly large crucifix, all of gold, of the picture of our Saviour Christ, nayled upon the cross. [Here follows a description of the Adoration of the Cross.] The service being ended, the said two monks carried the Cross to the Sepulchre with great reverence [*i. e.*, with lights, incense and singing], (which Sepulchre was set up in the morning on the north side of the Quire, nigh unto the High Altar, before the service time), and there did lay it within the said Sepulchre with great devotion, with another picture (image), of our Saviour in whose breast they did enclose with great reverence the Most Holy and Blessed Sacrament of the Altar, censing and praying unto It upon their knees a great space, and setting two tapers lighted before It, which did burn till Easter Day in the morning, at which time It was taken forth."¹⁹

A scurrilous writer of the period, Thomas Kirchmeyer, calling himself Thomas Naogeorgus, in his *Regnum Papisticum*, published in Latin verse at Basil, in 1559, and rendered into English by Barnabe Googe, in 1570, puts the scene vividly before us:—

"Two Priestes the next day (Good Friday) following upon their shoulders beare
The Image of the Crucifix, about the altar neare :

An other Image doe they get, like one but newly deade,
With legges stretcht out at length and handes upon his body spreade ;
And him with pompe and sacred song, they beare unto his grave,
His body all being wrapt in lawne and silkes and sarcenet brave,
The boyes before with clappers go . . .
The Sexten bears the light . . .

And least in grave he should remaine, without some companye,
The singing bread is layde with him, . . .
The Priest the Image worships first, as fallest to his turne,
And frankensence and sweete perfumes, before the breade doth burne :
With tapers all the people come, and at the barriars stay,
Where downe upon their knees they fall, and night and day they pray :
And violets and every kind of flowres about the grave
They straw, and bring in all their giftes, and presents that they have."

In some instances a special cross was used for the burial ceremony :

1470. LONDON : St. Margaret, Pattens.

"Item a nod'r crosse for the sepulcur havyng relikes
therein."

¹⁹ See Canon Fowler's new and excellent edition (1904) of the *Durham Rites* (Pp. 11-12) just issued by the Surtees Society.

And at Durham, "a fair and large crucifix, all of gold," which was deposited within the image of Our Lady, called of Bolton, standing over the second altar in the south transept. This statue being made to open on hinges (gimmers) from the breast downwards disclosed a painted image of the Saviour, finely gilt, which held the crucifix in its raised hands. It was taken out every Good Friday for the ceremony of adoration and sepulture, after which it was hung up again within the said image.²⁰

THREE KINDS OF EASTER SEPULCHRE.

Easter sepulchres may be roughly divided into three classes. In the first may be included the simple walled catacomb, like recesses arched or canopied, and more or less ornamented, which are generally, but not always,²¹ found opened up in the north wall of the chancel adjacent to the high altar.²² Examples of this class of sepulchre may be seen at St. Martin's, Canterbury; Long Itchington, Warwickshire; Bottesford, Lincolnshire; and Orpington, Kent, without mentioning the many still extant abroad, as for instance at Subiaco, in Italy. It is not improbable that some of the ornamented recesses commonly known as *aumbries*, were used for this purpose. In the year 1546 a "psalter boke" was "cheyned vnder the sepulchre" of the city church of St. Peter upon Cornhill.

The second class comprises the specially erected altar or other tombs either of the founder of the church or the builder of the sepulchre. Well-authenticated instances of the erection of these tombs are found in the wills of our mediæval forefathers. Thus John Chaundler, of Brasted, Kent (A.D. 1431), desires "Sep. infra cancellum ecclesie mee loco scilicet vbi sepulchrum dominicum tempore pascali stare consuetum est."²³ The will of Thomas Windsor, of Stanwell, Middlesex (dated 1479, proved 1485), provides "that there be made a playn tombe of marble of a competent height [in Stanwell Church], to the entent that yt may ber the blessid body of our Lord and the sepulture, at the tyme of

²⁰ *Ibid.* P. 30.

²¹ The example at Brokenhurst, Hants, is in the *south* chancel wall.

²² The model is the burial place in the Catacombs.

²³ Reg. Abp. Chichele, part i, 425^a. Prerogative Court of Canterbury (now at Somerset House).

Eastre, to stond upon the same; and my Ames [Arms?] and a Scriptur convenient to be set about the same tombe." ²⁴ A similar desire is expressed in the will (dated November 9, 1499), of Eleanore, second lady and widow of Sir Roger Townsend, a Justice of the Common Pleas in the time of Henry VIII. Lady Townsend directs that in default of the erection of a chapel a new tomb should be made for her and her husband in the northeast part of the chancel of the church of Rainham St. Mary, Norfolk, by the high altar, at her decease. Upon this tomb was to be cunningly engraven a sepulchre for Easter Day. ²⁵ Sir Nicholas Latimer, of Buckland Abbas, Dorsetshire, dying in 1505, orders his body to be laid in the church there in the place where the sepulchre of our Lord *used* to be placed near the high altar; by which it would seem that one sepulchre gave place to another. ²⁶

The position of the Easter sepulchre is very well described in the will (dated 1496) of John Pympe, of Nettlestead, Kent. He desires to be buried in the parish church of Nettlestead "before the Image of oure blessed lady in the selfe place where as the sepulture of oure lorde is wounte to stande at the Feste of Ester and to be layde there in a tombe of stone, made vnder such fourme as the blessed sacremente and the holy crosse may be leide vpon the stone of the said tombe in manner of sepulture at the Feest aboue saide." ²⁷

Sir John Saron, "prest and parson of St. Nicholas Oluff in Bred Street, London," who died in the year 1519, desired to be buried "in the quer on the left side of Maister Harry Willows, sometime parson of the said Church, or before Seynt Nicholas, with a littell tombe for the resurrection of Ester Day." ²⁸ Thomas Fienes, Lord Dacre, in his will (dated September 1, 1531), directs his body to be buried on the north side of the high altar of the

²⁴ Brasses of the founder and his wife, placed upright in the wall, once adorned the tomb which, moved from its original position, now stands at the west end of the north aisle. *Testamenta Vetusta*, p. 352; also COLLINS: *Peerage*, vol. iv, p. 74, ed. 1779.

²⁵ The chapel was not erected, the tomb without inscription stands in the chancel. BLOMEFIELD: *Norfolk*, vol. vii, p. 132.

²⁶ HUTCHINS: *Dorset*, vol. i, p. 259.

²⁷ Prerogative Court of Canterbury (2 Horne).

²⁸ Registers, Bishop of London.

parish church of Hurst Monceaux (Sussex), and appoints that "a tomb be there made for placing the Sepulchre of our Lord, with all fitting furniture thereto, in honour of the Most Blessed Sacrament."²⁹

The will of Richard Bray, of St. Mary Cray, Kent (dated 1508), has an interesting addition. After expressing his desire to be buried in the high chancel of St. Mary Cray Church, "bifore the sepulchre ther,"³⁰ he adds that his wish is "to have a loftie stone on his grave," that may serve to lay such ornaments on as shall serve to the altar and thereunto have two tapers of two pounds a piece till this year's mind be fully complete."³¹

In a third class may be comprised the elegant, richly carved, and vaulted enclosures which, having escaped more or less the hands of the iconoclasts, are still to be found here and there about the country. Such beautiful examples as are preserved in Lincoln Cathedral; at Heckington³² and Navenby,³³ in the same county; at Patrington and Hawton, Notts;³⁴ Withybrook, Warwickshire; and Garthorpe, Leicestershire. A slight description of the sepulchres in the Cathedral Church of Lincoln and Heckington will suffice.

Both sepulchres are fine examples of the handiwork of the mediæval craftsman—about the middle of the fourteenth century—and are thought to be by the same hand. They are in the early Decorated style. In the Cathedral example six lofty pedimental vaulted canopies with elaborately sculptured crockets and finials go to make up the design. Beneath the canopies is set, as is frequently the case, the tomb of the founder; in this instance the assignment being made, very doubtfully, to the founder of the Cathedral, St. Remigius himself. Representations of three sleeping soldiers occupy the front compartments of the tomb.

²⁹ This tomb is composed of Caen stone and Petworth marble, rising with its canopy of niches and tracery nearly the whole height of the church. *Testamenta Vetusta*, p. 653.

³⁰ John Isby (1494) desires to be buried in the "high chaunsell (of Sundridge Church, Kent) before oure lady in a tombe in the wall for to sett the sepulcur vpon."

³¹ Prerogative Court of Canterbury (8, Bennett).

³² Whole page illustration in *Builder*, February 9, 1884.

³³ Figures in PEACOCK'S *English Church Furniture*, p. 140.

³⁴ See *Photographic Art Journal*, January, 1903.

At Heckington the tomb is raised beneath a highly enriched arch, the front over the opening being divided into six compartments in two stories of very elaborate sculpture rising above it. The face of the tomb bears the usual representation of [four] soldier-guards or keepers of the sepulchre, sleeping fully armed. In the centre of the second tier is set the recess for the reception of the Sacred Host, with figures of the three Marys and two angels disposed on either side. Above the sepulchre recess in the centre stands a figure of the risen Christ, censed by two angels. The cornice above is charged with grotesque figures blowing single and double flutes.

In the fourteenth and fifteenth centuries was developed that luxuriant style of architecture known as the Decorated and Perpendicular styles. The former is remarkable for its wealth in detail of elaborate ornament,—canopy, pinnacle, and tabernacle work. The carved subjects ornamenting the more ornate sepulchres are invariably the same,—the watching soldiers; the Resurrection; and the Marys at the sepulchre. The finest specimens are consequently of these periods, these structures being erected for the express purpose of enshrining the Sacred Host in the burial ceremony of Good Friday.

In the large and wealthy parish churches the sepulchre assumed the form of a temporarily erected structure of wood, suitably, if not lavishly, adorned and ornamented. Such a sepulchre was set up in the fine parish church of St. Mary Redcliffe, Bristol, in the fifteenth century. If the description given by an old document can be relied on, it must have been a marvellous sight indeed. It is described as “a new sepulchre, gilt with golde, and a civer thereto,” delivered with the “properties” appertaining to it by Master Canyne to Master Nicholas Petters, the Vicar of St. Mary’s, and to Moses Conterin, Philip Barthelmew, Procurators of St. Mary’s aforesaid:—

“*Item*, an image of God Almighty, rising out of the same Sepulchre, with all the ordinance that longeth thereto, that is to say, a lathe made of timber and the ironwork thereto; *Item*, thereto longeth Heaven made of timber and stayned clothes; *Item*, Hell, made of timber thereto, with Divils to the number of thirteen; *Item*, four Knights armed, keeping the Sepulchre with their weapons in their

hands ; that is to say, two axes and two spears, with two paves [shields]. *Item*, four pair of Angels' wings for four Angels, made of timber, and well painted. *Item*, the Fadre, the Croune and Visage, the Holy Ghost coming out of Heaven into the Sepulchre. *Item*, longeth to the four Angels, four chevelures [? perukes]."

So realistic indeed must all this paraphernalia have been when completely set out, that one doubts whether it was really intended to accompany the gift of the gilded sepulchre, or on the other hand to be used as the section of a Mystery Play depicting the Resurrection.

Another small class of sepulchres may be mentioned, namely, the so-called Sepulchre Chapels, for instance, those in the north transept of the Cathedral church of Winchester, the "Hospital of St. Sepulchre in the Quire" of Lincoln,³⁵ and the chapel built by Bishop Roger in the west end (north side) of the nave of York Minster. These and similar chapels have obtained this name from the mere fact that their walls are or were formerly frescoed with representations, among others, of the Passion and Resurrection of Christ, an evidence too slight to associate them with the subject of the matter in hand.

From the evidences left to us it may safely be asserted that a large majority of parishes possessed some kind of Easter sepulchre. This statement has been doubted by some from the absence of all mention of it or of anything appertaining to the ceremony in some church accounts.³⁶ Nevertheless it is also a fact that Easter sepulchres have been known to exist and still remain in a more or less mutilated condition in the ruined domestic chapels of both clergy and gentry. In the small desecrated chapel attached to the old monastic grange at Salmestone in the suburbs of Margate, it still stands in fair preservation. Its date would be that of the building,—1326. In the chapel of Leybourne Castle, Kent, there are distinct remains of its sepulchre.³⁷ The chapel on Wakefield

³⁵ See *Vicars Choral*, pp. 63, 64.

³⁶ Restoration would account for the disappearance of some. But in all such matters account must be taken of local neglect gradually leading to total disuse in particular places of wholesome usages.

³⁷ See description, FIELDING (REV. C. H.): *Memories of Malling*, etc., chapter iv, p. 21.

Bridge, Yorkshire, has also its sepulchre with a figure of the Saviour rising from the tomb, adored by angels; three soldiers gazing upwards in great astonishment.

MOVABLE SEPULCHRES.

Where no permanent erection was provided, other means were employed to the same end. Sir Richard Basset, of Fledbrough, York, Knight (will dated June 15, 1522), directs his body to be buried "where the sepulchre is usid to be sett of Good Fridaye."³⁸ This infers a movable erection of some kind put or placed for the ceremony and afterwards taken away.

John Pympe, of Nettlestead, Kent, in 1496, as we have seen (p. 347), desired his tomb to be made under such form as to allow the Blessed Sacrament and the Holy Cross *to be laid upon the stone of the said tomb* in manner of sepulchre—*i. e.*, of burial. John Pympe died in the closing years of the fifteenth century, yet we know from the evidence of the old church accounts that a special receptacle in the form of a shrine or ark had long before been used for this burial ceremony. We learn also from the same accounts that these portable receptacles—*i. e.*, sepulchres—were constructed of wood, which was carved, painted—pictorially, with scenes from the Sacred Passion—gilded and otherwise adorned.³⁹ From the slight evidence to hand they appear to have taken the shape of a gabled coffer, or coped chest, differing very little, if at all, from the portable shrine for relics, or from the Noah's Ark of the playroom of to-day. These portable sepulchres would in Passion- and Easter-time be set within the permanent stone sepulchre;⁴⁰ or, should the church want such a receptacle, it would be raised upon a frame or bier, in the same way as the coffin of the dead would stand at the time of requiem—in a convenient place :

³⁸ *Testamenta Eboracensia* [Reg. Text. ix, 311], vol. v, p. 147. (Surtees Society.)

³⁹ The old English practice was to carry the Blessed Sacrament in the Palm Sunday procession in such a shrine set on a bier. Relics were carried in similar shrines in the same way.

⁴⁰ 1485. SOUTHWARK: St. Margaret's (*Churchwardens' Accounts*). "A tombe to stande in the sepulture at Ester." In 1558 the old sepulchre and "the toumbe of brycke" was sold out of St. Mary's, Reading. COATES: *History of Reading*, p. 130.

1431. LONDON: St. Peter Cheap (*Parish Accounts*).

“j hersse for the sepulcre.”

1540. (27. Henry VIII.) LUDLOW. (Churchwardens' Accounts.)

“Item, payd unto Croket for mendynge of a bare (bier) for the sepulcre, ijd.”

In the reign of Queen Elizabeth the sepulchre at Stallingbrock, which had hitherto escaped destruction, was actually used as a bier “to carie the dead corps and other things.”

DESTRUCTION DURING REFORMATION TIMES.

From the information furnished by the church inventories and church wardens' accounts in relation to the making, decoration, and repair of these portable sepulchres, a rough idea may be gained of how great was their destruction during the time Edward VI and Elizabeth occupied the throne. Peacock, in his *English Church* (Lincolnshire) *Furniture*, has shown us the destination of many of them in the latter reign, A. D. (*circa*) 1566.⁴¹

At *Blyton*, the vicar is *supposed* to have removed the sepulchre to his house; it may be with an eye to its preservation. At *Castlebyth*, it was made a communion-table of; at *Croxton*, a shelf to set dishes on; at *Denton*, it was purchased by John Orson, who made a clothes-press of it. After the sepulchre at *Durrington* had been broken, it was sold to William Storre and Robert Cappe, who forthwith converted it into a hen-pen; whilst at *Stallingbrock*, as we have seen, it was turned into a bier to carry the dead to burial. In other places the sepulchres were broken and defaced, or burned; in one instance (*Biston*) it was so used to melt the lead in the repairs of the church.

As this wholesale desecration and destruction was the order of the day all over the country, it is not surprising that few, if any, of these movable wooden sepulchres have been preserved to us. In fact, of the one or two solitary specimens to be met with, doubt is expressed whether they were ever used for this purpose. The elaborately carved chest standing against the chancel-wall of Coity Church, Glamorganshire, South Wales, is one of these. I am informed that it is in a fairly complete state. It has a

⁴¹ Over fifty are described as being destroyed out of one hundred and fifty-three churches.

"coped" roof, and its front panels display carved emblems of the Passion. The beginning of the fifteenth century is the date assigned to it.⁴²

CONSTRUCTION OF THE SEPULCHRE.

In default of anything better, we have no alternative but to fall back on the well-worn and oft-quoted description of an Easter sepulchre, *thought* to have belonged to Kilsby Church, Northamptonshire, and *said* to be in the possession of "a Warwickshire gentleman." Its shape is that of a coffer 1 foot 9 inches high, 3 feet 9 inches long, and 1 foot 3 inches wide. From the draping of the figures which adorn the panels its date has been placed in the latter years of the fourteenth century. The front and two sides alone carry carved panels (13 x 11 inches). The three front panels exhibit the Deposition from the Cross, the Resurrection, and Christ's Appearance to St. Mary Magdalene in the Garden. Those at the sides represent Christ before Pilate and the Bearing of the Cross.

From the church accounts we gather that the material employed in making the sepulchre was wood,—"*tre*," i. e., timber. A selection of a few entries out of many must suffice:—

1448. SOMERSET: Yatton.

"Mem. for makyng of the sepulkyr tre, xxd."

1455. BRISTOL: St. Ewen (now destroyed).

"The apparail of tre (wood) and Ire (iron) made for the sepulcre with the clothes steyned ther to ordeyned."

1479. ETON: (Audit Rolls).

"Et iijs. iiijd. solutis Thomae Halle pro certis instrumentis ferreis ponderantibus xl^s—pro sepulchro Domini erga diem Parasceve."

1480-2. LONDON: St. Andrew Hubbard, East Cheap.

"*Item*, for a Coffyn to laye in the Crossis and mendyng the fframe, vjd."

1540. (27. Henry VIII.) LUDLOW:

"*Item*, paid to Thomas Hunt for mendynge of the crofer for y^e sepulcre, ij^d."

"*Item*, payd for borde nayle and lathe neale for the same cofer, ij^d."

⁴² ROE: *Ancient Coffers and Cupboards* (1903) has a print of this chest.

In 1557-8 wainscot was sawn at Durham for the new sepulchre made to supply the place of the one which had probably been destroyed under Edward.⁴³

As early as 1548 "an olde sepulcre Frame" had been sold out of Hawkhurst Church, Kent, to William Smyth for iiijd. "At Wandsworth, Surrey, broken timber and wainscot *and the sepulchr* was disposed of to John Edwyn" by the consent of the parish; while at St. Martin's, New Romney (1550), Thomas Belomie bought the sepulchre frame for viijd, Christopher Cowcheman securing "the tombe of ye sepulcre" for xijd. The sepulchre, with the appurtenances, at Boston, Lincolnshire, apprizd at xxvis. viijd (marked as lacking in the sixth year of Edward VI) was probably disposed of at this sum previously to this date. The inventory taken (in the same year—1552) of the goods of St. Elphege, Canterbury, includes "a sepulcre with a frame whereof the parson hath the one side."

In consequence of this wholesale destruction of sepulchres under Edward VI, there would be a re-making when Mary came to the throne and restored the old forms of worship. This re-making, however, would not be very general, as the Queen's tenure of the throne was of such short duration. At a period previous to Lady Day, 1554 the churchwardens of St. Martin's-in-the-Fields, London, had started re-furnishing their church for Catholic worship. In the list of things purchased appears: "a fframe for the sepulture and for the Judas Cross and for the Pascall & cordes, Platters, ffrynge & oth' necessities aboute the same."⁴⁴ About the same time (1553-4) the Church accounts of St. Edmund's, Salisbury, have similar items: "makyng of the sepulcer vis. viijd—ij peces of tymber xd—a pound of glewe ijd—a pece of tymber iiijd—saw yng of the tymber that went about the Sepulcer xd—payntyng' of the Sepulcer ijs—payntyng' of the stocke of the pascall vd—makyng' of the clapper vijd—cords ijd—pynnes ijd—nayles ijd od—for dressyng' of the Sepulcer viijd—a stone ijd." Staples and locks for the sepulchre and "verylles" (ferules) for the canopy staves were also procured at a cost of

⁴³ *Durham Account Rolls*, p. 715. (Surtees Soc.)

⁴⁴ In 1559 appears a record of expenditure on mending the sepulchre.

iijs.⁴⁵ In this year (1554) the churchwardens of St. Michael's, Cornhill, London, made payments for making of the frame of the sepulchre and for hooks and staples to the same frame. In the following year (1555—I Philip and Mary) vjs was paid at Ludlow to John Blunt for the timber of the sepulchre and his help to making the same; Stephen Knight receiving xijd for making eight rings and eight staples and a hook of iron for the same sepulchre.⁴⁶ In this same year vs was disbursed at St. Martin's, Leicester, for the timber and the making of its sepulchre and a portion⁴⁷ of xxijd for the painting. At Smarden, Kent (1556), Christopher Mills was paid iijs. viijd for making the sepulchre and other things against Easter. When in the early sixties an arched recess was opened in the north wall of the church, a framework of wood was discovered which speedily fell to pieces. Several carved embattled stones with coloring upon them were also found in the recess.

A "sepulchre chest" that stood "in the quere" of St. Mary, Woolnoth Church, London, cost xxd; a "sharyne" (shrine? Latin, *scrinium*⁴⁸), for the sepulchre covered with a cloth of tissue is also mentioned.

The Durham Account Rolls under the date of the 26th of March, 1557-8, have entries of payments "Pro sarracione [port-cullis-herse] 4 waynscott et aliorum meremii (*sic*), pro operibus in vestibulo et circa le sepulcre (per diem 8d) 4s. 8d." "In cena d'mi post ma' datu'." "It'm in tackettes to sett vp ye sepulchre jd."⁴⁹ At St. Helen's, Abingdon, in 1558, the sepulchre was made at a cost of xs; the painting of it, iijs; for stones and other charges about it, iiijs. vjd."⁵⁰

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Ramsgate, Kent.

⁴⁵ SWAYNE (H. J. F.): Churchwardens' Accounts of SS. Edmund and Thomas Sarum, p. 100.

⁴⁶ In 1559 a clasp of iron was purchased to set upon the frame of the sepulchre.

⁴⁷ The cost of an altar cloth for the Lady altar is included.

⁴⁸ See SKEAT: *Etymol. Dict.*

⁴⁹ *Durham Account Rolls*, vol. iii, pp. 715, 728 (*Surtees Society*.)

⁵⁰ Accounts St. Helen's, ABINGDON, *Archæologia*, vol. i, p. 16.

(To be continued.)

THE TESTIMONY OF ST. PAUL TO THE FACT OF THE RESURRECTION.

FEW facts of ancient history are better attested than the glorious Resurrection of our Blessed Lord from the dead. In the unshaken confidence of this truth the Apostles found the revival of their faith in Jesus' divine mission and the unfailing source of zeal to make Christ known to men. The Messiah they preached from the outset was Christ crucified and risen from the dead. On this faith in the risen Lord was built the primitive Church. The Apostles declared themselves witnesses of the Resurrection. They left on record in the Gospels the story of the empty tomb, and of the times and occasions on which they saw and conversed with their Divine Master.

To the testimony of the original disciples, who knew Jesus in life and saw Him after His death, there is added the strong corroborative evidence of St. Paul. Among the witnesses to the fact of the Resurrection he holds a unique place. The testimony of the original disciples comes to us for the most part second-hand. What St. John tells of the risen Lord in virtue of his own experience, would not be received as his direct testimony by the numerous critics of to-day who question the genuineness of the Fourth Gospel. Not so the testimony offered by St. Paul. Here is evidence that cannot thus be challenged. It is undoubtedly first-hand. It is taken from First and Second Corinthians, Romans, and Galatians,—Epistles universally recognized as genuine. These Epistles antedate the Synoptic Gospels. Most critics assign them to the years 55–57 or 58 A.D. Hence they are the earliest written documents bearing on the Resurrection. Now St. Paul's word is as good as his bond. What he has to say of the risen Lord is equivalent to a sworn affidavit.

The case of St. Paul is peculiarly striking. From an implacable enemy of the Christian cause, he had of a sudden been turned into an ardent Christian champion. It was by a manifestation of our Blessed Lord that this wonderful conversion was effected. The story is told three times in Acts,—9: 1–25; 22: 6–21, and 26: 13–19. In the last two passages, it is St. Paul who recounts the story in his own words:—

"I indeed did formerly think that I ought to do many things contrary to the name of Jesus of Nazareth. Which also I did at Jerusalem, and many of the saints did I shut up in prison, having received authority of the chief priests; and when they were put to death, I brought the sentence. . . . Whereupon when I was going to Damascus with authority and permission of the chief priests, at midday, O king, I saw in the way a light from heaven above the brightness of the sun, shining round about me and them that were in company with me. And when we were all fallen down on the ground, I heard a voice speaking to me in the Hebrew tongue: Saul, Saul, why persecutest thou me? It is hard for thee to kick against the goad. And I said: Who art thou, Lord? And the Lord answered: I am Jesus whom thou persecutest. But rise up and stand upon thy feet, for to this end have I appeared to thee, that I may make thee a minister and a witness of those things which thou hast seen, and of those things wherein I will appear to thee, delivering thee from the people, and from the nations unto which I now send thee: to open their eyes, that they may be converted from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins, and a lot among the saints by the faith that is in me. Whereupon, O king Agrippa, I was not incredulous to the heavenly vision. . . . And they that were with me, saw indeed the light, but they heard not the voice of him that spoke with me. And I said: What shall I do, Lord? And the Lord said to me: Arise and go to Damascus; and there it shall be told thee of all things that thou must do. And whereas I did not see for the brightness of that light, being led by the hand by my companions, I came to Damascus. And one Ananias, a man according to the law, having testimony of all the Jews who dwelt there, coming to me and standing by me, said to me: Brother Saul, look up. And I the same hour looked upon him. But he said: The God of our fathers hath preordained thee that thou shouldst know his will, and see the Just One, and shouldst hear the voice from his mouth. For thou shalt be his witness to all men, of those things which thou hast seen and heard. And now why tarriest thou? Rise up and be baptized, and wash away thy sins, invoking his name."

There is no reason for doubting the genuineness of this story. Its close association with the WE sections seems to imply that it formed part of the original travel document of Luke, Paul's intimate companion at this period. He must have been with the

Apostle when he related his conversion to the Jews; and if he did not understand Hebrew, he was in a position to learn from St. Paul what he had said. As Paul's intimate companion, he must have heard the remarkable story more than once from his lips. Moreover, its genuineness is also vouched for by the fact that we find echoes of it in St. Paul's Epistles.¹

St. Paul, then, owed his conversion to the unexpected manifestation of Jesus on the way to Damascus. The story does not tell us that Paul saw Jesus in human form. He was blinded by an extraordinary light, and heard Jesus announcing who He was and what an important mission He had in store for him. St. Paul's subsequent blindness and the miraculous cure at the hands of the Christian Ananias are further warrant of the reality of the vision. It was a true manifestation of the risen Lord, if not actually seen with the eyes, at least felt and heard. It was to all intents and purposes a vision, objective and real, of Christ. St. Paul in his narrative calls it a heavenly vision. So, too, Barnabas, when he took Paul to the Apostles, told them how he had seen and spoken with the Lord (Acts 9: 17).

Was St. Paul vouchsafed a further manifestation of the crucified and risen Saviour? The words of Jesus as recorded in Acts 26: 16 seem to imply that he was. Ananias' words in the Greek text of Acts 22: 14-15 may well refer to a coming vision and revelation. There is a psychological difficulty in assuming that Paul received in that sudden and forced recognition of Jesus the complete knowledge and conception of Christianity needed for a chosen apostle. There is no indication that he was then, before his baptism, invested with apostolic authority. We are told, however, that not long after his baptism he began to preach Jesus to be the Son of God.

Be this as it may, we find St. Paul in his Epistles styling himself an Apostle of Jesus Christ, deriving his apostolic commission directly from the Lord, and declaring that, like the other Apostles, he had seen Him.

Writing to the Galatians, whom he had to take to task for their Judaizing tendencies, he boldly declares his apostleship to have come directly from Christ. "Paul, an apostle, not of men,

¹ Cf. I Cor. 15: 9; Gal. 1: 12-16; II Cor. 11: 32-33.

neither by man, but by Jesus Christ and God the Father who raised Him from the dead" (1: 1). His Gospel is the Gospel of Christ, which some among the Galatians had tried to pervert (1: 7). It came to him, not from the lips of man, but through the express revelation of Jesus Christ. "For I give you to understand, brethren, that the Gospel which was preached by me is not according to man. For neither did I receive it of man, nor did I learn it, but through the revelation of Jesus Christ" (1: 11-12). His call to the apostolate was thus independent of the will of the twelve; it came directly from Christ. "But when it pleased Him who separated me from my mother's womb, and called me by His grace, to reveal His Son in me, that I might preach Him among the Gentiles, immediately I condescended not to flesh and blood. Neither went I to Jerusalem to the apostles who were before men, but I went into Arabia, and again I returned to Damascus" (1: 15-17). This derivation of his apostolic mission immediately from Christ could not be asserted more deliberately and solemnly, for he says, verse 20, "Now the things which I write to you, behold before God, I lie not."

St. Paul thus declares that he received his Gospel and apostolic authority directly from Christ by revelation. More than this, he affirms that he saw Christ.

From the opening lines of the ninth chapter of the First Epistle to the Corinthians, it is easy to infer that some busybodies not favorably disposed to St. Paul had tried to put a wrong meaning on his generous practice of supporting himself, not like the other Apostles, by gifts from the community, but by his own manual labor. These disturbers had given others to understand that he did this because he felt that his apostleship rested on a less secure foundation than that of the twelve, who had been taught and sent forth by Christ. And so St. Paul asserts with some warmth of feeling that he is no less an Apostle than the others, having equal authority and equal rights, even if in some cases he chooses not to use them. His apostleship rests on the same ground as theirs, for he, too, has seen the Lord. He must then have seen the Lord in His glorified Body, for it is the risen Christ that he preaches.

So, too, in his enumeration of the appearances of the risen

Lord, I Cor. 15 : 3-8, he includes his own personal experience. He, also, has seen the Lord. "For I delivered unto you first of all, that which I also received : how that Christ died for our sins according to the Scriptures : and that He was buried and rose again the third day according to the Scriptures. And that He was seen by Cephas, and after that by the eleven. Then was He seen by more than five hundred brethren at once, of whom many remain until this present, and some are fallen asleep. After that, He was seen by James, then by all the apostles. And last of all, He was seen also by me, as by one born out of due time." From the mention of the burial of Christ and His rising on the third day, there can be no doubt but that St. Paul had in mind the bodily Resurrection of our Divine Lord. Moreover, as he recognizes the appearances of Christ to Cephas, to James, and to the others to be objective and real, so too is he sure of the reality of the one vouchsafed him.

But here the sceptic intervenes. How do we know that St. Paul did not take for objective visions mere hallucinations? Did he really see Christ, or did he only think he saw Him? May not Strauss and others be right in understanding his so-called "sting in the flesh" to have been epilepsy? In Acts 22 : 17-19 he says that, while praying in the temple, he fell into a trance, and saw and heard the Lord. In II Cor. 12 : 1-4, he speaks of an ecstatic vision, in the following words : "I know a man in Christ above fourteen years ago (whether in the body, I know not, or out of the body, I know not ; God knoweth), such an one rapt even to the third heaven. And I know such a man (whether in the body or out of the body, I cannot tell ; God knoweth), that he was caught up into paradise and heard secret words, which it is not granted man to utter." Does not this suggest a temperament subject to undue excitement? And if this so-called vision be doubtful, are we not justified in refusing to credit as real the earlier vision in which he solemnly declares he saw the Lord?

Such is the objection commonly made by unbelievers to-day. It is specious rather than serious. First of all, while trance or ecstasy is often the result of a pathological condition of the nervous system, we cannot deny that it may be sometimes due to supernatural causes. There is good reason to believe that St. Paul's case was one of these.

Of the numerous explanations that scholars have suggested for the physical weakness and sting in the flesh mentioned by St. Paul, that which would make him a victim of epilepsy is, perhaps, the least entitled to serious consideration. The picture of Saul, the zealot, breathing threats and slaughter against the followers of Christ, and outdoing in the severity of persecution all his Jewish brethren, is hardly that of an epileptic, particularly of one so far advanced in the disease as to be a prey to hallucinations. Nor is there a trace of the epileptic in Paul, the Christian Apostle,—so remarkable for his restless energy, strong-mindedness, and manly endurance of hardships and difficulties of every kind. The way in which he associates his bodily affliction with the ecstatic vision in II Cor. 12: 1-10, warrants us in making it a consequent rather than an antecedent of the visions. Moreover, the ecstasy of which he speaks was not for him a matter of common experience. It happened above fourteen years ago. It stood out in his memory in bold relief, an event of extraordinary significance. Thus its very rareness precludes the notion that it was of epileptic origin.

Again, however subjective we may make the ecstatic visions, there is no parity between them and the one that was instrumental in Paul's conversion. This one, and it is the important one for us, can have been naught else than an objective manifestation.

There are several weighty reasons to warrant this assertion. In the first place, the men who accompanied Paul were also witnesses of the wonderful occurrence. They saw the overpowering light that shone upon Paul and themselves. They were all thrown to the ground. They led Paul blind from the excessive light into Damascus. His sudden restoration to sight three days afterwards, when the pious Ananias came to him in the name of Christ and said, "Saul, receive thy sight," was strong additional proof that what he had seen on the way to Damascus was real.

More than this, the vision in which St. Paul saw Christ does not answer to the conditions of a mere subjective illusion. Visions of the latter kind are the sympathetic outcome of a deep-seated brooding and longing. Not so Paul's. It was the vision of Jesus of Nazareth, whose cause he hated, whose followers he was in the

very act of persecuting. It was of all forms of hallucination the very last that could come to a mind steeped like Paul's in the narrow legalism of the strictest Pharisaic school.

In its consequences, too, it shows itself to have been a vision, not purely subjective, but objective and real. It turned him of a sudden from an implacable enemy into an ardent champion of the Christian cause. Saul, the proud Pharisaic zealot, became converted into the humble, broad-minded Apostle of Jesus Christ. He was conquered by the very cause he sought to crush. Such a conversion is nothing short of miraculous, and hence the vision through which it was effected must have been supernatural and real.

Another consequence of the vision (supplemented, perhaps, by other manifestations) was Paul's supernatural mental equipment and authorization for the work of an Apostle. No mere subjective illusion can account for this. Paul openly proclaimed that his apostleship and his gospel were derived, not from the twelve, but immediately by revelation from Christ. This extraordinary assertion was easy to refute, had it been untrue. All that was needed was to bring forth his Christian teachers, and he would have stood exposed as an imposter. His radical position on the question of circumcision and other works of the law, and his zeal in winning Gentiles to Christianity, were surely not derived from the apostolic circle; nor, when we call to mind his strict Pharisaic views before conversion, can they have risen spontaneously in his mind. It was this element in his preaching that made him an object of suspicion, yes, even of aversion, to many Jewish Christians. And yet we find the Apostles, after due deliberation, declaring his gospel to be one with theirs, and never so much as questioning his apostolic authority. There is but one explanation to account for this. He really saw the Lord, and received by revelation his knowledge of the Gospel, together with apostolic authority to preach it, especially to the Gentiles. It is in consequence of this vision and revelation that he insists so strongly on the Resurrection as an indispensable element of the Christian creed. "For if thou confess with thy mouth the Lord Jesus, and believe in thy heart that God hath raised Him up from the dead, thou shalt be saved" (Rom. 10: 9). "And if Christ be not risen

again, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God, because we have given testimony against God that He hath raised up Christ; whom He hath not raised up if the dead rise not up again" (I Cor. 15 : 14-15).

And lastly, as a further voucher of the truth of his conviction that he had seen the risen Lord and received from Him the Gospel of the Resurrection, we may point to the miraculous signs which he declares to have accompanied his preaching. In Rom. 15 : 18-19 we read: "For I dare not speak of any of those things which Christ worketh not by me, for the obedience of the Gentiles, by word and deed: by the virtue of signs and wonders, in the power of the Holy Ghost: so that from Jerusalem round about as far as Illyricum, I have replenished the Gospel of Christ." In like manner he writes to the Corinthians: "Yet the signs of my apostleship have been wrought on you, in all patience, in signs and wonders and mighty deeds" (II Cor. 12 : 12).

St. Paul is thus an unimpeachable witness to the truth of Christ's bodily Resurrection. His personal testimony corroborates in the most assuring manner that of the other Apostles to this glorious mystery, this transcendent proof of the Divine personality and mission of Jesus.

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ARCHÆOLOGY AND THE BIBLE.

RECENT investigations in archæology seem to confirm the opinion that Babylonia is one of the cradles of civilization. There are few archæologists who do not admit that its chronology coincides fairly with the Biblical after the time of Abraham. The writer of the Pentateuch deals largely with contemporary history; and it cannot reasonably be supposed that what he wrote about the persons or events of his time would have been accepted by his own nation as inspired, if they were not in accordance with known historical facts. This also makes it hard to suppose that he would have given an account of the Creation and Fall of man,

the Deluge, and the general outline of the genealogies from Adam to his own time, unless these points had already been the common possessions of his people by tradition.

Moreover, if such events as the first chapters of Genesis narrate did actually take place, it cannot reasonably be supposed that they could have been forgotten. God in speaking to Adam established a perpetual covenant with his descendants, and His words to Noah and Abraham would have no meaning if they were not in fulfilment of His promise to man in the beginning. Repeated revelations thus kept the first fresh in the minds of succeeding Patriarchs. On the other hand, if there were no living tradition of those events and genealogies, it is hard to see how they could have been incorporated in actual Hebrew history and universally accepted by that nation as equally authentic with contemporary facts.

The first genealogies of the Bible give names of ancestors which probably had been transmitted by tradition; otherwise there would not have been in those days such rational and historical evidences for the facts of Revelation as in subsequent ages. Yet it must be remembered that chronology is the most uncertain element in the earliest period of human history and cannot be definitely settled either by Scripture or science. The latest discoveries in Babylonia, however, reveal a civilization which most modern scientists think would have required for its development a longer period from Adam to Abraham than has been commonly thought by Scripture scholars in the past.

Before discussing this interesting question it is well for us to consider what the newly-found monuments reveal concerning the events which Scripture relates as having transpired during this period. Professor A. H. Sayce, of Oxford University, in his recent book on *Monument Facts and Higher Critical Fancies*,¹ shows quite conclusively that the resemblance between the Babylonian Epic of the Creation and the first chapter of Genesis is most striking. Professor Friedrich Delitzsch, of Berlin, in his famous lecture on *Babel and Bible*, says, "most probably there is a connection between the old Babylonian picture of the 'Sacred

¹ Chap. VII.

Tree and Serpent' and the Biblical account of the Fall of man." ²

The Babylonian description of the Deluge conforms even more closely to the inspired Biblical account of the Flood, and Dr. Delitzsch is authority for the statement that the Babylonians divided their history into two great periods—"Before the Flood, and after the Flood." ³ In general it may be said that the Bible and Babylonian accounts of the Creation and Fall of man and of the Deluge do not differ from each other much more than the canonical and apocryphal Gospels. And the latter surely testify that Christ actually lived upon the earth.

The question which now interests Biblical students and archæologists is that of the age of mankind up to Abraham. According to some critics the civilization of Babylonia at this period was already so old that it cannot be reconciled with Bible history, if the latter be taken as a consecutive record of humanity from the creation of the first man. But if we analyze the grounds of their conclusions, we shall find that the theory of evolution largely determines their judgment on this question. They assume that human progress has always been gradual and uniform, and that man was originally undeveloped in all his faculties.

An opposite idea of man's first estate is given by the inspired account of the Creation. The traditions of Eden transmitted by our first parents thus furnish an adequate explanation of the vigorous growth of the human family during the first period as described in Genesis. According to the Scripture account of this period the moral atmosphere of humanity darkened very rapidly after divine law ceased to be the ruling force in society.

The descriptions of the building of the Ark, as given in both the Scripture and Babylonian accounts, indicate a high degree of civilization; such a task would tax the human resources of our own day. After the Flood there must have been every incentive to induce the survivors to exert all their skill and energy in restoring the ruin that had been wrought. Hope and ambition

² Page 48, English translation; Open Court Publishing Company, Chicago.

³ *Babel and Bible*, p. 38.

would naturally combine to cause the advent of a new era which would restore what had been lost.

We may easily find a parallel in the stupendous leaps of modern progress. Four hundred years ago there was not a white man on the whole Continent of America; and if we count the millions now living upon it, most of whom are in the vanguard of advancing civilization; if we trace the power which man has utilized from steam and electricity, and the increment—unearned, should we choose to so call it—which the small and widely distributed wealth of a century ago has since produced,—we might be tempted to say that the capabilities of man are immeasurable; and that, if the evidence of such a phenomenon could be viewed in the dim distance which separates us from ancient Babylonia, it would be deemed fabulous.

Or to take a more striking example: if Commodore Perry on the day that he visited the coast of Japan had heard a prophecy that within the first decade of the twentieth century, the Japanese nation would hurl back Russia and astound the world by the most wonderful military and naval achievements of the age, he would have regarded it as a fanciful dream.

The changes which have taken place in the world before our very eyes ought, it seems to me, to make us cautious in our judgments as to what has taken place in past ages of which we have as yet obtained only a glimpse. On the whole, according to all human experience as far as we know it, the age of the world seems as indefinite as ever. Our best course, I think, would be, on the one hand, to avoid special pleading in defence of the old chronologies; and, on the other, to beware of accepting too readily computations which even the greatest savants have made from a too precise arithmetic.

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COMMUNION.

(Concluded.)

VI.—DISTRIBUTION OF HOLY COMMUNION DURING MASS BY A PRIEST OTHER THAN THE CELEBRANT.

27. Regularly Communion is distributed after the celebrant has consumed the Precious Blood at Mass. If the number of communicants is large, other priests may assist in the distribution. If, however, for good reasons Communion is to be distributed at other times, when Mass is beginning or going on, the following points are to be observed:—

28. *By the Celebrant.* (a) Whilst Communion is being distributed, the celebrant of the Mass will make a *double* genuflection toward the priest who is distributing *in plano*: (a) on arriving at the altar; (β) when about to begin the prayers at the foot of the altar, after having placed the chalice on the altar and opened the missal; (γ) before leaving the altar after Mass to go to the sacristy. He makes a *simple* genuflection,—(a) after the *Confiteor* before ascending to the predella; and (β) before the blessing at the end of Mass,—that is, after saying *Benedicat vos omnipotens Deus*, he turns toward the people, makes a *simple* genuflection, then rises and continues *Pater † et Filius et Spiritus Sanctus*.

(b) If the distribution begins after the celebrant has arrived at the altar, but before he begins Mass, *i. e.*, before he says *In nomine Patris*, etc., he kneels on both knees at either side of the altar until the distribution is finished and the tabernacle door is closed. In this case, if the number of communicants is very large, the celebrant may begin Mass and say the prayers at the foot of the altar turned half-way toward the altar, making the prescribed genuflections as given under No. 28 (a).

In the same manner, if the distribution begins after the celebrant has finished the last Gospel, he kneels on both knees at either side of the altar until the distribution is finished and the tabernacle door is closed. If the number of communicants is very large he makes the double genuflection, as noted under No. 28 (a), and returns to the sacristy.

(c) If the distribution takes place after the celebrant has begun Mass, he observes the following rules:—(a) *before* and *after* the

Canon of the Mass he kneels on both knees and bows (*Incl. III.*) whilst the distributor is engaged before or after the distribution at the tabernacle. If the celebrant is engaged at the middle of the altar he moves toward the Epistle side and kneels; if he is engaged at either corner of the altar he kneels where he is. If he has already begun an oration, the Epistle, the Gospel or any other part, before the distributor arrives, it is proper that he should finish these parts before he kneels. (β) *During the Canon of the Mass* he neither stops nor kneels, but if he is not occupied in performing an action, *e. g.*, making the sign of the cross over the Host or Chalice, handling the *oblata*, bowing before the altar, he moves a little to the Gospel side and continues the prayers.

29. *By the Distributor.* (*a*) He should take care not to interrupt the Mass or impede the celebrant. Hence he does not go to the altar when the celebrant is performing an action which the latter cannot interrupt, but waits until he has finished the oration, Epistle, Gospel, or other prayer which he is reading.

(*b*) During the distribution he takes no notice of anything except the Blessed Sacrament which he is distributing, unless the consecration and elevation are taking place at a near-by altar, in which case he turns toward that altar, remains standing whilst he holds the ciborium in his left-hand, keeping the thumb and index-finger of his right-hand over the ciborium until the end of the elevation.¹

NOTE.—Particles consecrated at Mass are not to be distributed before the Communion of such Mass. If, therefore, there are no pre-consecrated particles, the distribution is not begun before the Communion. “*Abusum esse interdicendum.*”²

VII.—DISTRIBUTION AT THE ALTAR OF EXPOSITION.

30. Regularly Communion is not to be distributed at the altar on which the Blessed Sacrament is exposed for public adoration; but another altar should be selected for this purpose where the ciborium containing the sacred particles is placed in a tabernacle, some time before the exposition. If, however, for good reasons

¹ These rules, Nos. 28 and 29, are to be observed, as far as they apply, when a priest opens the tabernacle to take out a particle for Viaticum.

² S. R. C., May 11, 1878, n. 3448 ad 7.

Communion must be distributed at the altar of exposition, the following rules are observed :—

31. If the Blessed Sacrament is exposed *in the tabernacle* (the door simply being opened as in private exposition), the priest takes off his biretta as soon as he comes in view of the Blessed Sacrament. Having arrived at the altar he makes a *double* genuflection *in plano*, rises, kneels on the lowest step and makes a short adoration. He rises, ascends to the predella, makes a *simple* genuflection, spreads the corporal, takes the ciborium out of the tabernacle and closes the latter, so that the Blessed Sacrament in it cannot be seen. Then Holy Communion is distributed according to the ceremonies described under Nos. 9–14 inclusive. After the blessing, he opens the tabernacle so as to expose the Blessed Sacrament again to view, makes a *simple* genuflection, descends to the foot of the altar, kneels on the lowest step, and makes a short adoration. Having risen, he makes a *double* genuflection *in plano* and returns to the sacristy, putting on his biretta as soon as he is out of view of the Blessed Sacrament.

32. If the Blessed Sacrament is exposed *on the throne*, he proceeds to the altar in the manner prescribed under No. 31. Having taken the ciborium out of the tabernacle he does not close the latter, unless it contains consecrated Hosts, but he proceeds to distribute Holy Communion in the manner described under Nos. 9–14 inclusive, taking care never to turn his back directly on the Blessed Sacrament exposed. Hence at the *Misereatur* and *Indulgentiam*, at the *Ecce Agnus Dei*, *Domine non sum dignus*, and when giving the blessing at the end, he recedes somewhat toward the Gospel side; when going to the communion-rail he descends the altar steps toward the Gospel side; and at each end of the communion-rail he turns in such a manner that his back is not turned to the altar. Before leaving the altar to go to the sacristy he makes a *double* genuflection *in plano*, and keeps his biretta off until he is out of view of the Blessed Sacrament.

VIII.—COMMUNION OF MEMBERS OF RELIGIOUS ORDERS.

A. ON ORDINARY OCCASIONS.

33. Members of some Religious Orders receive Holy Communion through a little opening (*fenestella*) in the wall behind or at the sides of the altar, or of the church or oratory.

(a) If Communion is distributed to them *during Mass*, the priest observes the usual ceremonies. He descends *in planum* by the middle of the front steps of the altar, even if only the Religious receive. They may receive before the laity, but not before clerics or the server of the Mass, even if he be a lay person.

(b) If Communion is distributed to them *outside Mass* by a priest in surplice and stole, or *immediately before or after Mass* clad in sacred vestments, and *only* the Religious receive Holy Communion, the following is to be observed: After the *Confiteor* has been recited by the server or by the Religious, the priest descends *in planum* by the middle of the front steps, goes to the opening, places the ciborium on the corporal, which is spread on the ledge of the opening (*fenestella*), says, turned toward the opening, the *Misereatur* and *Indulgentiam*, takes the ciborium in his left-hand and a particle between the thumb and index-finger of his right-hand, pronouncing *Ecce Agnus Dei* and *Domine non sum dignus*. He then gives Holy Communion in the usual manner. All the prayers and rites prescribed by the *Rituale Romanum* after Communion are recited and performed at the opening (*fenestella*).

(c) If Communion is distributed *outside Mass* not only to the Religious but also to others at the same time, the usual ceremonies are observed. The priest in this case descends *in planum* by the middle of the front steps, distributes Communion to the clerics and server first, then to the Religious, and, without further ceremony, to the laity kneeling at the communion-rail.³

B. AT THE SOLEMN PROFESSION AND RENEWAL OF VOWS.

34. (a) *Solemn Profession*. After the *Ecce Agnus Dei* and *Domine non sum dignus*, the priest, holding the ciborium in his left-hand and a consecrated particle between the thumb and index-finger of the right-hand, turns toward the Religious. After each Religious has singly made his or her profession, he gives Holy Communion in the ordinary manner.

³ The *Ephemerides Liturgicae*, 1893, Vol. VII, p. 167, says that if the place at which the Religious receive Communion is at a distance from the altar, the priest should return to the altar and repeat the ceremonies before giving Communion to the laity.

(b) *Renewal of Vows.* The priest, having recited the *Ecce Agnus Dei* and *Domine non sum dignus*, turns toward the altar and remains in that position until all have renewed their vows, each one singly, if there be few, or all collectively if there be many, and then turning toward them gives Holy Communion.

IX.—NOTES.

35. (1) Custom has in some places introduced the ringing of the small altar bell when the priest says *Domine non sum dignus*, etc.

(2) If the communicant does not raise his head sufficiently high to allow the placing of the Host on his tongue, the priest drops the particle in the ciborium and touching the forehead of the communicant thereby reminds him to raise his head. The celebrant should maintain absolute silence out of respect to the Blessed Sacrament, and even in case of any disorder it is better to return to the altar and wait until the disorder ceases.

(3) If it be too dark at the communion-rail, the server carries a lighted candle at the side of the priest.

(4) If the fingers become moist, the priest may return to the altar, dip them in the ablution cup, dry them with the little purificator, and then resume the distribution.

(5) If there are not enough particles for those who wish to communicate, the celebrant returns to the altar and breaks the last few particles into smaller pieces.

(6) The large paten, salver, or pall used by the communicants is taken to the altar after the distribution and examined. If particles are found on them, they are dropped into the chalice and consumed with the first ablution, if Communion was distributed during Mass; or into the ciborium, if the distribution has been outside Mass. In case of doubt whether they be consecrated particles or not, they are to be dropped into the ablution cup.

(7) If a particle or large fragment falls on the floor, it is reverently picked up, and the place where it fell is covered with a pall or other linen. At the end of the service the spot is carefully cleansed, and the water and scrapings are afterwards thrown into the sacrarium. If it fall on the clothes of one of the communi-

cants the priest takes it up immediately, or if necessary directs the communicant to take it up and consume it. If it cannot be readily found, the communicant is directed to go to the sacristy, search for it and reverently consume it. The fingers which touched the Blessed Sacrament are washed, and the water is thrown into the sacrarium. It is not well to create needless trouble in such cases, —“*ad evitandam turbationem populi.*”⁴

If a particle is found later on the floor or elsewhere, the priest puts it in a decent place (if he is certain that it is a consecrated Host, he puts it in the tabernacle), and he (not a lay person) consumes it after the Precious Blood, at his next Mass.

If the celebrant finds whilst he is at the altar a Host on the altar outside the corporal and is uncertain whether it was removed from the corporal before or after the consecration, he consumes it, even if he be not fasting. If he finds it after he has left the altar, he puts it in a decent place (in the tabernacle, if he is certain that it was consecrated), until he celebrates the next time; and consumes it after the Precious Blood, or carries it to the altar to be consumed by the priest who celebrates after him. In every case the place where it was found should be washed and the water poured into the sacrarium.

The loss of minute fragments when giving Holy Communion cannot always be avoided, and therefore the priest need not be too anxious provided he has taken the ordinary precautions.⁵

X.—COMMUNICANTS.

36. With regard to the state of grace, the fast, and the cleanliness of the body, necessary for the reception of Holy Communion, consult the Moral Theologians. In general it may be said that all the faithful have a right to be admitted to Holy Communion, not only when the precept of receiving actually urges, but also as often as they reasonably and opportunely ask for it. It is the priest's part to form a prudent judgment as to the reasonableness and opportuneness of the demand. When a priest administers Holy Communion *in public*, he ought as a rule to administer it to all who present themselves, except such as are⁶ *publicly known to be unworthy*; such are:—

⁴ S. Lig., Lib. VI, n. 250.

⁵ O'Kane, ch. XII, § 1, n. 655.

⁶ *Rit. Rom.*, Tit. IV, cap. 1, n. 8 and 10.

(a) persons who are excommunicated, interdicted, and manifestly disreputable, namely, public sinners who show no disposition of amending their ways or of making public reparation ;

(b) those who are permanently insane ; deaf-mutes before they have been sufficiently instructed ; and children who have not as yet arrived at the use of reason.

37. Communicants ought to go to the communion-rail in an attitude of reverence, cleanly and decently clad, with eyes modestly composed and hands joined. Each time the priest says *Domine non sum dignus* they strike their breasts, and place their hands under the communion-cloth, which is usually attached to the rail in such a manner that it may be held horizontally under the chin. Instead of the cloth a large paten, salver, or pall, may be held under the chin of each communicant either by the server or by the communicant himself ; in the latter case it is passed from one to another.

38. At the approach of the distributor, the communicant moderately opens his mouth and puts out his tongue, at the same time throwing back his head a little. As soon as he has received the consecrated particle he consumes it. It is not advisable to kiss the communion-cloth or wipe one's lips with it. If the particle sticks to any part of the mouth, it is to be detached with his tongue, and not with the fingers. The communicant having received, returns to his place in a devout manner to make acts of adoration, thanksgiving, and petition. When seized with a cough, it is advisable to place a handkerchief before the mouth in order that the Sacred Species may not be expectorated.

39. If the communicant happens to vomit immediately after receiving Communion, so as to give up the consecrated particle,⁷ it may be reverently consumed a second time, unless this action causes nausea, in which case the sacred particle is put in some sacred place until it becomes corrupt, after which it is thrown into the sacrarium. If the sacred particle cannot be discerned, the rubrics suggest that the vomit be burnt and the ashes thereof thrown into the sacrarium.⁸

⁷ *Miss. Rom.*, De Defectibus, n. 14.

⁸ This rubric holds for the celebrant of the Mass also.

XI.—FIRST COMMUNION.

40. In the early ages of the Church Holy Communion was administered to infants immediately after Baptism, and also at other times even before they attained the use of reason. At present the general rule is that they are not obliged to receive before they have reached the ninth to the fourteenth year.⁹ The Catechism of the Council of Trent says that they ought to be admitted when they have acquired a knowledge of, and experience a relish for, this admirable Sacrament.¹⁰

41. They are to be well instructed, so that they may have sufficient knowledge not only of this Divine Sacrament, but also of their holy religion in general, of which it behooves the pastor, or instructing priest, exclusively to judge. The Third Council of Baltimore (n. 218) ordains that the instruction cover at least six consecutive weeks three times each week, and that after the First Communion catechetical instructions should continue for at least two years. It is one of the most important duties of the parish priest, since on a fervent First Communion frequently depends subsequent perseverance in virtue and a happy death.¹¹

42. The ceremonies incident to administering First Communion to children ought to be of the most solemn and impressive character. The Ritual of the Church therefore permits that even in Lent flowers be placed on the altar and the organ be played when otherwise it would be contrary to the rubrics.¹² The First Communion day is a suitable occasion for the new communicants to renew their baptismal vows and to be enrolled in the Confraternity of the Scapular. If possible it should take place during Paschal time, so that the children may become habituated at once to compliance with the obligation of receiving Holy Communion at that season.

43. The following ceremonies are suggested:—

(a) Procession from school or parish-house to church; church bells ringing; cross-bearer between two acolytes carrying candlesticks with lighted candles; school children, some of them carrying small church banners; altar-boys vested in surplices; pastor

⁹ O'Kane, ch. XI, 639.

¹⁰ De Euch., n. 56.

¹¹ Synod. Paderborn.

¹² S. R. C., May 11, 1878, n. 3448 ad 11.

in surplice and stole; first communicants. When entering the church the choir should sing appropriate hymns, motets, *Veni Creator*, or psalm *Laudate pueri*.

(b) During Mass a sermon on Communion, adapted to the intelligence of the first communicants, and suitable for recalling to the minds of the older members of the congregation this happy day.

(c) A religious or teacher should recite aloud the prayers before and after Holy Communion.

(d) The children should receive Holy Communion two by two; they may for that occasion be permitted to enter the sanctuary and kneel on the predella of the altar.

(e) After Mass procession back to the school or parish-house.

(f) During the afternoon let solemn Vespers be sung, after which the renewal of the baptismal vows may be made. The solemn Benediction of the Blessed Sacrament and the *Te Deum*.

(g) After this the blessing and investment with the Scapulars, and enrollment in the Confraternity.

NOTE.—It is a useful and sacred custom to give to each child a souvenir card, commemorative of the grand occasion of their First Communion, marking the date and having the signature of the pastor.

S. L. T.

CORRECTION.

In the last issue, under number 16, the misplacing of a punctuation mark gave an erroneous or at least ambiguous meaning to the paragraph, the sense of which should be: The priest, when vested in black (distributing Communion before or after Mass) does not bless the people, nor does he add *Alleluia*, etc.

THE TRAINING OF A CHANCEL CHOIR.

I.

FROM the considerations presented in the first paper of this series, it is evident that there are some very distinctive principles entailed in the successful organizing and directing of boy-choirs. The arguments alleged by the first collaborator have made it plain that if the reform-movement in Church Music is going to meet with anything like popularity here in America, the new choirs must be organized and maintained systematically and scientifically. There can scarcely be any doubt about this.

The present writer has for his part in the series, the discussion of some questions that follow naturally from the conclusions of the preceding article. The propositions which underlie the considerations to be offered in these pages, are the answer to the question: "What is the final guarantee of the effectiveness of choirs that have been correctly organized?"

It will appear during the progress of this article,—(1) that the effectiveness of boy-choirs is first and last determined by the care and method used in training the boys' voices; (2) that the *sine qua non* of the success of these choirs is the correct formation and development of that peculiar tone-quality inherent in every boy's voice, which makes the boy's voice preëminently the best vehicle for the expression of the religious sentiments of Catholic ritual-music.

The characteristic which differentiates the boy-voice, clearly and beyond any doubt, from other human voices, is essentially this, that it is absolutely free from any even remote suggestion of personal sentiment. It is not colored by the exaggerated emotion or the latent passionateness which must to the end unfit the female voice for use in purely ecclesiastical music. Boys are capable of religious emotions, but anything like a personal, passionate, human sentiment is altogether impossible in their stage of physical development. Boys can express only such ideas as are inseparably connected with the spiritual tone of a composition. Women, on the other hand, can hardly avoid adding something of their own personal sentiment and mood; their tones insinuate something at variance with the strictly sacred and ecclesiastical character which should pervade all the music performed at the Offices of the Most High. And so it may be said that the feature which makes boys' voices *par excellence* the perfect instrument for the rendition of the chant and the other legitimate styles of ritual-song, is something negative if compared to the female voice, and something positive if compared to the coarse and strident tones of boys before they have been trained.

Obviously, then, a boy-choir must be educated with the greatest care and vigilance.

The peculiarities in the construction of the child's voice, and the various tendencies which characterize its development, must

be carefully thought about and examined. The best methods for clarifying this distinctly spiritual timbre of the boy's voice, and the processes for effecting and preserving the imperceptible fusion of its two distinct registers which has made the English choirs famous, should be diligently considered by all choirmasters who hope to do successful work. It is a pity that there have been some choirs here in which the mention of a special process for training the boys' voices would have been as much a surprise to the directors as to the choristers themselves. The necessity of using a distinct method of voice culture which would be especially applicable to the physical and vocal conditions of boys, seems not to have been known by all who in the past have announced themselves as competent directors of boy-choirs. The singing of indifferently trained boys, and even the singing of boys who have received a certain amount of intelligent vocal instruction, but not according to the principles and methods which constitute the art of teaching chancel-choirs—a distinct branch of the musical profession—is often intolerable; strident, unrefined, lacking in flexibility, smoothness, and general finish.

The scientific cultivation of the boy-voice is a department of vocal art which is entirely distinct, in method, from all other systems of voice culture. The average boy is endowed with a natural voice practically identical in quality and timbre with that of the girl of like age. The physiological construction of the vocal organs is the same in both boy and girl, and continues up to the inevitable time of mutation in the boy-voice, which occurs generally between the ages of fourteen and sixteen. The purpose of vocal training during the four to six years' period of the boy's usefulness as a singer, is to produce a similar quality of tone and a uniform degree of force throughout the range of his voice. In order to produce this desired quality of tone and uniformity of force, the boy's voice must be subjected to an entirely different system of training from that ordinarily applied to the development of the female voice. Herein we perceive a leading principle which must be carefully borne in mind by the instructor of boy-choirs. The reason for this radically different method of dealing with the boy-voice is that the work done is usually a task of reconstruction, not of building upon a first foundation. Before

the application of correct principles of vocal art to his case, he has in most cases unwittingly accustomed himself to certain incorrect usages of his most accessible tones, and the serious faults thus acquired must be entirely overcome by a special kind of training peculiar to his case. The strenuous life which the average American boy leads from cradle to long trousers, has endowed him with a forcible tone of speech and song which he emits with all the vigor of muscular power at his command. Baseball, football, wrestling, and singing are to him but so many ways of working off his surplus energy and asserting the sturdy prerogatives of his masculinity. The spirit in which he sings a song is much the same as that in which he kicks a pig-skin or breaks a race-tape,—his main idea being to “win out.” In consequence, the exquisite voice with which he was gifted by nature has given place to a hoarse, strident, and even blatant voice which by careful methods of culture—proved invincible by widespread usage—must be restored to its pristine state of sweetness. [The quiet domestic life of the average girl of the same age has fostered the best qualities of her voice and, generally speaking, the development of her voice requires no marked deviation from the conventional methods. A girl’s voice during girlhood cannot compare in charm of tonal beauty with the boy’s voice; it can never attain to “that indefinable something”—to quote Mr. J. Spencer Curwen F.R.A.M.—which is inherent in the ideal boy-voice. The voice of the cantatrice is always personal; the boy’s voice scarcely ever so. And yet the impersonality of the boy’s voice is by no means the greatest of its charms. Its boundless upward range elicited from Caryl Florio the admiring eulogium, “There is no top to a boy’s voice.” The tribute which the eminent scholar and critic, Mr. H. E. Krehbiel, once paid the then famous Harry Brandon of New York, was couched thus: “He can soar into realms where few living prime donne can follow him, and his voice is so flexible that he sings the most florid music without difficulty.” We might multiply *ad infinitum* the encomiums which the boy-voice in its perfect state of culture has elicited from the votaries of music. We might quote the endless comparisons of the ideal boy-voice with the cultured female voice, in which the former has won by the contrast.

But we must now proceed without further preliminaries to the choir-room, which is to be the scene of future labors, and where we are to meet the young lads who have been selected according to the principles enunciated in the first paper of this series. Bearing in mind the fundamental distinctions between the methods of training the boy's and girl's voice respectively, we will now reduce to application the chief principles of training the former, which the best authorities, English, Continental, and American, advocate as the desideratum for successful practice.

II.

The training of the boys must be of two kinds,—vocal and technical. Let us first concern ourselves with the vocal training of the soprano-boys.

The first step is to see that the tones of the scale are recognized and produced according to their proper pitch by each boy separately. The choirmaster will at once detect two entirely different methods of singing in the same pupil. Up to a certain point in the ascent of the scale, he will observe a coarse, heavy quality of tone, in the production of which, force and conscious effort are conspicuous. About that point—which varies with different boys—the voice is clear and of a flute-like character, enriched, in some exceptional instances, by a most desirable suggestion of horn-like quality. These higher tones are produced without effort, and so entirely different are they from the lower tones of the scale that it is difficult to believe that the different qualities of sound emanate from the same lad. Hereby is manifested the dual principle upon which every human voice in the abstract is constructed,—that is to say, its natural division into two general registers.

"A register," says Emil Belinke, "consists of a series of tones which are produced by the same mechanism." The two registers of the boy's voice, respectively denominated the *head* and *chest* registers, are commonly called in England, the *thin* and *thick* registers, these adjectives having reference to the quality of voice rather than to the placing of the tones. Some authorities term the high head-notes *upper thin*, and the chest notes, *lower thick*, thus making four registers; but as these two added registers are merely extensions of the two stated ones, head and chest, and as

the same exercises are used in their development, they need not be separately considered.

If the average boy undertakes to sing without instruction, or after imperfect teaching, he will inevitably force his chest tones far up into the range of the head register. This forcing of the chest-tones produces a most unpleasant quality, and incidentally injures a voice.

Having discerned the break in a voice which occurs in singing an ascending scale, the choirmaster should now have his pupil descend the scale, commencing at F (fifth line). The break, as we may now call it, is soon in evidence again; but this time it occurs at a lower point in the scale. In this is revealed the vital point which should be borne in mind throughout the entire process of blending the registers.

The chest-voice cannot only be forced up into the domain of the head-voice, but the head-voice can be made to over-lap the chest-voice in the descending scale.

By applying to all the members of the boys' section experiments similar to those outlined above, the choirmaster will discover the same characteristics existing among them all, though sometimes an exception is found. *Obviously, then, a boy is unfit for use in the choir until he has overcome the break between the registers.* Had he the voice of a seraph in his upper tones, he is useless as a chorister while his lower tones resemble those of an auctioneer. The purpose of scientific training is apparent. By constant training only can the entire voice be brought into focus and made uniform in quality and degree of force. The voice of the individual chorister, and of the *ensemble*, must be treated upon definite and recognized principles of instruction. It is the purpose of this paper to indicate and emphasize some of the most important of these principles.

The elementary principles of correct practice are laid down by Dr. George Martin of St. Paul's Cathedral, London: "Boys should be taught to open the mouth properly, and never to sing with the teeth closed. The tongue must not be curled up, the tip slightly touching the lower teeth. Many masters enjoin an unnatural extension of the mouth in singing. The best plan is to make each boy place his thumb edgewise as far as the first

joint. Then the mouth is opened in its natural position for singing. The thumb is then to be drawn gently away, leaving the teeth in the position they occupied when the thumb was between them. The head should be held erect and any tendency toward *throwing forward the chin* should be checked at once." Elsewhere he says: "The quality of tone produced by the boys in the practice-room, and by the whole choir combined, should be pure and free from harshness, and the enunciation as clear as possible. The shape of the resonance box formed by the hollow of the mouth materially affects the quality of the tone produced. The master should be careful to check all that kind of singing which is called 'throaty,' but which might be more accurately described as tonsillitic, and stop every form of nasal production."

The boys correspond readily with an intelligent system of instruction, and they soon learn to carry the thin register downward so as to include the notes in the vicinity of the "break." How then shall the choirmaster proceed to reduce the necessary instructions to a definite system?

He should bear in mind first of all, that the fundamental principles underlying the successful training of the boy's voice are, —(1) soft singing; (2) downward practice of scales. Commencing with F (fifth line), single tones should be sustained softly during a slow emission of breaths to the syllable "OO," and this process should be continued in chromatic intervals as far as the thin register can be made to descend. Returning then to high F, groups of three, four, and more tones in any descending form may be taken to the same syllable "OO." It will not be necessary to confine the practice of the higher tones of the thin register to downward progression only. That portion of the voice may be dealt with so as to add to it new upper tones; and as such tones are added, they should form the starting-point for the downward practice of exercises designed to conquer the break between the registers. The vowel sound "OO" is generally adopted as the basic syllable for the tone-practice of boys, as it tends to impart a mellow, flute-like character to the voice. Furthermore, it betrays at once any tendency toward nasal or throaty tone-production, so that such tendency may be corrected in its incipency. The

advantage of using this vowel sound is increased by prefixing a consonant like K, or a combination like *WH*; these serve to project and "place" the vowel sound properly.

For the purpose of gaining flexibility, "OO" and "AH" may be used alternately in moderately rapid passages, thus:—

G F G E G D G C etc.
OO AH OO AH OO AH OO AH
AH OO AH OO AH OO AH OO

Mr. Robert Louis Gannon, Choirmaster of the Mission Church (Redemptorist Fathers), Boston, secures excellent results in the way of fluency by the use of an exercise of this sort.

One important point to be kept in mind is that in practical choir singing, the soprano part must be of a tonal character which will blend consistently with the other parts. We have all heard "overtrained" boy-sopranos, where soullessness of voice is in evidence in spite of faultless production, and whose frigidity of tone is like the coldness of the polished marble shaft. The boy's voice has been called "*angelic*"; but it must be remembered that it has the essential characteristics of the *vox humana*. When it is blended with the active voices of a church choir, the vibrating string-like character should be in evidence in the soprano as well as in the deeper parts. Where this quality is lacking, the *ensemble* effect is much the same as that obtainable in an orchestra in which there are no violinists, the upper parts being assigned solely to flutes and light reed instruments.

I have endeavored to indicate the general scheme upon which the cultivation of the boy-voice must be based, if the choirmaster is to secure the best results. It is recommended, however, that he familiarize himself with some established system of vocal exercises which have produced recognized results in choirs of international reputation. Dr. Martin's excellent book¹ should be in the hands of every boy-choir leader. This book embodies some exercises from the pen of Sir John Stainer, which for twenty years have been used daily in the famous choir at St. Paul's, London.

We come now to a much mooted question among choirmasters, and the distinguished authorities arrayed on each side of the

¹ Novello, Ewer & Co., London and New York.

question will indicate the force of the arguments which the supporter of each side can produce in favor of his contention. I refer to the two opposite ways of overcoming the *break* in the registers.

The first way is to smooth over the *break* by blending at that point the two registers of the voice, and subjecting the lower register to treatment which will greatly modify it, but by no means obliterate it. The other way is to eliminate *absolutely* the chest register, and to make the chorister use his thin register throughout the entire range of his voice. Let it be said at the outset that it is the conviction of the writers of this symposium that for the purposes of rendering our music the first of these methods is unquestionably the better. This difference of opinion has existed for years, and from Mr. Krehbiel we discern the same contention in 1888. Incidentally speaking of Mr. La Jeune, Organist of St. John's Chapel, New York, he says:

“His method differs from that of the *majority*, in that he does not permit the use of the chest tones at all by the boys. This is not because he believes the chest tones of boys cannot be used effectively, but because he holds it is impossible to bridge over the break between the registers, in the three or four hours' study a week which the appropriation for choir purposes enables him to have. Mr. Messiter, of Trinity Church, holds decidedly to the opposite opinion, and on this mixed question there are nearly as many diverse views as there are choirmasters. As a rule, the practice is to train the head voice downward, and to prohibit the use of the chest tones above G on the second line of the treble staff. Those who, like Arthur E. Crook, of Calvary, split up the voice into more than two registers, believe also in cultivating the medium tones, on the ground that, while sweetness and purity of tone are gained by developing the head tones downward, *the singing of the choir trained on this plan will lack brilliancy.*”

It is presumed that this last statement refers to the complete absence of chest tones in training low notes on the head plan. Every authority advocates training downward. In fact, the downward plan, while permitting the use of the chest tone, at the same time gives the usually strident chest register a modified character which is apparent early in the training.

One important consideration which the Catholic choirmaster

must take into account in settling for his own practice the merit of this question, is that the chorister must be fitted to sing the Gregorian Chant instead of music which has been especially written with reference to his paramount abilities, as is the case in the Anglican Church. The chant is of wide range and varied character, oftentimes calling for great virility of tone; the insipidity of a voice trained entirely in the head register would be entirely inadequate to the requirements. For example: the *Victimæ Paschali* sung throughout in the thin register, supposing of course that the low notes could be thus reached, would lose its triumphant character. If this sequence is transposed to a pitch where it can be sung readily in the head register, the effect of such a passage as "Dic nobis Maria" and "Angelicæ testes," the victorious character of the melody is lost in its trivial treatment. The effect would be something like that of bugle call to arms played upon fifes. The difficulty in this particular sequence could be obviated, it is true, by the particular phrases in question being given to *altos* or *basses*; but such solutions in the general rendering of the chant are not always practicable. The boy's voice must be trained to meet any emergencies in the chant.

To sum up. (1) According to Mr. Krehbiel, the majority of choirmasters advocate the retention of the chest register in a modified form. (2) For all practical purposes, a qualified chest-tone seems indispensable in Catholic music.

Having decided to train the boys on this principle, choirmasters should take a method of dealing with the chest register which shall tend to free it from all symptoms of harshness and bridge over the break between the registers. Soft-singing and downward practice of scales from a point in the thin register must be insisted upon. Choristers must be given individual practice. By application and patience and the exercise of ingenuity and invention to cover special cases the habit of singing smoothly over the break can be acquired. Before leaving the subject of tone production, it would be well to mention that, upon the attainment of proficiency in singing, the general practice need not be confined exclusively to downward progressions, although this should still be the prevailing method.

Theoretically, the subject of proper breathing should be

treated before that of tone production ; practically, in the case of boys, it should not be enlarged upon until after they have been taught once or twice to produce tones. But for the production of sustained notes a regular system of correct breathing must be taught in the first days of instruction. For exercise in breathing, we can do no better than quote again Dr. Martin :—

“At the outset the boys must be made to stand in an upright position, both feet being firmly planted on the floor. During the breathing exercises the hands should be placed behind the back in as easy an attitude as possible, so as not to cramp the body in any way. The mouth must be slightly opened, and the air drawn gently in. When a full breath is taken, the chest, ribs, and abdomen must be enlarged and expanded. Any tendency to raise the shoulders must be considered a sign of bad breathing. Four slow beats should be counted during this process, and the breath should be taken slowly, silently, and very evenly. The breaths thus drawn must be carefully retained in the body without the slightest escape, while four is counted. Then with a strong effort of will and command of the muscles, the breath must be evenly and gradually expired while another four of equal measure is counted. Thus twelve beats will be used. Four to take breath, four to hold it, and four to let gently forth. . . . It is most important that the teacher should explain to the boys that considerable mental force is required to prevent the air from rushing out too quickly at the beginning of the process of expiration.”

It is also most useful in breathing exercises to have the lads stand with arms akimbo and palms of hands on the hips ; this arrangement affords even greater freedom to the chest and abdominal muscles than when the hands are placed behind the back. At least five minutes of every rehearsal should be devoted to an exercise of this sort.

We have treated thus far of the training of the boy-sopranos. How does the choirmaster proceed with the altos ? By precisely the same method, applied to a range of voice lower in the scale. The break in the alto-voice must be located, and with the application thereupon of the same method of treatment the boy-alto will develop a timbre of voice which will readily and beautifully blend with the flute-like quality of the sopranos.

The men, too, should be trained along some such definite line of voice-culture as can be applied to them *en masse*, in sections, or as individuals. If they are young men, just beginning their musical career, they will appreciate such training, and it will go a long way toward securing their steady coöperation in choir-work. It is most desirable that the men should use their voices according to some fixed plan, and that there should not be left loose among them one individual with personal peculiarities in voice or tone production. We all know what harm one twangy, nasal tenor, or one chesty basso, can do even in reasonably large choirs. The boy-choir is no place for either of them. The purity of tone which the ideal choir of boys and men can and should attain to is, as it were, the clearness of crystal. Natural flaws of voice in the deeper parts can be largely corrected by the use of proper vocalizing, and choirmasters will do well to adapt any of the recognized methods of voice-production for tenors and basses to the use of the men of the choir.

III.—TECHNICAL TRAINING.

We pass now to the technical training of the choristers in such of the theoretical principles of music as are necessary to him. The reading not only of modern music, but also of Gregorian Chant, must be studied and mastered. The rudiments of modern music must be studied until each chorister is thoroughly acquainted with them. He should be able to name all notes in all of the lines and spaces, and some of the leger lines, with their accidentals, and to explain the various time-values. He should be familiar with the signatures of the different keys, and he should understand the various marks of expression. In Gregorian Chant he should understand the clefs and their position in the staff; the value of the different notes and their pitch as related to the clef; the laws of duration and accent, the nature of psalmody, and many other points. A good method for learning to read modern music at sight should be introduced. Tuft's method is an ideal one, thorough and easy of comprehension. It is founded upon the *movable Do* system, by which each scale commences with *Do*. The lessons are deftly arranged, and the progress of the boys in assimilating them is remarkable. The system founded

upon the *fixed Do* is most unsatisfactory. It has always proved a great task to teach boys to commence a new scale on a different sound, thus: *C* scale on *Do*, *D* scale on *Re*, *G* scale on *Sol*, etc. As a matter of fact, every scale is structurally identical. If *C* on a piano is tuned up to *D*, and every succeeding note accordingly, a perfect *D* scale will be heard. This is where the movable *Do* makes sight-singing easy. Every new scale starts on *Do*, and the perfect uniformity of the diatonic scale-intervals is impressed on the boy's mind without conscious effort on his part.

The movable *Do* will also facilitate the reading of the chant in which the position of the notes on the staff is relative. The writer of the third essay of this series will set forth reasons why the Gregorian notation of the chant is preferable in every way to the modern notation. Suffice it here to say that any attempt to learn to read Gregorian Chant according to some transcription of the same into modern notation would do violence to the entire system of theoretical musical knowledge as studied and mastered by the chorister.

It is hardly possible that those who are now interested and engaged in the revival of the traditional music of the Church have not before this realized the great necessity of embodying the choirmaster and organist in one man. Nothing can be more obvious than that the choirmaster must have the reins in his hand absolutely. Any organist of skill who has also had charge of choirs or bodies of singers, will realize that there are subtle ways which, indeed, he cannot himself explain, but by which, with his fingers on the keys, he can so wield his singers as to produce any desired impression upon their minds. In these days of opportunity for the able organist, he should not be content to be merely a mechanical automaton while the choirmaster holds the authority and represents the greater brains of the combination. Much better results can be secured if the choirmaster and organist are embodied in one man. A further advantage to the parish would be in proportionately less expense.

To come to another point. Proper facilities must be provided for regular practice. The choir-room should be kept sacred for choir purposes, so that it may be accessible at all times. The choir should not be expected to have quarters with Sodalities and

Leagues, not to mention sewing-classes and the Altar Society. The appointment of rehearsals should never depend upon whether the room is previously occupied by the St. Vincent de Paul Society or the Church Debt Association. The conscientious choirmaster will be obliged to make many appointments for personal practice, at all sorts of hours, and the scene of action should be always available to his purpose.

The piano should be one with horizontal strings, either grand or square, so that the choirmaster can sit facing the choir with an unimpeded view. The benches should be comfortable, but not conducive to lounging, and they should be arranged as nearly as possible according to the plan of the choir-stalls in the sanctuary. A blackboard with white lines, or better, a white board with black lines for the musical staff, should occupy a commanding position. It would add to the general musical effect if a few pictures representing musical subjects, for instance St. Cecilia, or some of the great composers, could hang on the walls. The cassocks and surplices of the members should hang in lockers built along the sides of the room. This would centralize the choir equipment, and would avoid the confusion which would inevitably result from mutual accommodation for choir and altar boys. A closet for books and music should be provided in the choir-hall, and some regular method for keeping the music in repair devised. The choirmaster will find it convenient to appoint as librarians certain reliable boys whose duty it shall be to distribute and gather up the music, and see that it does not become worn beyond chance of repair.

As to the number of rehearsals, if the best quality of work is desired, from four to six hours a week for the boys, and two or three hours a week for the men is none too much. The boys should be rehearsed one hour on each of the five school days, then allowing them an absolute holiday. When the boys attend the parochial school, an arrangement between pastor, teachers, and choirmaster should be made by which a part of the rehearsal can come out of the class hours. One of the great aims of the school boy is to "get out of class," and he would gladly hew wood or carry water to attain this end. It has been abundantly proved that in a choir practice the best work is done in that por-

tion of the hour when the lads have the satisfaction of knowing that they are out of class while their classmates are "grinding." The time between the closing of school and twilight is naturally given but grudgingly by the boys. Such an arrangement as I have just suggested might entail an extra degree of management upon the school Sisters, but they are ever susceptible to the inspiration "*ad majorem Dei Gloriam.*" The men of the choir should have at least two rehearsals a week; and on Friday night of each week there should be a full rehearsal of boys and men; this is considered to be the best night for the general practice, for it is sufficiently late in the week to admit of gathering up the results of the previous days' rehearsals, and preparing them for the Sunday which is to follow. The singing on Sunday will be characterized by all the greater freshness and spontaneity on account of the previous day's rest. Where the boys are not taken from the parochial school, it is not easy to hold the rehearsals so frequently. But there should not be less than three rehearsals a week for the boys, one for the men, and one general practice for all together. It would be a folly to hope for good results if less time than this were devoted to practice.

Our consideration as to the amount of time to be devoted to choir-practice can be best concluded in the words of A. Madeley Richardson, Mus. Doc., F.R.C.O.: "To carry his work to a successful issue, the choirmaster must have ample time and know how to put it to the best use. An hour a day with perhaps one day a week as a holiday, is a reasonable amount of time to devote to choir-work with boys. If this time is used to the best advantage, it will be productive of great benefit to the boys, and will give possibilities of raising their singing to a very high level."

The question is often raised, "How long a time must necessarily elapse between the organization of a choir and its installation in the sanctuary?" Three months is the minimum of time required for the proper preparation. Six months would be more reasonable, and one full year is to be highly recommended. Of course, many pastors are so situated that the solution of this question is thrust suddenly upon them and in such manner that it must be solved by the first means which come to hand. But in places where the former choir of mixed voices is suddenly disbanded, and the litur-

gical choir is not yet ready for a public appearance, the pastors would do well to have Low Mass, or to engage a temporary unison choir of three or four men. If a sanctuary choir starts upon its career in a crude, unfinished state, it will lay up for itself the criticism and opposition of many years to come. If, on the contrary, it enters upon the performance of its functions in a condition of thorough fitness, its success is infallibly ensured.

The prudent pastor, in this regard, is he who, reading the signs of the times, and observing the straws which indicate how the wind blows, at once sets about preparing a chancel-choir. If he commences intelligently and permits himself a full year for preparation, there is no doubt but that the new liturgical choir will enter upon its career in such manner as abundantly to vindicate its installation and to win the approval of all interested.

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Philadelphia, Pa.



Analecta.

E SACRA CONGREGATIONE RITUUM.

I.

CIRCA QUALITATEM CERAE PRO SACRIS FUNCTIONIBUS USUR- PANDAE.

Nonnulli Sacrorum Antistites a Sacrorum Rituum Congregatione semel atque iterum reverenter postularunt: "An attenta etiam magna difficultate, vel veram ceram apum habendi, vel indebitas cum alia cera commixtiones eliminandi, candelae super Altaribus ponendae, omnino et integre ex cera apum esse debeant; an vero esse possint cum alia materia seu vegetali seu animali commixtae?"

Et Sacra Rituum Congregatio, in Ordinario Coetu die 29 Novembris hoc vertente anno in Vaticanum coadunato, omnibus perpensis, una cum suffragio Commissionis Liturgicae, antea acta decreta mitigando, rescribere rata est: "Attenta asserta difficultate, *Negative* ad primam partem; *Affirmative* ad secundam, et ad mentem. Mens est ut Episcopi pro viribus curent ut cereus paschalis, cereus in aqua baptismali immergendus et duae candelae in Missis accendendae, sint ex cera apum, saltem in maxima parte; aliarum vero candelarum, quae supra Altaribus ponendae

sunt, materia in maiori vel notabili quantitate ex eadem cera sit oportet. Qua in re parochi aliique rectores ecclesiarum et oratoriorum tuto stare poterunt normis a respectivis Ordinariis traditis, nec privati sacerdotes Missam celebraturi de qualitate candelarum anxie inquirere tenentur." Atque ita rescripsit, die 14 Decembris 1904.

A. Card. TRIPEPI, *Pro-Praefectus*.

L. + S.

† D. PANICI, *Archiep. Laodicen., Secret.*

II.

COLOR VIOLACEUS ADHIBEATUR PRO MISSA VOTIVA DE FIDEI PROPAGATIONE.

Rev.mus P. Petrus Xaverius Cazenave, Procurator Generalis Societatis Parisiensis Missionum ad externos, SS. Rituum Congregationi ea quae sequuntur humiliter exposuit; nimirum:

Die 5 Martii 1787 approbata fuit Missa votiva de Fidei Propagatione pro omnibus et singulis Missionariis ubique gentium existentibus, et die 21 Aug. 1841 concessa fuit etiam Dioecesibus, in quibus adest Societas Propagationis Fidei in Gallia instituta. Nunc autem ambigitur et quaeritur: Quinam sit color paramentorum in praedicta Missa votiva adhibendus?

Et Sacra eadem Congregatio in Ordinariis Comitibus die 29 Novembris hoc vertente anno ad Vaticanum habitis, re sedulo perpensa una cum voto Commissionis Liturgicae, rescribendum censuit: "*Adhibendum esse colorem violaceum.*" Atque hanc Sacri Consilii resolutionem SS.mus D.nus Noster Pius PP. X ratam habuit et probavit, die 14 Decembris 1904.

A. Card. TRIPEPI, *Pro-Praef.*

L. + S.

† D. PANICI, *Archiep. Laodicen., Secret.*

III.

PROVIDETUR CIRCA TRANSLATIONEM DUORUM FESTORUM PROPRIORUM CUM IN DIEM IMPEDITAM INCIDERINT.

Rev.mus P. Augustinus Veneziani, Procurator Generalis Congregationis Missionis, exponens Festum Manifestationis Immaculae Virginis Mariae a Sacro Numismate, die 27 Novembris a

Sacerdotibus ipsiusmet Congregationis ac Puellis a charitate recolendum, saepius impediri occursu Dominicae primae privilegiatae Sacri Adventus: Sanctissimum Dominum Nostrum Pium Papam X supplicibus votis rogavit, ut in casu eiusmodi impedimenti, tamquam in sedem propriam enunciatum Deiparae Festum in diem 28sequentem transferri valeat. Itemque expetivit ut festum secundarium translationis Reliquiarum S. Vincentii a Paulo dominicae secundae post Pascha affixum, quoties ea dominica impeditum occurrerit, in feria secunda immediate sequenti liceat reponere. Sacra porro Rituum Congregatio utendo facultatibus sibi specialiter ab eodem Sanctissimo Domino Nostro tributis, benigne annuit pro gratia in omnibus iuxta preces: Servatis Rubricis. Contrariis non obstantibus quibuscumque. Die 2 Decembris 1904.

A. Card. TRIPEPI, *Pro-Praef.*

L. † S.

† D. PANICI, *Archiep. Laodicen., Secret.*

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are :

S. CONGREGATION OF RITES:—

1. Ordains that in view of the difficulty which exists in many regions of obtaining pure wax for service of the sanctuary, the bishops should determine the matter for their respective dioceses. In doing so they are, however, to exercise their utmost care to see that pure wax is, as far as possible, used for the Paschal Candle, for the candle which is used in blessing the baptismal water, and for the two candles used in the celebration of Mass. The other candles should be at least in great part wax.

2. Prescribes that in celebrating a votive Mass for the Propagation of the Faith, the proper color of the Mass is violet.

3. Permits that the two proper feasts of the Vincentian Order—that of the “Manifestation of the Immaculate Virgin of the Holy Medal” (November 17), and that of the “Translation of the Relics of St. Vincent of Paul”—may be transferred to the following days, whenever their regular celebration is prevented by the occurrence of a privileged or other Sunday.

“HE ROSE AGAIN FROM THE DEAD.”

(Communicated.)

The question is frequently mooted whether, in reciting the “Apostles’ Creed” we should say: He *rose*, or He *arose*. The Standard Dictionary says: “There is a general preference in present usage for the shorter form *rise*, except in poetic or elevated style.” But has there not always been a general preference for the shorter form? In none of the English translations of the Bible does the form *arise* occur a hundred times, whereas *rise*, the shorter form, is used in nearly every instance where the idea of being raised up is expressed; and whenever Christ’s Resurrection in particular is mentioned, the shorter form is used.

"The third day He shall *rise* again."—Matt. 20 : 19 ; Mark 9 : 30 ; 10 : 34 ; Luke 18 : 33 ; 24 : 7.

"After three days I will *rise* again."—Matt. 27 : 63 ; Mark 8 : 31.

"It behoved Christ to suffer, and to *rise* again."—Luke 24 : 46.

"That He must *rise* again."—John 20 : 9.

"Till the Son of man be *risen*."—Matt. 17 : 9 ; Mark 9 : 9.

"After I shall be *risen* again."—Matt. 26 : 32 ; Mark 14 : 28.

"Lest perhaps His disciples . . . say . . . He is *risen*."—Matt. 27 : 64.

"He is *risen*, as He said."—Matt. 28 : 6 ; Mark 16 : 6.

"He *rising* early."—Mark 16 : 9.

"After He was *risen*."—Mark 16 : 14 ; John 21 : 14.

"The Lord is *risen* indeed."—Luke 24 : 34.

"When therefore He was *risen* again."—John 2 : 22.

"The Christ Jesus that died, yea that is *risen* also again."—Rom. 8 : 34.

"The Christ was to suffer, and to *rise* again."—Acts 17 : 3.

"But if there be no resurrection of the dead, then Christ is not *risen* again. And if Christ be not *risen*."—I Cor. 15 : 13, 14, 16, 17, and 20.

"You are *risen* again by the faith of the operation of God, who hath raised Him up."—Col. 2 : 12.

"If you be *risen* with Christ."—Col. 3 : 1.

I have examined these texts in the six versions given in the English Hexapla (Wiclif, Tyndale, Cranmer, Geneva, Rheims, and King James) and also in the Revised Version. Excepting in four places (Matt. 27 : 63 ; Mark 8 : 31 ; 9 : 31 ; Luke 10 : 33) of the two short-lived versions of Tyndale and Cranmer, the shorter forms *rise*, *rose*, *rising*, *risen*, are invariably used in all the English Bibles whenever Christ's Resurrection is referred to. The same is to be said of all our Catechisms and Prayer-books ; these have "He rose again," *e.g.*, Deharbe (all editions), Howe, Gibson, Müller, Groening, S.J., McCaffrey, Slinger. Not only in Catholic prayer-books, but also in the Episcopal Book of Common Prayer the form used is "He rose again."

The earliest usage as well as the present custom of the English language give unquestionable preference to the word *rise*, instead of *arise*, whenever the purpose of the speaker is to designate Christ's Resurrection ; and the article of the Creed which states this mystery, in spite of centuries of variation in spelling, has ever expressed this great fact by the monosyllable *rose*, so that for more than three centuries both Catholics and Protestants were agreed in saying : "The third day He rose again from the dead."

What was it that induced the compilers of the Baltimore Catechism

and the Baltimore Manual of Prayers to put aside the traditional formula, and for "He rose again" to substitute the novel form "He arose again"? The mistake they made should be corrected, but who may and will undertake to correct it?

The above question suggests another of similar nature: Should the last article of the Creed read: And *life* everlasting, or: And *the life* everlasting?

The phrase "life everlasting" or "everlasting life" is found forty-three times in the New Testament. In I John 1: 2 and 2: 25, we have in the original ἡ ζωὴ, "*the* life the everlasting." That is good Greek, but not good English; accordingly in all the versions we have "everlasting life," "eternal life," or "life eternal." In John 17: 3, we have the Greek article, which makes the passage read "this is *the* everlasting life," and likewise in Acts 13: 46, and I Tim. 6: 12, where the original might be rendered "of *the* everlasting life," which would be passable English; but neither in these five texts, nor in the thirty-eight anarthrous texts, in any English translation, has the article ever been used.

When our Creed was formulated in the vernacular its compilers no doubt used the Scriptural phrase with which they were most familiar, and in these the article was wanting, for we do not find any one of them using the form "the life everlasting." The Episcopal Book of Common Prayer inserts the article; but the advantage of this anomaly is not apparent. We may justly, therefore, ask ourselves why did the Baltimore Catechism and the Baltimore Manual of Prayers adopt this form, as though following the Episcopalian termination, instead of adhering to the old Scriptural, Credal, and Catholic ending, which we all learned when we were children, and which our forefathers used for centuries?

J. F. S.

COLONEL OTIS AT THE CATHOLIC MISSION OF CAMP HARNEY IN 1874.

IN the March number of the REVIEW it was stated (p. 282: footnote to *Founders of the Church in Idaho*, by the Rev. Cyril Van der Donckt) that Colonel Otis, who commanded Post Harney in 1874, whilst Father Mespl   was chaplain there to the U. S. Army, is the General Otis who went to the Philippines in 1898.

Correcting this statement, the Rev. P. Rosen of Hollandale, Wis., writes to us:—

“The two children of Colonel Otis, who are mentioned as having made their First Communion at the Post Harney in 1874, together with Sergeant Vernon’s son and the parents of both, were the sons of Colonel Elmer Otis, of the 7th Cavalry, who afterwards lived in San Diego, California, and whom I knew intimately for a number of years. But he is dead. One of the children is now a Jesuit; the other child I myself buried in Fort Meade, South Dakota. Colonel Otis was a convert—one of the most remarkable men among the galaxy of illustrious men who have entered the Catholic Church in this country. He was a familiar figure for some years at Notre Dame, Indiana, and the account of his conversion, if published, would furnish a most interesting page in our missionary history of latter years. I think his widow still lives in San Diego.

“During about eight years he was a constant attendant at the early Mass in our Church and frequently served it. It was a most edifying spectacle to see him, a Colonel of the U. S. Army, in full dress uniform serving at the altar, and frequently receiving Holy Communion. He made his meditation every morning, and recited the rosary as well as morning and evening prayers regularly with his family when at home.”

Upon receiving the above letter from Father Rosen we made further inquiry regarding the identity of the Colonel Otis mentioned in the article referred to. In reply the Rev. A. E. Otis, S.J., of New Orleans, son of Colonel Elmer Otis, kindly furnished us with the following interesting details in a letter which we take the liberty of publishing as a supplement and correction of Father Van der Donckt’s instructive paper.

Reverend and Dear Father :—

Your kind note in reference to the article on the Church in Idaho, has been received. You have been informed rightly that the Colonel Otis spoken of in the article was my father, and the footnote stating that he was the “General Otis who went to the Philippines in 1898” is an error.

The General Otis who went to the Philippines was General Elwell S. Otis, now a Major-General on the retired list, and residing at

Rochester, N. Y. There was also another General Otis who went to the Philippines during the Spanish War, viz., General Harrison Gray Otis, of California, and who was, if I mistake not, in the Volunteers. These two and my father, the late Colonel Elmer Otis, Eighth Cavalry U. S. A., were all of the same family, and descendants of the well-known Harrison Gray Otis, of Massachusetts, who was himself a son of Samuel Alleyne Otis, a brother of James Otis, the patriot. General Elwell and my father held corresponding positions in the U. S. Army for a number of years, General Elwell being a Colonel in the Infantry, and my father a Colonel in the Cavalry. I have often heard my father say they were cousins, but whether first or second, or further removed, I do not know. General Elwell Otis is not a Catholic, but while commanding at Manilla he did much for the Catholic cause, as I learned personally from Fr. Algué, director of the observatory at Manilla.

My father died at San Diego, August 18, 1897, and my brother wrote of it to me at the time in these words: "A more peaceful death I have never seen, nor a more saintly man."

He was born near Westfield, Mass., on February 27, 1830, and was graduated at the West Point Military Academy, July 1, 1853. He was reared in the old Puritan faith, near Cleveland, Ohio, and was inspired with a lively horror of the Catholic religion and everything pertaining to it. However, later on in life he became much dissatisfied with his own religion, and sought to solve his doubts by joining first one Protestant sect and then another, never dreaming that in the Catholic religion alone could he find peace of soul. At this time, which was soon after the Civil War (in which he took an active part for two years, being seriously ill during the remaining portion), he was stationed at various posts in Idaho and Oregon, and was most of the time commanding officer of the post where he was stationed. As such he was obliged to offer hospitality to the Catholic missionary priests who from time to time visited those parts. He never failed to enter into religious controversy with them, and, as was to be expected, always came out second best in the discussion. With a view to strengthen his arguments against the Catholic religion, he began to read up on Catholic doctrine, with the result that he became convinced of its truth and took the first opportunity to become a Catholic. This was in 1870, at Camp Warner, Oregon. The following year he converted his wife, Agnes Boone, and she with several small children, myself included, were baptized together.

Colonel Otis encountered much opposition and even suffered no

little persecution on account of his conversion, but he was eager and proud to suffer in such a cause. He afterwards led a very holy life and through his efforts and prayers brought many others into the true faith. . . .

A. E. OTIS, S. J.

THE TERM "INCLINATIONS" IN THE RUBRICS.

Qu. In the article on *Communion*, in the current (March) issue of the REVIEW, when mention is made of bows, Incl. III occurs in brackets. What is the meaning?

Resp. Rubricists distinguish two kinds of inclinations: (1) Of the body (*inclinatio corporis*); (2) of the head (*inclinatio capitis*).

The inclinations of the body are subdivided into: (1) The *profound* (*incl. corp. profunda*); and (2) the *moderate* (*incl. corp. mediocris*). The *profound* is made by bending the waist, so that, if standing, a person can easily touch the knees with the extremities of the fingers. In the rubrics, it is indicated by the words "*profunde inclinatus*," "*profunda reverentia*." For the sake of brevity, it is often designated "*incl. I*." The *moderate* is made by lowering the head and to some extent bending the body, so that at the altar the forehead of the celebrant would be on a line with the pall on the chalice. In the rubrics it is indicated by the words "*inclinatus*," "*aliquantulum—parum—mediocriter inclinatus*." For the sake of brevity, it is called "*incl. II*."

The inclinations of the head are subdivided into: (1) *Profunda*; (2) *media*; (3) *minima*.

The *profunda* is made by inclining as much as possible the head toward the breast, and to some extent bending the shoulders. It corresponds to the worship of *latria*, and is made, *e. g.*, when the Holy Name is pronounced,¹ or when anything is done or words pronounced that refer to God, *e. g.*, bowing to the cross at the altar, or in the sacristy before and after Mass, passing the relics of the true Cross, at the word *Oremus*, etc. At the altar it is made to the cross, or to the Blessed Sacrament, when It is exposed, but during the reading of the Gospel it is always made toward the Missal. In the rubrics it is indicated by the words

¹ *Caerem. Episc.*, Lib. II, cap. VIII, n. 46.

"*caput inclinat*," "*caput profunde inclinat*," "*profundius inclinat*," "*capitis reverentia*." For the sake of brevity, it is indicated by "*incl. III.*" This is the bow mentioned in the article on *Communion* in the March issue of the REVIEW. The *media* is made by *notably* bowing the head without moving the shoulders. It corresponds to the worship of *hyperdulia*, and is made as often as the name of the Blessed Virgin occurs. For the sake of brevity, it is designated "*incl. IV.*" The *minima* is made by *slightly* bending the head without moving the shoulders. It corresponds to the worship of *dulia*, and is made at the names of the saints, in whose honor the Holy Sacrifice is offered, or of whom a commemoration is made, because it is their feast day, or because its *dies octava*, or *dies infra octavam*, occurs.²

The *minima* is also made as often as the name of the reigning Pontiff occurs, and likewise of the Ordinary, if a special oration is recited for him, *e. g.*, on the anniversary of his election or consecration. It is not made, however, when the Ordinary's name occurs in the Canon of the Mass.³ For the sake of brevity, it is designated "*incl. V.*"

The *media* and *minima* inclinations are made toward the Missal, except when a statue or picture of the Blessed Virgin or of the saint occupies a prominent place on the altar, for then the inclination is made toward the statue or picture.⁴

THE PLAIN CHANT IN SMALL MISSIONS.

(Communicated.)

To the Editor of THE ECCLESIASTICAL REVIEW :

If a priest in small missions dare impose upon your valuable space, I wish to contribute my mite as to the "ways and means" of introducing among our people the chants of the Church in accordance with the directions of our Holy Father.

When I held the first services at one of my island missions, there

² This inclination is not made when the names of these saints are mentioned on their feast days in the *titles* of the Epistle or Gospel. —S. R. C., Feb. 13, 1892, n. 3767, ad XXV, or in the orations *A cunctis* ad *Ad libitum*, or in Requiem Masses, *e. g.*, in the Canon.

³ S. R. C., March 13, 1700, n. 2049, ad III.

⁴ S. R. C., Feb. 13, 1892, n. 3767, ad XXV.

was no choir. The people who talked to me about the devotions, explained that there were two girls who could sing the *O Salutaris*,—if the priest helped them; and that nearly everybody, young and old, could sing *Holy God*. This showed their desire for having some kind of singing and led me to speculate as to what could be done to improve our service. I had about twenty bright children in the district, who attended the public schools, but I could do little with them since we had no instrument to help the practice. As most of us were poor, I made overtures to one of the better situated families to get a parlor organ for their own home. They did get one for the sake of their little girl of twelve, who then took lessons. After a while I sent her St. Basil's Hymnal, and gradually she was made to practise some easy hymns. Then I gathered the children to sing them. When we had got well into practice, I engaged the services of the public school teacher to help them learn an easy Mass. Within one year we had High Mass. I bought more church hymnals. We practised whenever I came to the mission, and after a little while we learnt the Requiem Mass. Then we rehearsed Vespers.

To-day we have the liturgical singing on all great feasts and at the regular Sunday functions whenever I can be there, and the people rejoice. I must emphasize the fact that we had only about a dozen families in this mission; and that there was no pastoral residence, so that I was obliged to put up at the sacristy, which made the bringing the children together somewhat inconvenient. But, in season and out of season, I would tell the people of the good influence of music for their homes. In the course of time it repeatedly happened that when I called at one or other of the houses, some member of the family would smilingly lead me to their humble parlor: "There, Father, is a piano; and we can thank you for getting it."

Most of the children have grown up since, and now, though the parish is still small, I find seven pianos and organs in these homes where there was no musical instrument when I came first. Three of my young people vie with each other for the privilege of acting alternately as organist, and the younger children gather evenings at the Catholic homes, and have besides practice for church, other innocent amusements in which the parlor organ or piano plays the main part.

Our church services are really attractive, and the people are proud of their part in them. At my home mission I found more difficulty. From the first there were two singers; then one left and the choir

was reduced to a solo. It was difficult to induce the adult members, some of whom had tolerably good voices, to come to choir-rehearsals; they had an apparently settled prejudice against going to the organ gallery. Accordingly I had the organ carried down, and set up near the communion-rail. I then began to follow the methods which I had found to have worked so well at Putin Bay with the children, for there had been no traditions there, because of the very small congregation.

For the last year I have been teaching our children to read the Latin. Then I had them sing easy hymns in English. The Sunday-school children, boys and girls, are seated in the front seats. They sing High Mass, and instead of having one or two answering the responses, as at first, we have now a choir of sixty children.

Thus I hope to introduce congregational singing and make it a tradition. The people like it, and a convert recently declared to me, "You don't know how I had missed that consolation since I joined the Church." I admit it requires tireless attention and patience; and I am almost tempted to say that I would rather build a church than organize and teach such choirs. Nevertheless, I feel it is well worth all the trouble and disappointments which beset such efforts at the beginning, especially where there is poor material, and perchance some apathy, if not opposition.

J. P. SCHOENDORFF.

Kelley's Island, Ohio.

THE "STABAT MATER."

A NEW TRANSLATION.

Father Michael Watson, S.J., of Melbourne, author of *Ballads of Erin's Golden Age* and other gems of poetic and spiritual thought, sends us the following version of the hymn which next to the *Dies Irae* has appealed most strongly to the devotional genius of Catholic poets among the great sequences of the Latin liturgy. In a critique of the first edition of Julian's *Dictionary of Hymnology* which appeared in the ECCLESIASTICAL REVIEW in 1895, Mr. Orby Shipley, the writer of the article, mentions the existence of some sixty English translations of the hymn by Catholic writers. No doubt the actual number is much larger, and we venture to say that Father Watson's version claims a notable place in the list.

Stood the holy Mother weeping,
Nigh the Cross sad vigil keeping,
Where, uplifted, died her Son.
Sword of anguish, keen and biting,
Pierced her meek soul sternly smiting,
Oh, that soul, with pain fordone !

With what heavy sorrow laden
Was that blesséd mother-maiden
Who the One-Begotten bore.
When she saw that Son, so peerless,
Wounded thus, could she, all tearless,
Witness agony so sore ?

What man breathing so hard-hearted
As to feel no pain imparted
By the excess of Mary's woe ?
Who that looked upon Christ's Mother
Grieving with her Child, could smother
Soul-wrung pang and tears' full flow ?

She beheld Christ agonizing—
Victim scourged, Priest sacrificing—
For His people's debt of sin.
She beheld her Son all Blesséd
Dying lonely and distressed
Souls to save and love to win.

Mother, fount of love the purest,
May the grief which thou endurest
Pierce me as with keenest dart.
Be my soul—so stained, unruly—
Fired with love of Christ, God truly,
To console His stricken Heart.

Stamped upon my heart be solely
All His deep wounds, Mother holy,
Wounds of Jesus crucified.
Piteous pangs of Christ, my Brother,
Borne for me—O loving Mother,
Those dread pangs with me divide.

Grant me in thy love so tender
 That through life I may thee render
 Tear for tear and sigh for sigh.
 With thee in thy vigil sharing,
 With thee part in sorrow bearing
 This I long for, hear my cry !

Virgin, all chaste maids excelling
 Look thou on the wish now welling
 From my heart to mourn with thee.
 In my soul Christ's death to carry,
 In His wounds all day to tarry,
 Win of God this boon for me.

Be those precious Wounds my treasure
 Be His Cross ecstatic pleasure,
 And my drink His Blood Divine.
 Virgin, by thy prayers defend me,
 In the judgment day befriend me,
 Lest abhorréd hell be mine.

When of me Death gains possession,
 Christ, by Mary's intercession,
 Give the palm of victory.
 When my flesh entombed is sleeping,
 Grant my soul, safe in thy keeping,
 Blissful rest eternally.

M. WATSON, S.J.

FEDERATION OF CATHOLIC SOCIETIES.

REV. DEAR SIR :—

The lack of interest manifested in Catholic Federation, as noted by Bishop McFaul in the pages of the REVIEW, is a matter of no little surprise and of deep regret to very many Catholics. The impression prevails among most Catholic people that the first duty of a Catholic society is to its Church, and its worth is estimated by its usefulness.

It is entirely proper for Catholic societies to lay down rules and regulations for their guidance and support, but the aim and scope of

their organizations should be subordinated to the general good, and it can hardly be gainsaid that the members of the Hierarchy are better qualified to say just what means should be adopted, and what policy pursued for the welfare of the Church, than the members of any Catholic organization.

De Tocqueville, the author of *Democracy*, very justly observes that the physiognomy of a government can best be seen in its colonies, and with equal truth it might be asserted that the character of a society may best be determined by its attitude toward the polity of its Church. The fear sometimes expressed that in Federation the individuality of a society may be lost, its influence weakened, its prospective growth retarded, is more imaginary than real. The strength of an organization does not altogether consist in the number of its members, but rather in its *esprit de corps*,—in the striving and zeal for mutual aid and honor which pervade collective bodies and spur them on to make personal sacrifices for the public good. No one Catholic society has a monopoly of virtue. And only that society which makes advancement toward the highest standard of Catholicity and morality its fundamental principle, will eventually prove itself entitled to lasting consideration and worthy of a name. "United we stand, divided we fall," is as true to-day in its application to the success or failure of all movements proposed by Catholic Federation as it was when the liberties of our country were endangered by the invasion of a foreign foe. Only when all Catholic societies present a united front in one grand National Federation, in defence of their civil rights and religious principles, under the leadership of upright, able men, whether lay or clerical, will that full measure of justice be accorded them which is theirs by reason of their numbers, their patriotism, and their services to their country.

M. K. MERNIS, K. OF C.

Granville, N. Y.

COMMUNION OUTSIDE MASS.

Lest there be any misunderstanding regarding the manner of distributing Communion outside Mass, to which a note at the end of the article on Communion in the present number of the REVIEW makes reference, we give here the Decree of the S. Congregation deciding the question whether the ordinary blessing is to be given in cases where Communion is administered immediately before or

after the Mass. The doubt proposed to the S. Congregation was: "Num benedictio manu dextra et adhibita formula: *Benedictio*, etc. semper sit elargienda, quando citra Missam administratur S. Communio?"

The reply was: "*Benedictio* semper danda est (unico excepto casu, quando datur immediate ante vel post Missam defunctorum) sub formula *Benedictio Dei*, etc." — S. R. C., August 30, 1892, n. 3792, ad 10.

A former reading of the Decree had left the matter doubtful, and some rubricists taught that whenever it was to be assumed that those who for any good reason received Communion before Mass, would remain present during the Mass in which the customary blessing was given, then it was not obligatory for the celebrant to impart the blessing before the Mass. Excepting on occasion of Requiem Masses, the usual form *Benedictio Dei* is therefore invariably to be used under the circumstances.

THE TITULAR SUPFRAGE OF THE EPIPHANY.

Qu. How should the commemoration be made in the "Suffragia Sanctorum" of the Church whose title is the Epiphany? The antiphon of Second Vespers, the antiphon of Lauds, and also the prayer of the feast, all contain the word *hodie*. Kindly give an answer in the REVIEW, and oblige

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Resp. The antiphon and verse, as well as the prayer, are to be taken from the proper of the feast, and the word *hodie* is omitted. "Oratio dicitur ut in festo; sed in ea fieri possunt et debent verborum mutationes necessariae ut habeatur congruitas et veritas." — Van der Stappen: *De Officio Divino*, Q. 230, III.

THE USE OF INDULGENCED CRUCIFIXES, ETC.

Qu. A bishop after his return from Rome gave me a crucifix, with the indulgence *toties quoties*. I did not make use of it. A short time ago a friend of mine gave me another such crucifix, which was obtained especially for me in Rome. If I give the first, which I

never used, to another priest, can he use it to give the indulgence *toties quoties* without having it blessed again?

Resp. Yes. The S. Congregation of Indulgences was asked: "An amittent indulgentias cruces, coronae, rosariae, statuae, etc., quae *ante omnem usum* ab una, deinde in aliam, tertiam et quartam quoque manum transierint?" On July 16, 1887, the Congr. answered *Negative*.¹

SPONGE IN ABLUTION CUP.

Qu. What is to be said regarding the *ablution cups*? I have seen a sponge used in many churches.

Resp. This certainly should not be tolerated. Nothing should be in the ablution cup but water.

J. K.

¹ See *Acta S. Sedis*, xx, 63 ad II.

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

IN last year's February and October numbers of this REVIEW we directed the reader's attention to recent investigations on the question of Biblical inspiration. The connection of this subject with the problems raised by the higher critics has been insisted on so urgently by several of our most eminent Catholic writers, that we are justified in reviewing once more this special field of Biblical study. We shall consider successively the nature of inspiration, its extent, and its concomitant inerrancy.

1. *Nature of Inspiration.*—Here we shall first consider the method of investigating the subject of Biblical inspiration; secondly, its logical contents.

1. *Method of Investigation.*—Cardinal Franzelin in his classical work on Biblical inspiration starts from certain data settled by the authority of the Church: (1) The Sacred Books are *Spiritu Sancto inspirante conscripti*; (2) *Deum habent auctorem*; (3) the second character is either identical with, or at least necessarily flows from the first. The illustrious theologian, therefore, determines the essential elements of the first in the light of the essential requirements of the second. This method of investigation has in recent years been impugned by such eminent writers as Zanecchia, Lagrange, Poels, and Father Prat. It was to be expected that the opposition would meet with a defence. Father van Kasteren, Murillo, Pesch, and the Latin translator of Pesch's pamphlet entitled *Zur neuesten Geschichte der katholischen Inspirationslehre* plead the case of Cardinal Franzelin in a most convincing way.

The following are some of the main difficulties urged against Franzelin's method: (1) The formula *Deum habent auctorem* is ambiguous, and signifies "they have God for their author" only in a figurative way. Hence it should not be made the starting-point of a theological argument. (2) From an ontological point of view, the formula *Spiritu Sancto inspirante conscripti* is prior to *Deum habent auctorem*. Hence the former should not be made

to depend on the latter for its essential constituents. (3) From a logical point of view also does God's inspiration of Sacred Scripture precede His authorship of the same. We cannot, therefore, derive the essential elements of inspiration from those of authorship any more than we can infer the constituent notes of man from those of animal.—On the other hand, we must in fairness put on record the replies made to the foregoing exceptions: (1) Cardinal Franzelin's argument holds even if the formula *Deum habent auctorem* be taken in its literal and least favorable sense. His method is therefore fully legitimate. (2) Though the formula *Deum habent auctorem* taken in the abstract is ambiguous, and signifies "they have God for their author" only in a figurative sense, in its conciliar setting it loses its ambiguity and expresses the "divine authorship" of the Sacred Books without intervening figure. (3) There is no good reason why our knowledge of what is ontologically prior should not depend on what is ontologically posterior. We know God from His works; it is therefore but reasonable that we should derive our knowledge of God the inspirer from our knowledge of God the author. (4) From a logical point of view, the idea of *auctor* in its abstract meaning may be more vague than the idea of inspirer; but taking the former expression in its actual conciliar meaning, it is more definite than the latter expression, so that the essential elements of inspiration may be derived from those of authorship.¹

2. *Definition of Inspiration.*—Fr. Sydney F. Smith gives us in the January number of *The Month*² the view on inspiration held by the Anglican clergy who, aware of the difficulties of the subject, retain belief in the reality of the same. The words of Dean Armitage Robinson³ are taken as setting forth this view. Inspira-

¹ Cf. Zanecchia, *Divina inspiratio sacrarum scripturarum ad mentem S. Thomae Aquinatis*, Romae 1896; id., *Scriptor sacer sub divina inspiratione iuxta sententiam Card. Franzelin*, Romae 1903, Pustet; van Kasteren, *Franzelin en Zanecchia*, Studiën, Tl. Iviii, 56–80; id., *Nogmaals Franzelin en Zanecchia*, Studiën, lxi, 289–308; Prat, *Récents publications exégétiques en Allemagne*, Études, xcv, 555–560; Pesch, *Apparatus ad historiam coevam doctrinae inspirationis penes Catholicos*, Romae 1903; Billot, *de inspiratione Sacrae Scripturae theologica disquisitio*, Romae 1903; *Nota latini interpretis ap. Pesch*, pp. 129–132; De San, *De traditione etc.*, Bruges 1903, Beyaert; Murillo, *Razon y Fe*, Sept. 1903, pp. 82 ff.

² Pp. 47 ff.

³ Cf. the *Daily Chronicle* for Dec. 6, 7, etc.

tion did not directly affect the books written under its influence. It rather enlightened their authors, and thereby gave them, in addition perhaps to some occasional downright revelation, a power of spiritual intuition which, whilst leaving them just as they were in regard to their knowledge of nature and history, enabled them to discern more clearly than their fellows the great fundamental truths concerning the nature of God, of man's relation to Him, and of His final destiny. Thus enlightened, these writers delivered their message in writings which on the spiritual side reflected the degree of enlightenment accorded to them, but in other respects reflected only the ideas and beliefs, largely erroneous, which characterized the mental horizon of their own age and country. The manifold deficiencies of such a view of inspiration need not be pointed out expressly; the Catholic Bible student sees at a glance that thus the Bible remains no longer the word of God, though it may contain part of the same.—The Abbot of Downside has contributed a series of articles to the *London Tablet*⁴ in which he throws no little discouragement on his Catholic readers. He begins his study with the ominous words: "The time has not yet come when it will be possible for our theologians to state the Catholic teaching on the inspiration of the Scriptures in such a form as will cover the difficulties that have been raised in recent years in regard to the nature and value of the Biblical writings." The Rev. author here refers his reader to the future. Toward the end of the last column of his first article, the author seems to reverse his process, referring us to the past: "But the term [inspiration] is sufficiently defined both by the Councils of the Church and in the words we have quoted above from Aquinas; any further analysis of the *nature* of the influence of the divine and principal Author upon the human writer is a psychological inquiry and does not now concern us." And what are the words quoted from Aquinas? what are the conciliar definitions of the Church? "The principal author of the Sacred Scripture is the Holy Spirit—man is the instrumental author,"⁵ are the words of Aquinas as alleged by the Rev. Abbot of Downside. And to these the writer adds a general principle of St. Thomas concerning

⁴ Jan. 14, 21, 28, Febr. 4, 1905.

⁵ Quaest. vii, a. 14, ad 5.

the relation of God and the corresponding natural agent to the same effect: "The whole is produced by each, but in different ways, just as the whole of an effect is to be attributed to the instrument and also the whole of the same effect is to be attributed to the principal agent."⁶ Thus far we have given the words as quoted by Abbot Ford from Aquinas. The writer does not quote in express words the conciliar definitions of the Church bearing on this question; but we may suppose that he refers us to such words as are contained in the Vatican Council, "being written under the inspiration of the Holy Ghost, they have God for their author," or in the Encyclical *Providentissimus Deus*, "by supernatural power He [God] Himself stimulated and moved them [the inspired authors] to write, and stood by them whilst they were writing, so as to see that they rightly conceived in their minds, faithfully willed to write down, and suitably expressed with infallible truth the things which He directed and those only; since otherwise He would not have been the author of all that is in the Holy Scriptures."

An impatient reader will find the foregoing definition too wordy. In the same spirit Cardinal Franzelin's definition has been criticized because it contains 56 words, and Father Pesch's definition has been set aside on account of its 35 words. But at the risk of incurring the displeasure of these energetic minds, we add here the definition given by the last named theologian: "Inspiration is a supernatural influence by which God moves the intellect and will of man to write what God wishes to be written and delivered to the Church in His name, and a supernatural assistance by which He helps man to express the matter suitably." It is true that Zanecchia takes exception to this definition on more reasonable grounds than its mere wordiness. But Pesch returns the compliment with regard to Zanecchia's formula. While the masters in Israel disagree concerning these minor points, we may safely say, *unusquisque in suo sensu abundet*.

2. *Extent of Inspiration.*—The Rev. Abbot of Downside quotes three Anglican writers of note who appear to deny the presence of inspiration in several passages and even in whole books of Sacred Scripture.⁷ The writers appealed to are Dr. Sanday,⁸

⁶ Cont. gent., l. iii, c. 70.

⁷ l. c., pp. 124 f.

⁸ Inspiration, 1894, pp. 197-198, 211, 349.

Canon Driver,⁹ and the Bishop of Ripon.¹⁰ The Catholic Church has always considered the Bible as at least a partial rule of faith in matters pertaining to faith and morals. Again, the Church has solemnly declared that the entire books of Sacred Scripture with all their parts are sacred and canonical, and divinely inspired. No Catholic can, therefore, deny that inspiration extends to all points of faith and morals in the Bible and to all integral parts of its several books. But two questions have been considered legitimate subjects of doubt and debate. Does inspiration extend to the so-called *obiter dicta*? again, does it extend to the very words of the sacred text?

1. *Obiter dicta*.—Cardinal Newman¹¹ speaks of this question in the following manner: "Many minute matters occur in the sacred writers which have regard only to human feebleness and the natural necessities of life, and by no means require inspiration, since they can otherwise be perfectly well known, and seem scarcely worthy of the Holy Spirit, as for instance what is said of the dog of Tobias, St. Paul's penula, and the salutations at the end of the Epistles." It may be freely granted that neither Sacred Scripture nor the conciliar decrees furnish us any unanswerable argument for the inspiration of such *obiter dicta*; moreover, writers like Lamy, Patrizi, and Schmid do not dare to consider the inspiration of *obiter dicta* as a matter of faith. However, Corluy has investigated the teaching of *tradition* on this subject, and he has come to the conclusion that the exclusion of inspiration from the *obiter dicta* is contrary to Catholic tradition.¹²

2. *Verbal Inspiration*.—Another legitimate question asks whether the very words of the sacred text must be considered as inspired. In this inquiry we must not identify verbal inspiration with verbal dictation, as has been done and is still done by some Protestants. On the other hand, we cannot prove the reality of verbal inspiration by showing that God coöperates with

⁹ Sermons on the Old Testament, pp. 147, 150.

¹⁰ An Introduction to the Study of the Scriptures, pp. 87, 88, 91, 92.

¹¹ *The Nineteenth Century*, Feb., 1884, p. 198.

¹² Cf. Corluy, *La Science Catholique*, viii, pp. 481ff; Nisius, *Zeitschrift f. kathol. Theologie*, 1894, p. 652ff; Schmid, *De Verbo Dei*, i, 6; Holzhey, *Die Inspiration der Heil. Schrift in der Anschauung des Mittelalters*, München, 1895; The Abbot of Downside, l. c., p. 124.

the inspired writer in the production of every word; in this sense every book would be verbally inspired. Nor does God's supernatural coöperation with the writer prove that he is verbally inspired; we have good reason to suppose that the author of the *Imitation*, for instance, enjoyed this kind of divine help, and still his work is not verbally inspired. Nor again is the argument for verbal inspiration valid which infers its existence from the fact that the words were chosen by the sacred author's supernaturally elevated will, influenced and guided by his inspired or supernaturally illumined intellect. The opponents of verbal inspiration grant the premise, but deny the conclusion.¹³ The question at issue is not whether the influence of inspiration extends in *some way* to the verbal expression, but whether it extends to the words sufficiently to deserve the name "inspiration." Lagrange is himself a patron of verbal inspiration; but he perceives that the *charisma* of inspiration affects the words in a manner quite different from its influence on the thought. "*Sans doute entre la pensée et le terme il y a une différence intrinsèque; l'inspiration ne les atteindra donc pas de la même manière. Le jugement doit être vrai, le terme doit être propre; sous la lumière divine le jugement sera donc vrai, les termes et autres accessoires convenablement choisis. Si c'est ce que certains modernes veulent dire en distinguant l'inspiration pour les pensées, l'assistance pour les mots, nous sommes d'accord pour le fond des choses.*"

It may be added that the "certain modern" writers who distinguish between inspiration for the thought and assistance for the words are in most respectable company. According to the Abbot of Downside¹⁴ this theological school "began with the great theologians of the sixteenth and seventeenth centuries, and has obtained wide acceptance by the present generation of Catholics through the writings and the long years of teaching, at the Gregorian University, of the Jesuits Perrone, Franzelin and Mazzella." Moreover, Knabenbauer points out¹⁵ that the wording of the Encyclical *Providentissimus Deus* would be inaccurate if its author did not admit the distinction between assistance for words

¹³ Cf. Franzelin, *De div. Trad. et Script.*, ed. 3, p. 350.

¹⁴ l. c. p. 44.

¹⁵ *Stimmen*, liii, 76 f.

and inspiration for the thought. Again, Dr. MacRory, of Maynooth College, shows that verbal inspiration cannot claim to be the traditional theory of the Church, that it cannot pretend to be the sole holder of a patent on freedom and liberality of interpretation, that it is not the only theory possible from a psychological point of view, that it is not a necessary prerequisite for any true advance in exegesis.¹⁶ We cannot here discuss all the single arguments that have been advanced for and against verbal inspiration. If the reader wishes to see the subject more fully developed, he may consult Zanecchia,¹⁷ Franzelin,¹⁸ Pesch,¹⁹ Chauvin,²⁰ Hejcl,²¹ Knabenbauer,²² Lagrange,²³ the Abbot of Downside,²⁴ MacRory,²⁵ McNabb,²⁶ Walsh,²⁷ Nemo.²⁸

3. Inerrancy of the Bible.—“The Catholic doctrine of the inerrancy of the Bible allows of no compromise whatsoever. On this point a Catholic ought to be always very explicit. It is impossible to admit a single error in the sacred writings, without either perverting the Catholic notion of inspiration or making God Himself the author of error.”²⁹ On the other hand, Luigi Cappadelta³⁰ believes that unlimited inerrancy guaranteeing the exactitude of every historical detail in the Bible implies “the rejection of some of the most certain results of the Higher Criticism.” How, then, reconcile Biblical inerrancy with the Bible’s apparent mistakes in matters of science and history? We cannot now take refuge in the Patristic allegories, nor in

¹⁶ *London Tablet*, Feb. 18, 1905, p. 255 f.

¹⁷ *Divina Inspiratio*, Romae 1896, pp. 166ff.

¹⁸ *De div. Tradit. et Scriptura*, ed. 3, pp. 347ff.

¹⁹ *Praelect. dogm.*, i, n. 615; *Apparatus ad Historiam coevam Doctrinae Inspirationis*, Romae 1903, pp. 88 ff.

²⁰ *L'inspiration des divines Écritures*, Paris, 1897.

²¹ *Der Katholik*, 1900, i, 115 ff.

²² *Stimmen*, liii, 76 f.

²³ *Revue biblique*, iv, 423 ff; 563 ff; v, 199 ff; 485 ff; 496 ff; vi, 75 ff.

²⁴ *London Tablet*, Jan. 14, 21, 28; Feb. 4, 1905.

²⁵ *London Tablet*, Feb. 18, p. 255 f.

²⁶ *THE AMERICAN ECCLESIASTICAL REVIEW*, Jan., 1901.

²⁷ *London Tablet*, Feb. 25, p. 296 f.

²⁸ *Ibid.*, p. 295 f.

²⁹ Poels: *Catholic University Bulletin*, Jan., 1905, p. 27.

³⁰ *London Tablet*, Feb. 18, 1905, p. 257.

St. Augustine's *ego non intelligo*, nor in any theory of mitigated inspiration allowing the coexistence of error. We have already drawn attention to a solution attempted by Fr. von Hummelauer;³¹ we may now add two other attempts of the same kind.

1. *Fr. Lagrange* starts from the principle that God teaches all that is taught in the Bible; but he teaches only what is taught by the inspired writer; the inspired writer, in his turn, teaches only what he intends to teach.³² This principle might be applied to the apparent contradictions between the Bible and natural science. But here the interpreter finds almost no difficulty after the Encyclical *Providentissimus Deus* has clearly stated that the Bible does not intend to teach men science, that it treats of such matters either in figurative language or in such terms as are customary in daily life, and that Patristic and later interpreters of passages dealing with physical matters may have erred and need not be followed by us. But historical difficulties are not so readily disposed of. Fr. Lagrange points out that an inspired history differs from a profane one in this, that it cannot err in what the historian really teaches; but the method of determining what the historian intends to teach is the same in both. Now, the profane writer may offer us a triple kind of history,—fiction, history proper, and primeval history. There seems to be no serious objection to Biblical fiction, provided it be left to the Church to decide whether we have fiction or history proper in any given case. Fr. Lagrange's admission that even in history proper the inspired writer may fail in accuracy, must be applied with the utmost caution. Finally, where Fr. Lagrange practically applies his theory of Biblical primeval history, he hardly differs from the results of the allegorists. It must be kept in mind, however, that where the Fathers present their allegorical interpretations they often declare expressly that they do not wish to reject the literal meaning of Scripture, while their recent imitator simply destroys the literal meaning of the text.

2. *Dr. Poels* presents a theory of explaining Scriptural difficulties which depends on the principle that "Ancient books naturally and necessarily bear traces and vestiges of the common

³¹ October, 1904, pp. 397-402.

³² *Revue biblique*, v, 505 ff.

opinions of their time, regarding either scientific or historical matters."³³ He distinguishes two formalities in a writer,—the author as such, and the man of his own time. If the author as such does not guarantee the truth of his statements personally either explicitly or implicitly, he cannot be held responsible for the errors they contain; even as man he errs only in as far as he is a representative of his time. In his application of this principle to history the learned author really does not appear to mean anything else by the author's "generation" than "the oral or written sources" of the historical event in question. His theory, therefore, hardly differs from that of the *veritas citationis*,³⁴ or the truth found in the various parts of a compilation of historical documents. Fr. Prat has set forth this view in a clearer and more satisfactory way.³⁵ Furthermore, the writer of *History and Inspiration* does not make it clear that the author of *Autour de la question biblique* misinterprets the true meaning of St. Jerome. But an inquiry into St. Jerome's and St. Thomas' connection with the present question would lead us further than space permits.

³³ *Catholic University Bulletin*, Jan., 1905, p. 31.

³⁴ Cf. *The Month*, Jan., p. 64.

³⁵ *Études*, lxxxvi, pp. 479 ff.

Criticisms and Notes.

JURISPRUDENTIA ECCLESIASTICA ad usum et commoditatem utriusque Oleri, auctore P. Petro Mocchegiani, O.F.M., Ex-Definitore Generali, S. Indulg. Congreg. Consultore. Tom. I. Ad Claras Aquas. Ex Typ. Colleg. S. Bonaventurae. (St. Louis, Mo.: B. Herder.) 1904. Pp. 767.

A marked activity has made itself felt during recent years in every department of study among the various branches of the Order of Friars Minor who owe their inspiration and institution primarily to the Saint of Assisi. In the domain of Canon Law the Order has a splendid array of names, even if we abstract entirely from the great representatives in the field of general theology such as Alexander of Hales, Bonaventure, Duns Scotus, Middleton, or Roger Bacon. If the Dominicans have their "Summa Angelici," the Minorites have their "Summa Angelica" with a Saint, Bl. Angelus de Clavasio, for its author; and every theologian finds himself in debt to Ferraris, Reifensattel, Sporer, Elbel, and a host of other writers who have solved difficulties by clearing principles from the dust of tradition and custom.

The matter of Canon Law has, as is well known, been very much abused precisely by the needless appeals to the forms and pronouncements of a legislation which had its purpose and time and place, but which was often generalized and applied where it was not so intended by the original legislators to apply. All this makes the study of the principles of ecclesiastical jurisprudence, as distinct from the enactments of legislative power, a very necessary part of theological training. And it is this purpose of informing the mind of the student with those fundamental principles upon which the judgment can safely rest its conclusions as to the proper exercise of certain rights and duties, functions and privileges in the community of ecclesiastical life, which Fr. Mocchegiani seeks to subserve. Next to the general purpose of contributing in some immediate way to the better codification of Canon Law to which attention is being given by a special Commission under the patronage of the Holy See, our author has kept in mind the particular adjustment of the mutual relations between the Regulars

who enjoy certain exemptions and privileges which give to them a measure of legitimate independence from the canonical jurisdiction under diocesan authority. Hence the author lays special stress upon the exposition of the nature, origin, and present condition of the religious state. Naturally enough, he takes his illustrations from the particular Constitution of his own order. Thus in speaking of the vow of poverty and its meaning as limited by the right to administer temporal property, he has recourse to the provisions made for the Order of the Friars Minor. The same is true when he comes to the subject of indulgences and kindred privileges, or the Eastern missions where the Order of St. Francis is so largely representative.

A valuable contribution to the subject of administration of regulars are the sections which deal with the changes made in regard to religious who take simple vows for a limited number of years, as prescribed by the legislation of Pius IX. Here the author treats also of the condition of religious who have been expelled as communities, and of the relations of bishops to these religious when they appeal to the Ordinary for the right of residence. The rules in regard to the appointment of confessors, and the restrictions of the manifestation of conscience imposed by the Decree *Quemadmodum* are defined and commented upon with singular clearness and sagacity.

From the tract dealing in particular with the religious life of regulars, which covers the larger half of the volume before us, the author proceeds to the topic *De Sacro Ordine*; thence to the administration of the Sacraments of Penance, Extreme Unction, and Viaticum with reference mainly to the jurisdiction and approbation of regulars. An interesting chapter is one which considers the parochial rights in regard to admitting children to First Communion, and touching parish limitations generally.

The Constitution of Pius IX, *Apostolicae Sedis*, attaches the penalty of excommunication to the act of a religious who administers Extreme Unction or Viaticum outside the case of necessity to any person without leave from the parish priest. Formerly the same censure, absolution from which is reserved to the Pope, was also attached to the act of performing the marriage ceremony without special license from the pastor. As might be supposed the above mentioned decree has been somewhat misused by exaggeration both ways. Our author explains very lucidly that the *licentia parochi* need not be an explicit permission, but that an implied and reasonably presumed consent of the pastor or his representative suffices. Moreover, the censure is restricted to the

ministration of Holy Communion as Viaticum; hence is not incurred by a priest who gives Communion to the sick or *ex devotione*. Finally the author appeals to Bonacina and D'Annibale to show that ignorance *sive juris sive facti* exempts a religious from the censure. On the other hand the author admits that the *parochus* whose permission for the exercise of these parochial acts is required, is not simply the rector of a canonical parish, but any priest who is entrusted with the care of souls, whether called "parochus proprie dictus" or "qui vices ejus gerat" and who has jurisdiction over the sick person even though the latter have only a quasi-domicile in the parish.

The remaining chapters of this volume are taken up with the discussion of the rights of benefices, of ecclesiastical and monastic ownership, and the election of religious superiors. Two subjects of interest to bishops are a brief exposition of the *Visitatio Canonica Sacrorum Liminum* and the subject of the *Cathedraticum*. Regarding the first it is to be said that the obligation imposed upon all bishops by Sixtus V, under penalty of being deprived of jurisdiction in spirituals and temporals as well as of the *Cathedraticum* or regular income from the churches, is not a censure in the canonical sense, but rather a sanction which induces said penalties, under contumacy. As to the time limit, it is now clear from the instruction issued by the Propaganda (June 1, 1877) that the date must in all cases be computed from December 20, 1585. Hence American bishops who are consecrated within the present year 1905, are bound to the visitation before the end of this year, unless they send a substitute to represent them personally. Those who are to be consecrated after 1905 and make their visitation in 1906, however, would have a limit of nineteen years for the date of their next visitation. There has been endless discussion on this subject, but the decree of the S. Congregation ought to have long ago eliminated every doubt.

The style of our author is exceptionally clear and it is a pleasure to read the volume, which is well printed and altogether a model of Italian book-making.

DE MINUSPROBABILISMO seu de usu opinionis quam quis solide sed minus probabilem esse judicet. Auctore Ludovico Wouters, O.SS.B., Theol. Moral. Professore. Parisiis: P. Lethielleux, 1905. Pp. 127.

It would seem that from the days when the struggle between the liberty of individual reason and the reason of the law began to assume a scientific form, and set the theologians to spin their theories in

opposite directions, enough had been written to satisfy any student of moral theology on the subject, even before the two Popes, Innocent XI and Alexander VIII, had felt themselves compelled to condemn the two extreme positions in the scholastic warfare. Yet there are still numerous signs of lively differences among the doctors of theology. Less than a year ago we reviewed a treatise by the Redemptorist Father Ter Haar, in which the learned author expounds the meaning of the Probabilism endorsed by the great Pope who condemned the laxism that would pronounce in favor of a barely probable opinion. And here right on the heels of Ter Haar's defence of the Decree of Innocent, comes a goodly brochure of 125 pages from a professor in the same Redemptorist House which might be called the leading theological school of the Order, where also P. Aertnys has taught and written for many years, discussing anew the merits or demerits of Probabilism.

Nor does P. Wouters propose simply to reiterate what others have said before him in defence of that particular system of morality which, assuming a real doubt about the existence of a law, avails itself of the freedom of an opinion which is equally probable.

He has before him the different categories of views,—those of absolute tutiorism and mitigated tutiorism, which discard the opinion favoring liberty, unless it is either absolutely certain or at least most probable. He discards, too, with modern theologians generally, the opinion of the Probabiliorists who require that an opinion which favors liberty must be more probable than the opposite, in order to make its adoption in practice lawful. His warfare in particular is directed against *Probabilism* as a system which maintains that it is lawful to follow the bent of one's inclination provided the honesty of the act is based upon a really and solidly probable opinion, even though the opposite opinion appears more probable. We have therefore here a defence of *Æquiprobabilism* against Probabilism in the given sense. The author divides his argument into two sections, in which he analyzes and criticizes separately two propositions which represent the doctrine of Probabilism. These are: "*Licetum est sequi opinionem vere probabilem, quae libertati patrocinator, etsi opinio, quae legis existentiam propugnat probabilior habeatur.*" The second thesis which he attacks is: "*In dubio num lex cessaverit aut adimpleta sit, non datur obligatio servandi legem.*"

The manner of P. Wouters' argumentation is eminently didactic, and therefore thoroughly satisfactory, inasmuch as the mind can follow step by step the logical process of his reasoning.

As an illustration of his grouping of proofs we may give the following schema :

DE PRIORI ATQUE PRIMARIA PROBABILISTARUM THESI.

I. Status quæstionis exponitur, simulque notiones opinionis probabilis atque elisionis dilucidantur.

II. Thesis probabilistarum refutatur.

I. Arg. 1. Ex auctoritate Ecclesiæ.

1. Argumentum proponitur atque evolvitur.

A. Acta a Congr. Inquis. et Alexandro VII.

B. Acta a Congr. S. Off. et Innocentio XI.

C. Acta a Congr. S. Off. et Innocentio XII.

D. Acta a Clemente XI.

2. Obiectiones refutantur.

A. Obiectio 1^a. Innocentius XI decreto id tantum intendit, ut partes adversæ libere disputarent, quo magis veritas innotesceret.

B. Obiectio 2^a. Decretum Innocentii XI æque adversatur æquiprobabilismo ac probabilismo.

II. Arg. 2. Ex auctoritate S. Alphonsi.

1. Argumentum proponitur atque evolvitur.

A. Magna s. Alphonsi in re morali atque præprimis in hac materia auctoritas.

B. S. Alphonsus impugnavit primariam probabilistarum thesim.

2. Obiectiones refutantur.

A. Obiectio 1^a. S. Alphonsus admisit principium: lex dubia non obligat.

Here follows the series of objections taken from the different interpretations which might be given to the text of St. Alphonsus as an exponent of Probabilism. Next the author takes up the argument :

3. Ex obligatione sectandi convenientiam actionis vel electionis cum moralitate obiectiva, ultimatim, cum lege divina obiectiva seu antecedenti.

1. Argumentum proponitur atque evolvitur.

2. Obiectiones refutantur.

A. Obiectio 1^a. Non datur obligatio tendendi ad convenientiam cum ordinatione divina, quæ tantum probabilius cognita est.

B. Obiectio 2^a. Nequeo tendere ad convenientiam cum ordinatione, quæ ignota mihi est.

- C. Obiectio 3^a. Non datur obligatio tendendi ad rem quam attingere nequeo.
- D. Obiectio 4^a. Principium æquiprobabilistarum conducit ad tutorismum.
- E. Obiectio 5^a. Is qui sequitur minus sed vere probabilem sincere tendit ad convenientiam cum lege divina obiectiva.

After this the various *Difficultates*, sixteen in number, are taken up and discussed in detail from an objective point of view. The second thesis in favor of Probabilism is dealt with in similar fashion of argument proposed and objections answered.

From what has been said it must be evident that a full mastery of the question of *Æquiprobabilism* versus Probabilism requires the reading of P. Wouters' analysis and comments on the subject.

AN OUTLINE OF THE THEORY OF ORGANIC EVOLUTION. With a description of some of the phenomena which it explains. By Maynard M. Metcalf, Ph.D., Professor of Biology in the Woman's College of Baltimore. New York: The Macmillan Company; London: Macmillan & Co., Ltd. 1904. Pp. 204.

SPECIES AND VARIETIES. Their Origin by Mutation. Lectures delivered at the University of California by Hugo De Vries, Professor of Botany in the University of Amsterdam. Edited by Daniel Trembly MacDougal, Assistant Director of the New York Botanical Garden. Chicago: The Open Court Publishing Company; London: Kegan Paul, Trench, Trübner & Co., Ltd. 1905. Pp. 847.

DIE MODERNE BIOLOGIE UND DIE ENTWICKLUNGSTHEORIE. Von Erich Wasmann, S.J. Zweite, vermehrte Auflage. Mit 40 Abbildungen im Text und 4 Tafeln in Farbendruck und Autotypie. Freiburg im Breisgau: Herdersche Verlagshandlung; St. Louis: B. Herder. 1904. Pp. 323.

Some noteworthy recent contributions to the already voluminous but unfailingly interesting literature of evolutionism. The first of the trio, in accord with the substance of its title, outlines the arguments for organic evolution as based on natural selection. That genetic evolution of the higher and complex forms of life from the lower and simpler forms has been the method of Divine Providence in developing the plan of creation, it seems almost idle now to question. The practically universal consensus of opinion amongst those best qualified to judge is fixed on that side. One may, and should, indeed, demur to Professor Huxley's emphatic assertion that "all the evidence is in favor of evolution, and there is none against it," and one

may incline to accept the contradictory statement of a no less competent authority that "the whole evidence is against evolution, and there is none in its favor;" but none the less the *a priori* reasonableness of some form of organic evolution appeals most powerfully both to the lay and the scientific mind, and the only question still clamoring for solution is by what mode that evolution has been effected. Professor Metcalf presents, as has just been said, the arguments for natural selection. These are, of course, familiar to every student of the subject. The author's part has been to classify and most especially to illustrate them. The latter function he has performed with singular felicity. Indeed, if the cogency of the argumentation depended solely on the quantity and quality of the illustrations, it would certainly carry conviction; for in no other single work has this feature been so abundantly and graphically utilized. However, with the student it is the thought and not the picture that must tell, and the thought, as here compiled, is nothing more than the usually plausible analogies to which the Darwinian hypothesis as such appeals.

Listening to the presentation of these analogies, in the lecture form, in which the matter of the volume was first delivered before the author's students at the Woman's College of Baltimore, the fair auditors quite probably carried away the opinion, possibly the conviction, that transformism had been demonstrated. The reader, too, of the book in its finished form, with its really magnificent array of illustrative plates and figures, may also need to use his logical weights and measures, lest he incautiously accept the plausible for the probable, or the probable for the proved. Take, for instance, what may be called the "stock argument" of evolutionism, the hypothetical pedigree of the horse. "The record of the origin of the horse, worked out by American palæontologists from American fossils," Professor Metcalf holds to be "probably the best example of palæontological evidence of evolution." And for this he can claim the authority of Professor Huxley. "The horse," he goes on to say, "is especially peculiar in the character of its feet and teeth," and he directs attention to these points as shown by accompanying illustrations. "In the lower Eocene rocks we find an animal, *Phenacodus*, about the size of a fox, having five well-developed toes on each foot, and with short and but moderately corrugated teeth (Plate 46). This is one of the simplest known relatives of the hoofed mammals; and from forms something like *Phenacodus* must have been developed [he thinks] the elephant,

rhinoceros, hog, sheep, camel, and all the other hoofed mammals, including the horse and its long line of ancestors. Observe the steps in the transformation of the five-toed limb of a form like *Phenacodus* into the one-toed limb of the horse (Plate 47). Notice also the increasing complexity of the ridges on the grinding surface of the teeth of the same species from which the illustrations of foot structure are taken. We have here a very complete palæontological record of a profound change of structure, giving us the actual history of the evolution of the horse."

Now, in reading this the uninformed or uncautious mind would suppose that the actual history of our noblest animal was as certainly traceable in his fossil ancestry, as is the pedigree of "Lou Dillon," "Crescent," or some other fleet-footed champion of the "Spring races." This supposition would be powerfully enforced by examining the author's plates (from Marsh) wherein the gradual changes of foot structure and molar teeth are graphically traced from the Eocene *Orohippus*, most ancient of four-toed steeds, through Miocene *Mesohippus*, with its three-toed pedals, and onward to *Equus caballus* with his present one-toed, all-around hoof.

Now, what strikes the reflective mind is this, that if the equine genesis is so clear, and the palæontological record so very complete, how is it that different scientists, each of them cautious and competent in such matters, read that record so differently? That they do so the following table will prove :—

HUXLEY.	BRITISH MUSEUM CASE.	MIVART.	LYDEKKER.	AMERICAN MUSEUM.
<i>Equus</i>	<i>Equus</i>	<i>Equus</i>	<i>Equus</i>	<i>Equus</i>
<i>Pliohippus</i>	<i>Hipparion</i>	<i>Hipparion</i>	<i>Hipparion</i>	<i>Hipparion</i>
<i>Protohippus</i>		<i>Protohippus</i>	<i>Protohippus</i>	<i>Hypohippus</i>
(<i>Miohippus</i>)	<i>Anchitherium</i>	<i>Anchitherium</i>	<i>Anchitherium</i>	<i>Merychippus</i>
(<i>Anchitherium</i>)	<i>Protohippus</i>		(<i>Anchilophus</i>)	(<i>Mesohippus</i>)
<i>Mesohippus</i>	(<i>Mesohippus</i>)	<i>Pachynolophus</i>	([form allied to])	([2 species])
	([2 species])		(<i>Hyracotherium</i>)	<i>Epihippus</i>
<i>Orohippus</i>	<i>Hyracotherium</i>	<i>Phenacodus</i>	(<i>Systemodon</i>)	<i>Protorhippus</i>
<i>Eohippus</i>				<i>Eohippus</i>
				An undiscovered ancestor (Hippops)

It will be observed that, whereas *Hipparion* is disallowed by Professor Huxley as not being in the direct line of descent, in all the other genealogies he appears as the immediate ancestor of *Equus*. Also that in all these tables, Old World and New World forms are used indifferently to supply progenitors for the same successor; also

that there is no agreement at all as to the earlier ancestry. It would likewise appear that even the existence of *Eohippus* himself is not beyond question, for in many museum galleries and guide-books his name always has a note of interrogation appended. The American authorities give an anticipatory sketch of the limbs of the ancestor which still remains to be discovered.

The reviewer would like to develop the wealth of suggestiveness embodied in this table, but spatial limits forbid. The reader, however, will do well to make a study of the context whence it is taken, in that compact little treasury of scientific facts, *The Old Riddle and the Newest Answer*.¹

There, too, by the way, he will find that a great many other things that "ain't so" are said to be known, concerning equine ancestry; nor will he pass from the reading of the masterly, sober, and good-tempered critique without profit in other directions—not least as to caution in examining the facts whereon hypotheses, masquerading in the guise of "science," are said by their advocates to be constructed.

The weakness of the transformist argumentation is most apparent when it is applied to the origin of man. Because of certain similarities of structure between the human and the simian organism, the author "knows of no scientific reason for separating man from the rest of the animal kingdom as regards the process of evolution"; and straightway the conclusion is drawn that man's "whole structure shows that he has arisen by differentiation from lower vertebrates." Surely, this is a very large conclusion to get out of such tiny premises. "We do not understand," Professor Metcalf continues, "all the stages by which man's body has been thus evolved, nor do we know in detail by what steps his mental faculties have arisen from the lower condition of mind, seen in other vertebrates; yet we have apparently no reason for believing that the method of their evolution has been different in any fundamental regard from the methods by which the minds and bodies of other animals have been developed. Comparative psychology is as yet in its infancy, and we are not at all prepared to discuss the relations between the mind of man and the minds of lower animals, much less to attempt to describe the steps in the evolution of the human mind. There appears, however, no sufficient reason for believing that the development of man's mind has been anything other than natural, and in accordance with the principles that apply

¹ By John Gerard, S.J., F.L.S. Longmans. 1904.

to the development of minds of other species. So far as we can judge, man is the result of the same processes and factors that have produced the bees with their wonderful instincts, and the tiger with his superb physique" (p. 167).

It will not be necessary to comment on this line of argument. Its inconsequences will be sufficiently obvious to those who recognize the immateriality of the human mind, and the absolute impossibility of its resultance through any evolutionary process from a material organism. Professor Metcalf apparently does not recognize this essential prerogative of the human soul, or, if he does, he fails to see how it destroys his inferences in respect to man. It should be noted, however, that while his argumentation would commit him logically to materialism, he explicitly eschews atheism, professing, as he does, his belief "that all nature is controlled by an intelligent Providence, and that every phenomenon of nature is either natural or supernatural according to one's point of view" (page xx).

The author of the second work before us is widely known through his contributions to the theory of mutation. The current evolutionary theory as outlined, for instance, in the preceding work, assumes that one species originates from another by slow variations. In opposition to this conception, the theory of mutation holds that new species and varieties result from existing forms by sudden leaps. The parent-type itself remains unchanged throughout the process, and may repeatedly give birth to new forms. These may arise simultaneously, and in groups or separately, at more or less widely distant periods. A considerable mass of phenomena apparently in favor of this view has been described by Professor De Vries, in his large work *Die Mutations-theorie*.²

The substance of that work in part abridged and in part expanded is contained in the present goodly volume. Although delivered in the form of lectures before a summer-school audience, the work can hardly be called popular in the sense of being easy or superficial. While in matter and style sufficiently adapted for the general reader, it will be most appreciated by the serious student, who cares more for facts and strictly scientific inferences than for general speculation. Moreover, the evidence for the author's theory is deduced entirely from the actual plant world, in nature and in the garden; palæontology and animal transformations are not appealed to; the origin of man, and other strictly philosophical subjects have no place in the book. Whatever

² Two vols. Leipsic: Veit & Co. 1903.

may be the future of the mutation theory, it seems at least to have more actual facts in its favor than the hypothesis of slow variation. For the latter offers little outside that which man experimentally constructs by artificial selection,—a process such as we have no warrant for attributing to nature.

About half of Father Wasmann's *Modern Biology and the Evolutionary Theory*, the third work at hand, is taken up with highly interesting questions concerning cell structure and multiplication; the second half contains three well-developed chapters on the theory of descent. Having proposed the various meanings in which the latter theory is understood, the author limits it to the inquiry whether actually existing forms are derived genetically from one or more primitive types, and, if so, what have been the cause and process of derivation. The problem thus determined presupposes certain philosophical postulates, notably the existence of the Creator, in order to account for the origin of the primitive living type or types, and especially to account for the human soul, which, being immaterial, requires the creative act. The problem being restricted to the domain of the natural sciences, the two solutions proposed by different schools—that namely of distinct creations of species, and that of genetic evolution—are compared, and the *a priori* probability of the latter established.

The author then proceeds to unfold some *a posteriori* arguments for the transformation of species—derived for the most part from the particular field of investigation which Father Wasmann has cultivated with universally admitted success—namely, the ant world. In the ant nests of Northern and Middle Europe, he finds various species of beetles belonging to the genus *Dinarda*, and he adduces evidence which, he claims, indicates that in some places these species have undergone a transformation—while in other places they are still in the process of change—under the necessity of adaptation to the conditions of their environment. The evidence is too technical and complex to allow of its being presented here and now. This must be reserved for another occasion. Suffice it to say that the facts are highly interesting and instructive, and the inference therefrom is, to say the least, plausible. Indeed, the entire work contains such a wealth of original matter and just interpretation as to make it a solid and distinctly valuable accession to the literature of the evolutionary theory.

GOD AND THE INDIVIDUAL. By T. B. Strong, D.D., Dean of Christ Church, Oxford. London, New York, and Bombay: Longmans, Green, & Co. Pp. xxiii—112.

These addresses by the well known author of *Christian Ethics* are directed in the main against individualistic conceptions of Christianity. His preface forms perhaps the most interesting feature of the book, affording as it does an elaborate summary and criticism of the arguments of Professor James' (of Harvard University) *Varieties of Religious Experience*, reviewed at some length in THE ECCLESIASTICAL REVIEW of December, 1902. That work, described by so capable a writer as Mr. R. B. Haldane as "a powerful critique of pure Faith" (*The Path way to Reality*, p. 6), marks an epoch in modern philosophical-religious thought. While, in Dean Strong's judgment, it shows that individualism (or the theory of Christianity which makes the relation between God and the soul so immediate and direct that even Sacraments and the organization of the Church as a corporate society become impediments instead of helps), is closely allied with scepticism in that the result of trusting entirely to individual conviction for the objects and certainty of faith is something purely negative; it starts with individualistic premises that lead to an individualistic conclusion. For Dr. James' viewpoint is that of a psychologist concerned only with the phenomena of religion in so far as they impinge upon the conscious activity of the individual. He confines his attention to "personal religion pure and simple," and even affirms that "the divine" to which "the feelings, acts, and experiences of individual men in their solitude bear relation" (p. 31), "shall mean for us only such a primal reality as the individual feels impelled to respond to solemnly and gravely, and neither by a curse nor a jest" (p. 38). In other words, he adopts entirely an individualistic conception of religion. Similarly, when he endeavors to find a defence for the general content of the religious sense, which he narrows down to conscious feeling and emotion, in the subliminal consciousness (that "larger background against which our conscious being stands out in relief," p. 512), through whose deliverance a wider and more complete reality is attained than the scientific intellect can reach, he really makes individualism the pivot of his argument.

Now the fallacy of this view of religion lies, according to Dr. Strong, in its assumption that religious phenomena are coëxtensive with the energizings of the individual soul. Professor James in his *obiter dictum*, on p. 7, that "Quakerism was a return to something

more like the original Gospel truth than men had ever known in England," manifests the true bent of his mind. He really identifies true Christianity with the individualization of Luther, Fox, and Martineau,—an identification which we are not surprised to find leading him to place the thought of Christ as the Son of God Incarnate on a lower level than the mystical sense of the Divine Presence, since the former is treated as a *secondary*, the latter as a *primary* religious phenomenon.

Dr. Strong's other criticisms of Professor James' position are much on the same lines as those of the review which, as above mentioned, appeared in these pages. Thus he lays stress on the unwarrantable restriction of religious phenomena to abnormal experiences, demurs deservedly at the sharp separation made between emotion and thought, seeing that both are essentially individual and that emotion cannot withdraw itself altogether from intellectual tests, and finds in the subliminal consciousness a most precarious road toward objective reality.

We have devoted some space to his exposition of the line of thought followed in *The Varieties of Religious Experience* because it gives the key to the argument of his own work. Just as the Professor regards religion exclusively from the personal point of view, so the Dean considers it under its social or corporate aspect. The purpose of the latter is to demonstrate that the full claim and meaning of Christianity is inexplicable on the slender basis of individualism, seeing that "from first to last it deals with minds, which are in relation with actual truth, in regard to the soul, and the world, and God; and which have not fully attained the limits even of their own nature, till they are united in the one Spirit-bearing Body through Christ to the Father."

It has been truly said that the distinguishing feature of the Neo-High Church school of thought, to which Dr. Strong belongs, lies in a substitution of the doctrine of the Incarnation for that of the Atonement (which received an exaggerated importance at the hands of the Evangelists) as the central dogma of Christianity. This is well illustrated by the present volume. If God took upon Himself our nature in order to restore it to union with Himself and, for that end, founded a Divine Society into which we were to be incorporated, as members of a living body, vitally united by the bands of a common sacramental grace to their great Incarnate Redeemer and Head, then, obviously, Christianity, built upon the doctrine of the Incarnation, involves something far more than a mere isolated relationship between the

individual soul and its Maker. The institution of the Church as an organization, rising from the latest baptized infant to Christ its Divine Head and the Holy Spirit its indwelling source of perpetual vigor, implies of necessity the further conception of a definite corporate life with corresponding obligations. Everyone who becomes a member of Christ, a citizen of His heavenly kingdom, has perforce to recognize that he has other ties than those affecting his personal intercourse with God, duties toward his fellow-Christians which he cannot neglect, without forfeiting his right to those spiritual privileges that are conditional on his obedience to the Society of which Christ is Head and King. The Catholic finds that he is "no isolated unit, leading a selfish life out of all connection with his fellows, but a 'member of members,' an integral part of a great society, a citizen of a kingdom whose laws he must needs obey, . . . that he lives, in a word, a *corporate* life with ramifications extending throughout the entire organism with which he is vitally bound up. He is not independent of laws and kindred responsibilities outside the walls of his own soul, for he has to merge to some extent his own personal life, with its selfish desires and self-centered aims, in the larger, fuller, and freer life into which he enters by virtue of his citizenship in the world-wide kingdom of the Catholic Church."¹

This anti-individualistic conception of religion, and more particularly of its highest form in Christianity,² forms the keynote of Dean Strong's thesis. When he took part in the Round Table Conference on Confession at Fulham Palace, organized by the late Bishop of London early in 1902, he was conscious that an underlying divergence of principle was overlooked. The real question at issue between the two contending schools was, not so much whether the practice of sacramental Confession was, in its effects, beneficial or the reverse, but whether intercourse with God must be on purely individualistic lines or on those formally defined by the Church, or, in other words, whether a sinner needed no intermediary in order to obtain forgiveness for his sin, or, on the contrary, could not count on absolution

¹ *Sermons on Some Prerogatives of St. Peter*, by the Rev. W. R. Carson, p. 42.

² It should be observed that Professor James in his *Varieties of Religious Experiences* does not profess to deal with dogmatic and institutional religion, but only with religion under its most general aspect, irrespective of its Christian form. But, as Dr. Strong points out, from the fact that he has sought for his typical religious phenomena at the wrong end of their history, it follows that he cannot take refuge in the plea that Christianity (the home, according to him, of those very phenomena) is beyond his purview.

except after the declaration of such absolution (following upon his own confession) by an accredited minister of the Body of Christ. The former (the individualistic view) is prevalent among Anglicans generally, and it is combatted with much dialectical skill, as well as considerable spiritual force, by the Dean. He argues (1) that the theory in question does not represent the drift of the *whole* of Scripture, while admitting that certain isolated passages support it; (2) that "the individualistic view of man arose in certain quite intelligible ways in the course of the history of thought, but has no claim to exclusive predominance"; and (3) that "it contains the germs of serious intellectual error." He contents himself more with the statement of general principles than with their particular application. We look in vain for any extended reference to the *social* aspect of confession whereby the sinner witnesses practically to the injury he has inflicted by his sin upon the whole body of the faithful. "If one member suffer," says the Apostle, "all the members suffer with it;"³ and what suffering can be compared to the suffering of sin? To repair his sin against his brother the Christian has to confess his sin both to God and man. The priest who hears his confession and absolves him is the representative of the Church no less than of Christ its unseen Head. As by his transgression he made the body suffer, so by his penitence he repairs his sin and makes the whole body rejoice.⁴ Had Dr. Strong developed this line of thought, he would have considerably strengthened his argument. As it is, he overlooks it entirely (*except for an obscure passage on p. 48*), and even leaves the reader in the dark as to his own belief on the necessity of Confession. He writes: "Such a study [of the Bible as a whole] would set aside the policy both of compulsory use of [Confession], and absolute prohibition. It would maintain the serious concern of the whole Church in the life of each individual, but it would leave the responsibility for the choice of means to absolution in the hands of the individual." Nor does he appear even to grasp the Catholic idea of the Sacrament of Penance as the divinely-guaranteed way of pardon. He is at his best when he essays to prove, *e.g.*, from the parables of the Kingdom, that Christianity involves a relation between God and men "conceived not only as individuals possessing each his own spiritual history, but as *a body* held together by their membership in the one Body of Christ; or when, at a later period,

³ 1 Cor. 12: 26.

⁴ W. R. Carson, *op. cit.*, pp. 39-41, where the argument is drawn out.

he analyzes the Pauline teaching (Romans 12; I Cor. 10: 16, 17; 12; Ephesians 1: 23; 2: 14-18; 4: 15, 16, etc.; Colossians 1: 16, 24; 2: 19; 3: 15) on the solidarity of the Christian Society evidenced by the comparison made between it and a human body.

Considerable originality is displayed, notably in the tracing of the individualistic doctrine to controversies on the subject of personality with reference to our Lord's twofold nature and to the dogma of the Trinity. In this section we are given a particularly clear summary of St. Augustine's teaching on the individual self. He "conceives of the higher side of human nature as consisting of three powers or types of action . . . *memoria, intelligentia, voluntas*. . . .⁶ Self-consciousness finds perpetual realization in thought and will: thought by which the mind becomes an object to itself, and will, by which . . . it loves or hates those ideas which come before it. . . . These three powers . . . exist and operate within the unity of the self, but they are not separate from it: the unity is in a sense conditioned by their fulness and freedom of movement." St. Augustine's application of this psychological analysis of the secrets of human personality to the doctrine of the Trinity (the Word being the eternal object of the Father's eternal thought, and the Spirit the term of the natural love that exists from everlasting between Father and Son) is well known: we regret that it is here passed over in silence as "unnecessary" with reference to the subject in hand, the more so because the philosophical antecedents of Individualism (beginning with the controversy between Nominalists and Realists) are discussed at disproportionate length. The metaphysical bias of the writer's mind tends to bring about a certain obscurity in his thought which abruptness of language, not unmixed with a rough uncouthness, only accentuates. The concluding pages on the Scriptural teaching concerning the spiritual value of the material world as the channel of a Divine message, lay themselves open with peculiar force to this criticism. Yet a careful study of the substance of the work will justify the reader in thinking that the Dean has amply proved the baselessness of objections directed against (a) the necessity of an outward order in the Christian Church; and (b) the sacramental system. For his forcible exposition of the consequences of the Incarnation in opening the way for the use of material vehicles to convey spiritual gifts, every Catholic will thank him; and his commentary on the dialogue between our Lord and the woman of Samaria with a view to show

⁶ *De Trinitate*, XIV, xiv, 18.

the real nature of spiritual religion as compatible with its material expression in the sacramental ordinances of a corporate organization, should be read with profit by every Protestant. In spite of its defects, more as a rule of style than of matter, the work forms a notable addition to theological literature with a philosophical ground-plan.

SUMMA THEOLOGIAE MORALIS: I. De Principiis Theologiae Moralis (editio quarta). II. De Sexto Praecepto (ed. sexta). III. De Poenis Ecclesiasticis (ed. quarta). IV. De Praeceptis Dei et Ecclesiae (ed. quarta). V. De Sacramentis (ed. quinta). Scholarum usui accommodavit H. Noldin, S.J., prof. theol. in Univers. Oenipontana. Cum approbatione Episc. Brixinensis et Superiorum Ordinis. Oeniponte: Fel. Rauch (C. Pustet). 1904.

P. Noldin's Moral Theology has been in the hands of students a sufficiently long time to have stood the test of approved practice. Its writer is professor in one of the foremost theological seminaries of Europe which has the added advantage of direct connection with a University curriculum on the one hand and the educative guardianship and wise direction of the old Jesuit tradition on the other.

These conditions lead us to anticipate a certain spirit of conservatism, not indeed of that stereotyped kind which is pledged in every enunciation of opinion "*jurare in verba magistri*," but without any notable departure in method of treatment and scope from the path marked out since (toward the end of the sixteenth century) casuistry became an essential part of the discipline of moral theology as taught in the schools. The earlier moralists had found less difficulty in forming a judgment upon the moral worth of an action than the generation which became indoctrinated with the vague aspirations of the "*humanists*" and with the licensed principles of individual authority as proposed by the "*reformers*" so-called. The old simple maxims "*Quod videtur magis consonum rationi*" and "*Quod magis amicum iuribus*" became clouded, and the attempt to fix their respective limits amid the opposing claims of divine and human rights in the spheres of priestly ministration and penitential obedience called forth a series of fixed measures, based on principles and demonstrated by laws, to which the conscience of the individual had to adjust itself. The Jansenist warfare against such theologians as Bauny and Escobar bears witness to what extremes this necessity could lead, and the contentions of the numerous systems of moralism which group about the term "*probabilism*" are a sort of monumental advertisement of

the same possibility so long as men leave minds and wills in the control of their senses.

Father Noldin, whilst he holds aloof from particular controversy in this direction—which is the only phase upon which a reviewer of a scholastic text-book of moral theology could comment with the likelihood of saying anything not wholly trite—gives an unbiased exposition of the various systems. Speaking of the authority of St. Alphonsus, whose opinions in general may be adopted as *probabiles*, he points out some valuable distinctions. The fact that a judgment upon the moral value of an act is endorsed by the Saint whose works have been declared as “approved” by the Church, does not imply that every statement involved in the opinion is true. It may or it may not be ; and whilst a confessor is free to follow it, he is not always obliged to do so, nor may he oblige his penitents to do so. This must be remembered in controversy where the name of St. Alphonsus is at times made responsible for statements which, though contained in his works, would no doubt be repudiated by him at the present time, if his attention were called to them. Nor does this apply merely to things and conditions which have been altered either by legislation or by custom since the writing of St. Alphonsus.

As an instance in point we may cite the question which is becoming more and more practical, especially in America and England, namely, whether Catholics may lawfully act as sponsors (*patrini*) to children baptized by a Protestant minister. Neither Sabetti nor Konings give any light on the subject, although they wrote for missionary countries in particular. St. Alphonsus, who is followed by some other authors on this subject, held that the Catholic may assist at such a baptism as true sponsor, so long as the act could not be construed as an approval of the heretical rite. And this view does not appear wholly without reason when we remember that the baptism thus administered is regarded as valid, and therefore in reality Christ's act, or the act of the Church, no matter by whom, unworthy or in error though he be, it may be administered. Furthermore, there may be a justifiable hope that the Catholic sponsor may obtain, through the influence of his or her claim as responsible guardian of the spiritual interests of the baptized child, the opportunity to instruct the same in the true faith. In the days and country of St. Alphonsus, where the Catholic surroundings and influences were so dominating, such a hope is not unreasonable. On the other hand, if the presumption were acted upon indiscriminately because it is endorsed by a reputable theologian, the line

of demarcation between true religion and religious error would soon vanish for the individual, for it would not always be possible to say how far there is in such an act a real "communicatio in sacris," and therefore an implied approval of the ritual which has the note of protest against the Catholic Church explicitly affixed to its name and doctrine. But whatever may be held as exceptionally lawful under given circumstances, it is clear that the teaching which would sanction the practice of taking an apparent responsibility contradicted by elements of fact is proscribed. For this we have a decision of the S. Office: "Absolute non licere nec per se nec per alios fungi officio patrini in baptismis quae haereticorum filiis ab haereticis ministrantur."

Similar distinctions are to be observed in other cases, such as the right of a simple priest not having special faculties, absolving a dying person when there is present a confessor who is approved. A fruitful source of erroneous decisions in the confessional is to be found in applying the valuation of what constitutes a *gravis* or *minus gravis materia peccati*, which belongs to times, places, and circumstances in which the old theologians wrote their apodictic decisions—and quite properly so—yet which have an altered value in our days and land, or because of the changed methods of communication and new ways of determining the scale of equity.

To these things and all others of a character likely to perplex the judges and advocates for right conscience, Father Noldin gives due attention. He shirks seemingly no difficulty, although he is not at all diffuse or argumentative, but clearly and succinctly states his proposition and the views which it elicits. It is this calm judicious tone, which is reproduced in the whole make-up of the three well printed volumes, that attract one to its pages. In point of accuracy of quotation, which is a very important thing in works of this class, and one which professors of this science have to lay particular stress upon, the manual is equally satisfactory. We do not understand the "corrigenda" to Vol. I, on p. 356, which refers to "page 32, line 28 et 29 delend." Incidentally we find that footnote 2 on page 241 should read 1; but in all other respects the work is a model of typography.

**SHORT INSTRUCTIONS OR MEDITATIONS ON THE GOSPELS for
Each Day in Lent.** By the Rev. P. Baker. Edited by the Rev. Wm.
T. Conklin. New York: Christian Press Association Publishing Com-
pany. 1904. Pp. 312.

The publication of a volume of good meditations—for it is the subtitle of this book which rather more accurately describes its contents—is always welcome. So long as the truths of Christianity remain with us, so long will the duties growing out of these truths remain also. But in the hurry and stress of a busy life the strict observance of religious duties is often permitted to fall into abeyance and the keen edge of spiritual sensitiveness to become dulled. Hence it is that a book of meditations, or any book with characteristics like those of the present volume, is of value, even though it may treat of subjects as old as our faith itself and in a manner of little originality. It brings vividly before all minds, particularly those which have allowed themselves to become inattentive, the obligations which the earnest Christian owes to God and his religion.

This book is a reprint under a somewhat different form of the first issue which appeared in 1834. It then consisted of two small volumes which are now combined into one. The editor has here omitted the instructions for the Sundays of Lent which he hopes soon to publish in a second volume. For each weekday during the Lenten season an instruction is given, preceded by the Gospel of that day's Mass, from which the lessons are drawn, and followed by a prayer. Each instruction and each prayer bears the impress of a devout mind. They prove the author to have been a man of solid piety. They are sober and practical and free from that emotionalism and lack of restraint in words which are often noticeable in books of a like character. To both priests and people this volume will be in many ways acceptable. The priest will find in it hints for sermons. Religious and others who make daily meditations may use it as a help in mental prayer. For, as the editor points out in his preface, with very little effort the instructions may be divided into at least two points, and the prayer which is found at the end of each instruction would serve as a spiritual bouquet which might be called to mind from time to time during the day. For the Catholic layman, the instructions will serve as a clear exposition of Catholic doctrine, founded on the teaching of Christ Himself. The fact that the instructions are drawn directly from the Gospel and in many parts are largely made up of quotations from the

inspired narratives, lends to them that sweetness and simplicity invariably found in devotional writings that hold closely to the words and spirit of the Evangelists.

THE HOUSE OF GOD, and other Addresses and Studies. By the Very Reverend Thomas J. Shahan, D.D., of the Catholic University of America. New York: The Cathedral Library Association. 1905.

To get a well printed book on Catholic subjects from a Catholic author by a Catholic firm is not so common a thing as one might suppose in these days of much publishing. In England they are ahead of us very much in some of these things. But the Cathedral Library of New York has from the beginning shown a decided appreciation of high standards by the choice and form of its publications. An attractive looking volume invites a reader and also repeated reading, and that is what a good book is intended to effect. Dr. Shahan's addresses and essays have in them elements of instruction and culture which should make them popular. His style, as his matter, is good and above all varied, so that those who are not particularly fond of the didactics and theories with which the names of University professors are apt to be associated, need have no fear of being surfeited with maxims and rules and principles. Architecture, asceticism, philology, music, education, patriotism, travel, history, and biography are represented in his group of themes, all treated in that half-poetic fashion which is always a welcome vehicle of sober thought. It is a good collection of pleasant and instructive reflections which one should like to take up for reading in a desultory way, with a view of learning something that helps to adjust the tangled views of life, of men and places and things. A book, in short, to present in the commencement hall, for the professional man's den, or sitting-room, or the garden nook.

Amoenitates Pastorales.

A young pastor whose delicate lungs did not permit him to be a very effective preacher, had noticed with some chagrin that certain members of his humble congregation were in the habit of indulging in a little nap during his comments on the Gospel. Although he had the good sense to know that he himself was furnishing the soporific, he felt it his duty to look for an antidote, and not finding it in himself he consulted an experienced colleague in the ministry to whom he explained the somnolent practice of his people, who, despite the fact that he conscientiously labored—

And spent his Sabbath eves in sighs
Preparing pulpit blows,
These folks on Sundays closed their eyes
Right under his reverend nose.

Having written these things to his clerical friend, asking him to suggest a remedy if there were one, he received the following explanatory epistle, which might be called a dissertation on "Sleeping under the Sermon" such as wrote the Reverend Doctor Oggel:

"It affords me great pleasure, my brother, that you desire my help along this particular line, for while others among my brethren have turned their attention to evolution, the higher criticism, and other vanities, I have devoted considerable thought and study to this particular phase of human nature as manifesting itself in the pew, and particularly under the sermon. And first of all, we should realize what a great boon to mankind is that of sleep. The royal Psalmist, amid all the mercies that crowned his pathway, forgot not to make mention of this: 'I laid me down and slept; I waked; for the Lord sustained me.'

"Now, you referred to the state of some of your hearers as one of somnolence, which perhaps is the correct term, that being a state intermediate between sleeping and waking. Sleeping, of course, is the general term, while the particular phases that present themselves under the sermon are dozing, or to begin sleeping; then slumbering or sleeping lightly and softly, and then napping, *i. e.*, to sleep for a time; while there have been in the history of the Christian Church cases also of sound and snoring sleepers. You must be aware that

sleeping in church is a time-honored custom, and to the preacher of to-day it is greatly encouraging to bear in mind that a Eutychus fell asleep under so gifted an expounder as St. Paul. It is a most interesting study, particularly from the standpoint of the pulpit. As to the causes, the conscientious preacher will, by way of introspection, first of all inquire: 'Is it I?' Trustee Brown's insomniac trouble was always greatly relieved by one of his pastor's soothing sermons.

"It is related of an old clergyman in a Scotch parish that shortly after he had secured a young and strong-lunged assistant, he missed at the services a former regular attendant. The Doctor calling one day, but not finding the man in, said to the wife: 'Why is John so seldom at church now?' 'Oh, indeed, Minister,' she replied with great sincerity, 'that young man ye've got roars sae loud that John canna sleep sae comfortable as he did when preachin' yersel sae peaceably.' Then, the sexton should shoulder his share for lack of proper ventilation. Particularly, however, the hearer, who gives no sign of drowsiness when attending to his business or when present at an evening party, but whose wearied eyelids soon slumber under the sermon. It is a strange phenomenon.

"But as your inquiry relates rather to the remedy, for a betterment of prevailing conditions, let me say that my investigations as well as my observation in different lands have taught me that there are many helps to ward off the drowsy state and overcome the unseemly habit. I will quote also from the Rev. B. F. Clark's excellent collection. Follow me in imagination across the Atlantic, look at this English audience, and witness the effect of the method. The preacher is John Wesley, who, seeing some hearers asleep, shouts 'Fire! Fire!' The people are alarmed, and some one cries out, 'Where, sir—where?' To which Wesley earnestly and solemnly replies, 'In hell, for those who sleep under the preaching of the Word.'

"Now there are various methods for keeping awake under the sermon. One of these, which Dutch ladies like to use, is Eau de Cologne, peppermints another, standing up a third, and then—snuff. May I invite your attention to these respectively and in the order given? The fragrant article from Cologne is in Holland taken to church by women in 'flacons' or phials of crystal, beautifully mounted in silver or gold,

applied during the sermon to the handkerchief, and then passed on through the pew ; not the handkerchief, but the 'flacon.' Peppermints are also used much and are said to be likewise helpful. I saw these used in Dortrecht, the German city in which convened the famous General Synod of 1618-19. This may be no more complimentary to the preacher's discourses than what a book-agent said to me recently, intending to convey the impression of his riveted attention : 'I listened to that sermon last Sunday till I could listen no longer.' It made me think of Tom, Sir Walter Scott's faithful servant, who said to his master one day : 'Them are fine novels of yours ; they are invaluable to me. When I come home very tired and take up one of them I'm asleep directly.'

"It was in a small German congregation that I heard a preacher, who, when he had completed his introduction and first point said : 'I have come to the second head.' A man rose, rubbed his eyes, folded his arms across his breast and appeared ready for that head. When it was finished he had overcome the drowsiness and sat down. During the elucidation of the third head, three other men stood up. The men sit by themselves, as do the women. Throughout the application they all remained awake and fared far better than the preacher who at the close of his sermon found all his people asleep. As he stopped, they all looked up and seemed greatly relieved. But the good man said : 'You have slept all through the sermon, and as this is a sermon you all ought to hear, I will begin it anew.'

"Snuff is an excellent remedy, but in recommending it one should know how, and be sure of his man, else there is danger. 'Why do you sleep so persistently under my preaching ? Why don't you use snuff ?' 'Snuff, indeed, my dear father, why don't you put the snuff into your sermon ?' And then there is the Scotch method. 'Jenny,' said a Scotch minister, stooping from his pulpit, 'have ye got a peen about ye ?' 'Yes, Minister,' was her reply. 'Then stick it into Sandy Maclachlan, that sleeping fellow by your side.'

X A New York lawyer tells the following story of a darky preacher in North Carolina, who prefaced the passing of the collection plate with "Salvation's free, brethren, salvation's free. It don't cost nothin' ! But we have to pay the freight on it. We will now pass aroun' the hat, an' collect the freight charges."

Literary Chat.

The Cross, published at Halifax, N. S., and now in its fifth year, will hereafter appear under a new name—*The Canadian Month*. The change augurs a somewhat broader field in prospect of cultivation, and, with the thoroughly Catholic tone and progressive spirit which have recently marked the editorial activity of the magazine, the growth of its influence is to be decidedly applauded.

This journal directs attention to an item in the London "Book Notes" which states that the programme of music announced for a recent celebration in the Cathedral at Durban indicates that the regulations of the *Motu proprio* on Church Music have not yet been promulgated in South Africa. We believe that Durban is the terminus of the railway into the interior at Natal; that is of course very far away. But as *THE ECCLESIASTICAL REVIEW* and *THE DOLPHIN* have some subscribers in Natal, the Durbanites may soon change their ways and do even better than some of our more cultured adherents to easy traditions who live farther north.

In connection with the active steps taken toward this reform of music in our church service the regulations of the Archbishop of Quebec sent to his clergy may be of use to others:

1. Gregorian Chant, the special chant of the Catholic and Roman Church, should take the first place in sacred music in the churches and form the chief part of what is sung.
2. The Introit, Gradual, Alleluia, or Tract, the Offertory and Communion are never to be omitted.
3. After the Offertory has been sung, and after the Benediction has been sung, there may be a short motet with approved words. But the priest at the altar must never be kept waiting. In no case is the liturgy to appear secondary to the music.
4. The organ is never to dominate the voices. The singing of the celebrant and sacred ministers is never to be accompanied. "The organ must be played according to the spirit of true sacred music," as the Pope's *Motu proprio* orders.
5. The antiphons at Vespers and Lauds must be sung or at least recited in the choir.
6. Women are not to sing in the choir.
7. Bands are not to play in the churches.
8. Modern Mass music, if chosen, must have no reminiscences of theatre or drawing-room; it must be church music, choral above all; and the *Kyrie*, *Gloria*, etc., must be comparatively short, and not cut up into movements.
9. The singers must practise carefully, so that the singing be seemly. In schools and seminaries more than ever the theory and practice of Gregorian music

must be studied. In such institutions it would be well to form song-schools, *scholæ cantorum*, for studying and performing the Solesmes Chant and polyphonic choral music in Palestrina style.

A writer in the *Boston Transcript* recently gives a fine review of Professor Finn's article on "The Formation of Chancel Choirs" which appeared in these pages. As a brief and admirable outline of the purpose and scope of the article, which requires careful reading to be fully appreciated, we give here the résumé of the Boston writer:

"Professor Finn's paper is divided into two parts: 'The Principles Behind the Legislation,' and 'The Practical Problems Considered.' He begins by admitting that the set of decrees contained in the Encyclical "has not met a cordial reception everywhere," but speaks of "the loyalty displayed in dealing with the question, and the readiness to conform as soon as possible . . . so universally expressed." It must be remembered that the "mixed choir" of men and women is an innovation, tolerated at best, but never approved even in a missionary country, by those best informed in matters ecclesiastical, and that some priests long ago, of their own motion, formed sanctuary choirs with results as agreeable as those seen in Protestant churches adopting the same measure, and it will be seen that what these men have found practicable is everywhere possible."

Professor Finn says that commissions to draw up plans for reform have been appointed in many dioceses; that the commission of the Archdiocese of New York has published a set of regulations showing correct appreciation of the spirit of the movement; that a male chorus is now the official musical organization of the New York Cathedral, and that a choir of priests has been formed. In Philadelphia, male choirs have succeeded the mixed choruses at the Cathedral and the Gesù; Boston, already acquainted with the sanctuary choir, is adding new ones; Providence has one at the Church of the Blessed Sacrament; and so have Holy Trinity, the Jesuit church in Washington, and St. Mary's, the Paulist church in Chicago. Work of this kind always proceeds by geometrical progression; if so much has been accomplished in one year, much more may be expected in two. As for the comparative attraction of the mixed choir and the male chorus there is only one opinion among those who have heard both. "Osservatore's" grief over the possible "loss of attendance of non-Catholics attracted by the fine music" seems droll to those who have noted the drawing power exerted upon unbelievers by one boy soprano, or have compared the enthusiasm excited by the Apollo Club with that elicited by the Handel and Haydn Society.

In the second part of his article, Professor Finn quotes many Protestant authorities, both English and American, to show the proper methods of organizing a choir, and earnestly advocates thorough systematic teaching of music in Catholic schools with regular examination by the diocesan inspector, and lastly he notes that wherever a well organized, carefully trained and thoroughly equipped boy-choir has been introduced, the congregations at the musical services have become larger.

"Osservatore," deprecating the Protestant loss of a favorite form of Sunday entertainment by the banishment of women from the Catholic choir, apparently has a vision of the male half of a quartet, lonely as the pelican in the wilderness, the sparrow on the housetop, worrying through Masses with the soprano and alto solos omitted, and the choruses mere howls *de profundis*, but they should look for better things. Twenty years hence they will be flocking to the Catholic churches to escape the less devout music of their own sanctuaries. As for the tender sympathy proffered to supposed rebels against the papal decree, it may be well to ponder the words of Professor Finn: "Being Catholics we are accustomed to the use of authority; we do not argue about it . . . a decree of the Holy Father determines finally our course of action."

The Bishop of Harrisburg sends to his clergy a suggestive list of books for practical use—altogether a library of not more than twenty-five volumes, to which he adds THE ECCLESIASTICAL REVIEW. The titles of the books are grouped under the heads of—Meditation; Spiritual Reading; Canon Law and Rubrics; Theology; Apologetics; and English Literature, in which latter the Bishop includes a specimen from Dickens, Thackeray, Bulwer Lytton, and Scott. Every priest, however poor in earthly goods, may possess himself of the books mentioned in the above list; and if he read them, he will hardly confine himself to the few sources indicated. The Bishop's aim is evidently to cultivate a habit of solid and useful reading,—more solid and useful than can be obtained from the perusal of newspapers and popular magazines. There exists in the same diocese an *Academia*, that is, a society of the younger priests who have agreed each to take up a separate branch of higher studies—Church History; Archaeology; Ecclesiastical Law, etc.; and to give an account at stated times of the results of their labors by the reading of essays on their respective specialties.

Rochester Seminary is to confer its first Doctorate *in cursu* upon one of its students, who, after his regular preparatory studies in classics and science and the two years required philosophy, has completed a six years' course in theology. The candidate is to have two more years of theology in Rome, with a view, we understand, of qualifying for a professorship in the Seminary. It is a régime which, if adopted more widely, will soon give us respectable courses in theology, producing not only capable thinkers, but men who are likely also to give some of that literary evidence of superior efficiency which America is sadly deficient in.

A Paulist Father, the Rev. William L. Sullivan, is infusing intellectual life into the popular sermon—popular in the sense in which Lacordaire by his preaching attracted the youth of France, who were capable of thinking, and who to convert thought into enthusiasm and systematic action needed the spur of a reflecting eloquence which appealed to them. We trust that the Lenten course preached in New York and outlined in "The Call to the Kingdom; The Law of the Kingdom; Who Shall Enter the Kingdom; The Highway to the Kingdom; The Rewards of the Kingdom," may find its way into the permanent form of a well-printed book.

Jesuit Education, by Father Schwickerath, S.J., has had a second edition since its first appearance, which we hailed last year. This fact speaks well for the growing interest amongst us in matters of education—unless the book was bought up mainly by non-Catholic educators, who at times seem to have a better appreciation of our treasures than the members of the household. We must revert to this volume, in view of the recent attitude taken by educators who plead for Christian elements in the training of our young. Our author keeps steadily in mind the modern educational problems, and it is in the light of these that he invites us to examine anew the history and principles of the educational system which culminates in the application of the “*Ratio Studiorum*.” Although the latter underwent repeated revisions as the circumstances of educational progress required, it still serves as the principal norm of boys’ training in our Jesuit and many other colleges.

The Holy Father has conferred the Order of St. Gregory upon Karl Pustet, of the old publishing firm of Ratisbon, to whose disinterested activity we owe the elevation and correction of the liturgical text-books (with their matchless illustrations) which, during the last two decades, have been the typical editions for all countries throughout the Catholic world. Chevalier Erwin Steinback represents the firm in America, which has also a house in Rome, New York, and Cincinnati.

Arrangements have been completed with the Messrs. Longmans, Green & Co., New York, London, and Bombay, to publish Father Sheehan’s *Glenanaar* immediately upon its completion as a serial in THE DOLPHIN. Negotiations are in progress with the same firm for the ultimate publication of *Lex Amandi*.

The *Liber Gradualis* of the Vatican Commission for the reform of the liturgical chant will be the first of the series to appear, probably by the beginning of the year 1906. The next two volumes, the *Antiphonary* and the *Vesperal*, will not be ready before 1907.

In the meantime the Catholic authorities are to see that the training of boys and congregational singing be gradually introduced. The method by which this can be accomplished, even in small churches in the country, has already been indicated in these pages.

It is a serious wrong for editors of Catholic journals to aid in the systematic depreciation, from irresponsible sources, which undertakes to weaken the force of the Pope’s legislation, by printing false reports and “sayings” of “prominent ecclesiastics in Rome,”—that the Holy Father did not mean what he said, or that the old state of things is going to be tolerated, because it is found to be impossible to carry out the *Motu proprio*, except in cathedral churches and in seminaries.

Such statements are on their face false, and originate either from the disgruntled representatives of the modern organ choir, or from ecclesiastics who are lacking the

requisite appreciation and energy to assist in the reform. The so-called "interviews" with Roman prelates or with Jesuit Fathers are either inventions of the reporters, or, if true, prove that all prelates and Jesuits are not as wise and discreet as they ought to be, if they were true to their cloth.

It may indeed be in many places and circumstances practically impossible to introduce the *Plain Chant* in all its perfect form, but the very way in which the Pontifical Commission sets about the work of procuring the means, and the ample time limit and suggestive alternatives which the *Motu proprio* allows for its ultimate and complete observance, show that the reform is to be effected gradually. In order to do so, however, it is to be taken in hand at once. We can train the boys, if only to sing hymns in unison; we can thus get the congregation to take part in the popular singing at Benediction, and by and by the taste and the means by which everyone in the church takes part in the liturgy will be developed. So was it in the Church for centuries; so is it still in many places.

That women are applauded for singing in church, if they observe the decorum of time and place and manner, is evident from a letter of congratulation which the Holy Father recently addressed to the Lady Abbess of Stanbrook in England. The nuns in her convent have for years maintained the chanting of the Gregorian music according to their Benedictine rule, and people from all parts of England have gone to listen to the edifying services rendered in the abbey chapel.

Books Received.

THEOLOGY AND ASCETICS.

CASUS CONSCIENŦIAE. Propositi et Soluti Romae ad Sanctum Apollinarem in coetu Sancti Pauli Apostoli. Anno 1903-1904, No. 9. Cura et expensis R.mi D.ni Felicis Cadène, Urbani Antistitis. Constat lib., 1, 25. Romae: Bibliotheca Romanae Ephemeridis "Analecta Ecclesiastica." 1904. Pp. 74.

OPERA OMNIA THOMAE À KEMPIS. Michael Josephus Pohl. Volumen IV—Tractatum Asceticorum partem sextam historicorum priorem complectens. Sermones ad Novicios Vita Lidewigis Virginis. Cum approbatione Rev. Archiep. Friburgensis. Friburgi Brigavorum: Sumptibus Herder, typographi editoris Pontificii; St. Louis, Mo.: B. Herder. 1905. Pp. 510. Price, \$1.75 net.

DIE ELEMENTE DER ERBSÜNDE NACH AUGUSTIN UND DER FRÜHSCHOLASTIK. Von D. Dr. Joh. Nep. Espenberger. Mainz: Verlag von Kirchheim and Co. G.m.b.H. 1905. Pp. 184.

PASTORAL LETTER OF THE RIGHT REV. JAMES A. McFAUL, Bishop of Trenton. "The Christian Home." 1905. Pp. 44.

PASTORAL LETTER OF THE RIGHT REV. BISHOP OF FALL RIVER. "The Christian Family." To be read Sunday, March 5, 1905. Pp. 16.

THE EXPLANATORY CATECHISM OF CHRISTIAN DOCTRINE. Chiefly intended for the use of children in Catholic schools. With an Appendix. New York: The Cathedral Library Association. Pp. 170. Price, \$0.08; without Appendix, \$0.06.

THE RIGHT LIFE, and How to Live It. By Henry A. Stimson. With Introduction by William H. Maxwell, City Superintendent of Schools, New York. New York: A. S. Barnes & Co. 1905. Pp. xviii—256. Price, \$1.20 *net*.

SINE MACULA. P. Francisco Sequeira. 2^a edicao. Portalegre: Typ. Minerva Central. 1904. Pp. 132.

PENSÉES CHOISIES DU VÉNÉRABLE CURÉ D'ARS. Suivies des Petites Fleurs d'Ars. Nouvelle édition. Paris: P. Téqui. 1905. Pp. vii—161. Prix, 1 franc.

VIE DU VÉNÉRABLE JUSTIN DE JACOBIS de la Congrégation de la Mission (Dite des Lazaristes), Premier Vicar Apostolique de l'Abyssinie. Par M. Demimuid, Protonotaire Apostolique, Chanoine honoraire de Paris, Docteur ès Lettres, Directeur Général de l'œuvre de la Sainte-Enfance. Paris: Ancienne Ch. Douniol (P. Téqui). 1905. Pp. viii—416. Prix, 7 francs 50 centimes.

LA VIE DE MONSIEUR BORDERIES, évêque de Versailles. Par M. Dupanloup (Œuvre posthume). Paris: Ancienne Maison Ch. Douniol (P. Téqui). 1905. Pp. 450. Prix, 4 francs.

SACRED SCRIPTURE.

LA SAINTE BIBLE POLYGLOTTE. Contenant le texte Hébreu original, le texte Grec des Septante, le texte Latin de la Vulgate, et la traduction Française de M. l'Abbé Glaire. Avec les différences de l'Hébreu, des Septante et de la Vulgate; des introductions, des notes, des cartes et des illustrations. Par F. Vigouroux, Prêtre de Saint-Sulpice. Ancien Testament. Tome V. L'Ecclésiastique.—Isaie.—Jérémie. Les Lamentations.—Baruch. Paris: A. Roger et F. Chernoviz; Montreal: Librairie Granger. 1904. Pp. 892.

GROSSES EPISTEL- UND EVANGELIENBUCH. Nach der vom Apostol. Stuhle approbierten Bibelübersetzung. Von Augustin Arndt, S.J. Mit einem Anhang von Gebeten und Litaneien. Mit den neuesten Festen vermehrte und verbesserte Auflage. Mit oberhirtlicher Genehmigung. Regensburg, Rom, New York und Cincinnati: Druck und Verlag von Friedrich Pustet. 1905. Pp. 391. Price, \$0.90 *net*.

LITURGY.

PSALLITE SAPIENTER. Psallieret weise! Erklärung der Psalmen im Geiste des betrachtenden Gebets und der Liturgie. Dem Klerus und Volk gewidmet. Von Dr. Maurus Wolter, O.S.B. Dritte Auflage. Erster Band. Psalm 1—35. Freiburg im Breisgau: Herdersche Verlagshandlung. Zweigniederlassungen in Wien, Strassburg, München und St. Louis, Mo. 1904. Pp. 614. Price, \$2.65 *net*.

RESPONSORIA. Ad I Nocturnum Matutini in Triduo Hebdomadis Majoris. IV vocum aequalium. Composita a Jacobo Strubel. Op. 47. Responsorien zur I Nokturn. In den drei letzten Tagen der Charwoche für vier Männerstimmen. Ratisbonae, Romae et Neo Eboraci: Sumptibus et Typis Friderici Pustet. 1899. Pp. 20.

IMPROPERIUM. Offertory for Palm Sunday. New York and Cincinnati: Fr. Pustet & Co. Price, \$0.05.

PREIS MESSE "SALVE REGINA." Für Sopran u. Alt (obligat.), Tenor u. Bass (ad lib.). Und Begleitung der Orgel. Von G. E. Stehle, Domkapellmeister. 14te unveränderte Auflage. Ratisbonae, Romae, Neo Eboraci et Cincinnati: Sumptibus Friderici Pustet. 1905. Pp. 23.

MISSA CORONATA "SALVE REGINA." Quatuor vocibus aequalibus comitante Organo. Cincinendam. Composuit J. G. E. Stehle. Ratisbonae, Romae, Neo Eboraco et Cincinnati: Sumptibus Friderici Pustet. MDCCCCIII. Pp. 26.

MISSA QUARTA. In honorem Sanctissimi Sacramenti. A choro 2 vocum virilium cantanda. Concidente organo. Auctore, Josepho Kreitmaier, S.J., Music. et odeli in Colleg. Aloysiano Sittardensi rectore. Op. 8. Ratisbonae, Romae, Neo Eboraci et Cincinnati: Sumptibus Friderici Pustet. MDCCCCV. Pp. 23.

MISSA IN HONOREM S. FRANCISCI XAVERII. Ad quatuor voces aequales comitante organo. Auctore, F. X. Witt. Opus 8a. Editio Septima. Ratisbonae, Neo Eboraci et Cincinnati: Sumptibus Friderici Pustet. MDCCCXCVIII. Pp. 28.

PASSIO DOMINI NOSTRI JESU CHRISTI SECUNDUM MATTHAEUM. Chöre zu der Passion nach Matthaeus am Palmsonntag für drei Männerstimmen. Von J. Quadflieg. Op. 21a. Regensburg, Rom, New York und Cincinnati: Druck und Verlag von Friedrich Pustet. 1903. Pp. 10.

PASSIO DOMINI NOSTRI JESU CHRISTI SECUNDUM JOANNEM. Chöre zu der Passion nach Johannes am Charfreitag für drei Männerstimmen. Von J. Quadflieg. Op. 22a. Regensburg, Rom, New York und Cincinnati: Druck und Verlag von Friedrich Pustet. 1903. Pp. 6.

IMPROPERIA. De feria VI in Parasceve quatuor vocibus aequalibus concinenda. Auctore, P. Griesbacher. Op. 36. Ratisbonae, Romae et Neo-Eboraci: Sumptibus Friderici Pustet. MDCCCXCIX. Pp. 11.

EDUCATION.

SOME ASPECTS OF INDIAN EDUCATION. By Chas. F. Lummis. New York: International Catholic Truth Society. 1902. Pp. 29.

TEXT-BOOKS OF RELIGION FOR PAROCHIAL AND SUNDAY-SCHOOLS. FIFTH Grade. By the Rev. P. C. Yorke. San Francisco: The Text-book Publishing Company. 1904. Pp. 464. Price, \$1.00 (post free).

VIEWS OF DANTE. By E. L. Rivard, C.S.V., Doctor of Divinity and Philosophy, St. Viateur's College, Bourbonnais, Ill. With an introduction by Rt. Rev. J. L. Spalding, D.D., Bishop of Peoria, Ill. Chicago: The Henneberry Co. 1904. Pp. 207. Price, \$1.25 net. For sale by Benziger Brothers.

THE PHILOSOPHY OF EDUCATION. Being the Foundations of Education in the Related Natural and Mental Sciences. By Herman Harrell Horne, Ph.D., Assistant Professor of Philosophy and Pedagogy in Dartmouth College. New York: The Macmillan Co.; London: Macmillan & Co., Ltd. 1905. Pp. xvii—295. Price, \$1.75.

HISTORY IN OUR PUBLIC SCHOOLS. By Rev. Francis P. Donnelly, S.J. Pedagogical Truth Library. No. 10. Printed by permission from *American Catholic Quarterly Review*. New York: The Cathedral Library Association. 1905. Pp. 36.

SOCIALISM: Its Economic Aspect. I—The Socialistic Platform; II—The Theory Explained; III—The Theory Applied. By the Rev. William Poland, S.J., St. Louis, University. St. Louis, Mo.: B. Herder. 1905. Pp. 31. Price, each, \$0.05; per hundred, \$4.00.

HISTORY.

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DIRECTORY FOR 1905 of the Cathedral Parish of the Sacred Heart, Duluth, Minn.

THE ECCLESIASTICAL REVIEW

FOURTH SERIES—VOL. II.—(XXXII).—MAY, 1905.—No. 5.

BLESSED NOTKER'S ALLELUIATIC SEQUENCE.

THIS is in the form of a canticle calling on all created nature to join in the Divine acclamation, and so commencing *Cantemus cuncti melodum nunc Alleluia!* Written at the end of the ninth century, or the beginning of the tenth, the period usually identified with the darkest of the so-called Dark Ages, this noble canticle voices the universal spirit of its refrain with a concentrated force of thought and perfection of verbal expression equalled by no lyrical utterance of the kind, as far as I know, in any tongue outside the Hebrew psalms. The subject is not only an interesting one, but deserves for various reasons special attention.

In the first place, it is an excellent specimen of a body of sacred lyrics almost wholly forgotten, at least in English-speaking countries; furthermore, it possesses a wholly distinctive character from a liturgical point of view; but above all it is a piece of work remarkable for the rare perfection of its lyrical *technique*—having, of course, regard to what might be called the lyrical *mentality* of the age in which it was written. In these days of superficial thinking, and consequently careless, slovenly writing, it is well for us from time to time to note the careful diction of the early whole-souled monastic compositions. There are, moreover, accidental items of special interest for us connected with the life and character of the author of this canticle, and with the history of his house at the time he wrote it.

In his *Mediæval Hymns*, Dr. Neale assumes the piece to have been written by Godescalchus. Apparently, on the authority of

this *en passant* ascription, some more recent writers have made the same statement, which is certainly erroneous. The piece is one of the numerous sequences composed by the first celebrated writer—some say even the originator—of this form of lyrical composition, Blessed Notker of Saint Gall's, the monastery in German Switzerland which was founded by one of the Irish-born companions of S. Columbanus, and long remained one of Europe's chief schools of high-class hymnody. Not only do the recognized modern authorities on mediæval sequences, such as Daniel, Kehrein, and Chevalier in his *Repertorium Hymnologicum*,¹ but also Brander (1507), perhaps our best ancient authority on such a subject, and himself a monk of St. Gall's, unhesitatingly ascribe the sequence to Blessed Notker.

On the Continent the piece is indifferently known as *The Alleluia Sequence*, or *Notker's Canticle*.

Owing to a slight stuttering, its author was called Balbulus by his contemporaries, after the sobriquet-giving custom of the day, probably also to distinguish him from others of the same name. In liturgical collections and biographical notices, he is generally called Saint Notker. He was, indeed, beatified by Pope Julius II, in 1573, and an office in his honor used to be celebrated in St. Gall's. It appears, however, that he was never formally canonized, although he is universally recognized as a saintly character. He refused various offers of ecclesiastical preferment outside his monastery, and discharged many important offices in it. In its annals, he is given for 890 as librarian, and for 892 and 894 as guestmaster (*hospitarius*), offices for which the same individual is rarely well fitted, but for both of which the convent's chronicle gives us to understand that he was perfectly suited; being a person of pleasing manners, of unstudied yet graceful bearing, of gentle speech and of a bright, joyous nature, easily pleased and anxious

¹ The sub-title of this work is "Catalogue des Chants, Hymnes, Proses, Sequences, Tropes, en usage dans l'Église depuis les origines jusqu'à nos jours : extrait des *Analecta Bollandiana*. Imprimerie Lefebvre, Louvain, 1892." Our Sequence is thus noted: *Cantemus cuncti Melodum nunc Alleluia*.—In laudibus Sabb. ante Septuages. (Domin.): *Notkerus Balbulus*. There is then given for printed reference the fullest list of authorities I have seen on the subject. The alleged doubts upon which some would ascribe the piece to Godescalchus appear to be all of a purely negative character.

to please all about him; altogether, it would seem, a man possessing a singularly lovable personality.²

He commenced writing his famous sequences about 862, and in 882 collected all (up to then written) into a volume under the title of *Liber Sequentiarum Notkeri*. In the preface he suggests that he first took to writing them as mnemonics for existing Alleluiatic *pneumes*; those wordless cantata, lately composed in a variety of modes for the choir and people to sing forth the final *a* of the Alleluia chanted between the Epistle and Gospel. The idea of doing something of the kind occurred to him, he says, while quite young, when vexed with the difficulty he experienced as a chorister in remembering the notes of these complicated series of musical phrases, in which he was expected to join: as he himself prettily puts it: "quum adhuc juvenculus essem et melodiae saepius mnemonice commendatae instabile corculum aufugerent, coepi tacitus mecum volvere quonam modo eas potuerim colligere."³ He often afterwards spoke upon the subject to others. Once, having had some discussion with a friend in regard to it, he was shown a *pneume* with words adapted to the music but merely as mnemonics. Upon this he decided to write words that should serve not merely as mnemonics for the music, but words that should

² More than a century after Notker's death Ekkhard (IV) in his *Casus Sancti Galli* recalls his memory in affectionate terms. He was, the chronicler says in the original text, "corpore non animo gracilis; voce non spiritu balbulus; in divinis erectus, in adversis patiens, ad omnia mitis; in nostratium acer erat exactor disciplinis. Ad repentina et inopinata timidulus erat, praeter daemones infestantes quibus se audenter opponere solebat. In orando, legendo, dictando, erat creberrimus. Et, ut omnes sanctitatis ejus complectar dotes, Sancti Spiritus erat vasculum quo suo tempore abundantius nullum." In addition to that *Casus S. Galli*, by Ekkhard IV (d. 1060), and numerous incidental references by mediaeval writers, our principal ancient MS. source of information is *Vita Sancti Notkeri*, by Ekkhard V (1220). This detailed life (in six chapters) is given in Goldast's *Rerum Alamman. Scriptores aliquod vetusti* (Francof. 1661), being there printed from the St. Gall MSS. It was also printed with the *Processus Canonizationis ex MS. editus*, by D. Canisius. With that and some excellent preliminary and marginal notes, it will be found in the Bollandist *Acta Sanctorum*, for April 6, p. 576. Among modern biographical notices, the latest, fullest, and most critically written I know of, is *Lebensbild des heiligen Notker von S. Gallen*, by C. Meyer von Kronan, Zurich, 1877.

³ The text of that preface is given in Daniel (copied from the MSS. preserved at St. Gall's). It is also given in Pezzi's *Thesaurus*, at the head of the series of Notkerian sequences, which he prints as "sung at Mass." Part of it is printed in Dr. Neale's Preface to his *Sequentiae ex Missalibus Medii Aevi*, London, 1863.

embody sacred thoughts breathing the spirit of the feast or season for which the musical *pneume* had been composed. These lyric expressions of sacred thought might thus be made to serve a further liturgical purpose than merely to fill out the interval between the Epistle and Gospel at Mass. In this way began and, with the judicious revision of Marcellus, the Convent's *Magister Choralis*, gradually grew the long list of Notkerian sequences. Contemporary authorities appear to have fully recognized the high order of learning, spiritual insight, and lyrical genius, as well as liturgical value, which a later age assigned to these compositions.⁴

Even outside Germany, during their author's lifetime, these sequences were employed for a variety of liturgical purposes. The Alleluatic sequence, which immediately concerns us here, was, it is said, originally known as "The Deposition of Alleluia" at Lauds on the eve of Septuagesima Sunday; hence its special theme of hymning forth the mystic acclaim's everlastingness and universality throughout creation. But it was sung at other times also. Brander, in his *Book of Sequences* (1507), represents it as sung "especially during the octave of the Epiphany," meaning, no doubt, in his time and country, as a song of praise and thanksgiving for the showing forth of the Light of the World.

The text slightly varies in the different ancient MSS. still extant. Among them is one of the eleventh century, of which copies are to be found in the British Museum and at St. Gall's. It is printed in most of the collections of mediæval hymns (such

⁴ "Praecipuam laudem S. Notkerus Balbulus retulit a Sequentiario de quo agitur C. 4 Vitae: cujus occasione, ibidem refertur, ab Innocentio III Sanctorum honoribus dignus pronuntiatus, licet San-gallenses eatenus de illo sicut pro alio defuncto egissent." Bollandist *Acta Sanctorum*, VI Aprilis, p. 578. Now, Innocent III (1198-1216), who so admired B. Notker's sequences, was not only one of the most learned men of his age, but also an expert in the matter of sacred song.

The Rev. I. Mearn (Glasgow University), the assistant editor of Julian's *Dictionary of Hymnology*, writes: "Notker's sequences are remarkable for their majesty and noble elevation of tone, their earnestness and their devoutness. They display a profound knowledge of Holy Scripture in its plainer and more recondite interpretations and a firm grasp and definite exposition of the eternal truths of the Christian faith. The style is clear and the language easily comprehensible; so that, whether he is paraphrasing the Gospel for the day, or setting forth the leading ideas of the Church's festivals, or is engaged in vivid and sympathetic word painting, he is at once pleasing and accurate."

as Mone's, Daniel's, Kehrein's), and in some recent liturgical anthologies. The method of printing it, as is occasionally done in short prose phrases, like the translations of the Hebrew psalms in our Latin and English Bibles, is rather objectionable, since it takes away the rhythmic effect which gives to such compositions a sort of lyrical life. The better way of printing it is in the short irregular lines of the original *Troparium* to suit the musical phrases of the *pneume* for which it was written.

Its language—Latin, like that of all Blessed Notker's sequences—is remarkably pure for the period and eminently tuneful. Although there are no regular rhyme endings, nor any fixed form of metre, in accordance with its special purpose as a prose or sequence for the music of an Alleluiatic *pneume*, one feels the rhythmic beat of every line, with the distinctive character of each phrase. Take as an example the *sacrum septenarium* of the opening—Cantemus cuncti melodum nunc Al'leluia! Although there is, as already stated, no rhyme in the now received sense of the term, an ear accustomed to lyrical analysis may throughout detect varying forms of that regulated assonance which at the time of its composition took the place of rhyme, and to which the ears of early mediæval writers were peculiarly sensitive. Note, for instance, the consonantal sequence and related vowel assonance of these two verses (3 and 4) corresponding to successive musical phrases:—

“Hoc beatorum | per prata paradisiaca | psallat concentus : Alleluia !
Quin et astrorum | micantia luminaria | jubilent altum : Alleluia !”

The distinctive character of this Alleluiatic song is that of hymning forth the universal rather than the merely Paschal spirit of its refrain. To this end its opening line is invitational, giving the motive or tone-thought of the whole. What follows may be taken for that thought's natural evolution, in so far as such would be the expression of universal sympathy and clear mental vision. In this evolution of the tone-thought we recognize a power of artistic self-utterance not often found even in such compositions. There is the pure verbal music of the well chosen words, the flowing melody and continuous harmony of the phrasing, and, above all, there is the true artist's choice of tinted terms to exhibit the varying shades of thought and feeling proper to each

fresh presentation of the fundamental theme. For instance, to express the thought of "singing" the word changes from phrase to phrase, as the thought's varying shades require. Thus successively we met *cantans*, *concinneus*, *dulci-sonans*, *jubilans*, *psallens*, *pangens*, all expressing in different forms the sense of *Pange lingua*. The same is true for other varying modes of expression. We have no terms in modern speech to express with like effect the delicate shades of meaning implied in these words, although the purely lyrical qualities of the Alleluiatic sequence afford special facilities for effectively translating it into English rhythm. As a matter of fact, there are several recent renderings of it in English. The first, and perhaps most widely known is Dr. Neale's.⁵

The translator seeks as far as possible to reproduce in his terms the original's shades of thought, and has admirably succeeded in his effort to suit the lines and verses to its varying musical forms. This seems particularly true of the way in which he has caught up the spirit of lyrical transitions from mode to mode, even changing his metre, or modifying its aural impression as the successive measures of the original required. Thus, after his rendering of the opening passages calling on "the people" (*plebs*) to join in the praises of "the Eternal King," in harmony with the Angelic Choirs (*coelestes chori qui cantant in altum*) and that of the Blessed through the fields of Paradise (*beatorum per prata paradisiaca*), he reproduces the stately measure of the call upon the heavenly hosts to give glory :—

" Ye planets glittering on your heavenly way,
Ye shining constellations, join and say :
Alleluia !"

Then, quickening his measure, he takes up the Hymn's breezy course through the terrestrial forms of creation, first those of inanimate nature :—

⁵ With reference to the general body of the Notkerian sequences, we read in Julian's *Dictionary* : "The only *literal* version which has attained to any popularity in English is Dr. Neale's translation of No. 56, *Cantemus cuncti*. Referring to that himself in the Preface to his second edition of *Medieval Hymns* (1863), Dr. Neale says : ' Every sentence, I had almost said every word, of the version was carefully fitted to the (original) music : the length of the lines corresponds to the length of each *troparion* in the original.' " The writer in the *Dictionary* adds : " it has passed into almost every hymnal published since that date (1863). "

“Ye clouds that onward sweep,
Ye winds on pinion's light,
Ye thunders loud and deep,
Ye lightnings wildly bright,
In sweet consent unite
Your Alleluia !”

Then with Nature's quickening sense of change, the measure still more quickly flows :—

“Ye floods and ocean billows,
Ye storms and winter snow,
Ye days of cloudless beauty,
Hoar frost and summer glow,
Ye groves that wave in Spring,
And glorious forests, sing :
Alleluia !”

Again the measure changes with the call for the ordered song of living beings :—

“First let the birds with painted plumage gay
Exalt their great Creator's praise and say ;
Alleluia !
Then let the beasts of Earth with varying strain
Join in Creation's Hymn and cry again :
Alleluia !”

Thereupon comes another and slower measure to meet the thought of Earth's own song, changing in form to suit its thoughts as the call proceeds :—

“Here let the mountains thunder forth sonorous :
Alleluia !
There let the valleys sing in gentler chorus :
Alleluia !
Thou jubilant abyss of Ocean cry :
Alleluia !
Ye tracts and continents reply :
Alleluia !”

Finally comes its appropriate measure for the universal synthesis :—

“To God who all creation made
The frequent Hymn be duly paid :
Alleluia, Alleluia !”

The reader notes how the version's measure changes to suit the final liturgical applications of the original. The conclusion is

in various ways characteristic. First, it suggests the character of the choir for which the sequence was meant, as being a choir composed of men (*vos, o socii, cantate*) and little boys (*vos, pueruli, respondete*), at times joined by the people present (*omnes*—as at the beginning *plebs*). Here are the concluding lines, printed in the order of the ancient *Troparium*, the first of each verse being as a rubric's direction :—

“ Nunc omnes canite simul :

Alleluia Domino,

Alleluia Christo,

Pneumatique Alleluia.

Laus Trinitati Eternæ :

Alleluia—Alleluia,

Alleluia—Alleluia,

Alleluia—Alleluia ! ”

Mark the archaic sequence: *Domino, Christo, Pneumatique*, the third term being the Greek form for *Spirituique*. Then note the trine synthetic acclaim for *finale* with its echoing responses, no doubt, for the *pueruli* and *plebs*. This is after the manner of the ancient Jewish “ Allel,” when “ at the pause, the servants of the Temple with the choir of Levites and the assembled multitudes broke forth into solemn Alleluias,” by way of approving acclaim.

As a preliminary note to his version of the whole in the second edition of *Mediæval Hymns* Dr. Neale writes: “ It was first translated by me for the hymnal noted,—copied thence into the Sarum Hymnal, and Hymns Ancient and Modern, and Chope's Hymnal, and, miserably inferior as it is to the original, seems thus to have obtained great popularity. But, most unhappily, those hymnals ignored the glorious melody, contemporaneous with the sequence.⁶ For the first time since the words were written, they were cramped, tortured, tamed down to a chant, the very kind of music for which the original sense and the English words are least

⁶ This “ contemporaneous melody ” is said to be now “ practically unknown.” But it is given, with the traditional adaptation of the Latin words, in Dr. Neale's own *Sequentiæ ex Missalibus Mediævi*, London, 1863. In a footnote to his text, Mone refers to it as given in the *Stuttgart Breviary mit der Melodie*. There is, I know, a highly prized MSS. at St. Gall's, apparently written in the tenth century, and containing music of *pneumes* without words.

adapted.⁷ It is said that the original melody is difficult. I can only reply that I have frequently heard it sung by a choir of children of ages varying from four to fourteen, and never more prettily than when, without accompaniment, it was sung in the open fields.

Now, by whom was this "glorious melody" composed, assuming it to be "contemporaneous" with the words of the Sequence? One would suppose that, with other *pneumes* to which Notkerian sequences were adapted, it was composed by Marcellus, the head-master of St. Gall's Musical School at the time—that time being precisely the period of its greatest European repute as a school of sacred music and song.⁸ Indeed, in the course of some remarks as preface to the metrical version of another of Blessed Notker's sequences (there acknowledged as his), Dr. Neale distinctly notes the part that, as what he calls "Precentor on the *decani* side," Marcellus took in arranging for choir use the first sequences which Notker had composed. He omits to say that, after having been satisfied with the alterations made according to his suggestions in the words of the two first, which he was asked to examine, Marcellus caused these to be transcribed on rolls for practice by his pupils; and so in effect originated their liturgical use.⁹ Nor does Dr. Neale mention the interesting fact that this man with the Latin name of Marcellus was an Irishman.¹⁰ He was originally called Moengul. "Afterwards," writes Blessed Notker's ancient biographer, "he was called Marcellus by our people (*nostris*) by way of diminutive

⁷ He refers to Troybe's Chant, to which his words are set in the Anglican Hymnal entitled *Hymns Ancient and Modern* (see last edition, London, 1904). The setting there is for men's and boys' voices: parts in unison and parts in harmony. Of course, the original (Latin) words should be sung to the original melody. But it seems to me that for popular, church, school, or sacred concert, use, the arrangement of the English version presented in *Hymns Ancient and Modern* is excellent of its kind and ought to prove very easily learned and effective.

⁸ St. Gallen was one of the most famous seats of learning in Europe, from the eighth to the tenth century. B. Notker died in 912.

⁹ "Quos versiculos cum Magistro meo Marcello praesentarem, ille gaudio meo repletus, in rotulas eas congegessit et pueris cantandos aliis alios insinuavit." (From B. Notker's *Praefatio in Librum Sequentiarum*.)

¹⁰ "Receptus hic (Notkerus) admodum puer in monasterium illud est sub Grimaldo Abbate, post an. 841, et primum . . . , deinde 'Marcelli Hiberni' disciplinae commissus."

from the name of his uncle, which was Marcus." Having accompanied this Marcus, an Irish bishop, on his journey to Rome, on the way back he called at St. Gall's, and was induced to stay there—first, it would appear, as teacher of the then complicated art of hymnody,¹¹ and, subsequently, also of other branches of "the liberal arts," as then understood.¹²

Was he a distinguished layman at the time, or, was he, like St. Gall himself, of the class still so familiar to far-off lands of Saxon speech, a young priest from Ireland? There are no annals to tell us. Little even is known of the subsequent life of Marcellus at St. Gall's, beyond the fact that he remained there a considerable time, became master of the higher, "inner" or claustral, school (that of the convent's scholasticate), and was ultimately succeeded in that position by B. Notker himself.¹³ But from various references we know that he was a man highly esteemed for his learning and general culture as well as for his musical skill. "He was a man," wrote Ekkhard of him in the thirteenth century, "most learned in divine and human erudition."¹⁴

¹¹ Sicut terrae arenti serotinum imbrem, quo infundatur ut germinet, mittit; ita mox quemdam Episcopum Scottigenam, nomine Marcum, Dominus misit ad cellam Sancti Galli. Qui rediens a Roma, repatriare volens, Gallum tanquam compatriotam suum visitat: cui comitabatur filius sororis, Moengal nomine: postea a nostris diminutive a Marco avunculo ejus est vocatus. (Ekkhard: *Vita S. Notkeri*, Cap. II.)

¹² See *Vita Sancti Notkeri*, by Ekkhard, in the Bollandists' *Acta Sanctorum*, VI Aprilis, p. 577.

¹³ "Huic (Marcello) in magisterio scholae claustralis successit." Bollandist, *l. c.*

¹⁴ "Hic (Marcellus) erat in divinis et humanis scripturis eruditissimus, cujus doctrinis beati viri Notkeri sitibundum cor refocillatum est." As to his teaching, we read in the next paragraph—"Praesidente Marcello, mentes discipulorum, Notkeri, Raperti, Tutilonis, aliorumque, septem liberalium artium scientiae ad plene imbuunt. Musicae autem jucundissimae arti diligentius hi tres prae caeteris animum apposuerunt, sed prae omnibus Notkerus." Ekkhard's *Vita S. Notkeri*. Cap. II,—"S. Notkeri et sociorum sub Marcello magistro profectus."

From the next paragraph of Ekkhard's MS., we learn that the principal subject for the exercise of the "jocundissima ars" in St. Gall at the time was *Cantus Gregorianus* cujus "modulationis dulcedinem, inter alias Europae gentes, Germani seu Galli sive Alemanni discere crebroque rediscere potuerunt; in corruptam vero, tam levitate animi qua nonnulli de proprio Gregorianis cantibus miscuerunt, quam feritate quoque naturali, minime servavere." In face of all this it is pleasant to note "quantum vir Domini Notkerus cum sociis (sub Marcello magistro) in arte musica profecerit." (Par. 12.) Thus it may be said that the "Solesmes" of a thousand years ago was the Monastery of St. Gall, when Blessed Notker wrote there and its head-master—"magister scholae claustralis"—was *Moengal*, alias *Marcellus Hibernus*.

The thought here suggests itself: what must, at that period, have been the state of learning and general culture among a people from whose country came this youth, the casual travelling companion of "his uncle on a journey to Rome"? There is much room here still for research. The history of Blessed Notker, of the school of St. Gall, and its highly accomplished young Irish "master," during this the period of its greatest renown, furnishes ample material for a study the result of which would no doubt throw considerable light on the state of learning, literature, spiritual life, and artistic culture of Ireland, and that during a period commonly spoken of as the "Dark Ages." On the united memory of Marcellus and Notker, I confess, I have dwelt with special pleasure, as being throughout so suggestive of union in thought and deed between German and Irish Catholics. They labored together for the furtherance of the great cause of our holy religion.

In conclusion I would recall the epitaph which Notker's grateful fellow-countrymen inscribed upon his tomb:

"Ecce decus patriae Notkerus, dogma sophiae,
Ut mortalis homo conditur hoc tumulo.
Idibus ootonis hic carne solutus Aprilis,
Caelis invehitur, carmine suscipitur." ¹⁵

The anniversary of his death occurs in April. One cannot at this time suppress the wish that, as after so many years the title of "Beda Venerabilis" was changed into "Saint" Bede, so the "Blessed" of Notker's name may yet be changed into "Saint." As we have seen, he was so long popularly called "Saint," and is so called in the ancient life of him printed in our *Acta Sanctorum*. Perchance the revival of that "*dulcedo modulationis Cantus Gregoriani*," for which he and his master, "Marcellus Hibernus," did so much in their day, will prompt a more special interest in this direction. Blessed Notker's canonization would give to all lovers of the dear old chant a new motive in the Paschal time for singing "Alleluia!"

T. I. Ó'MAHONY.

All Hallows, Dublin.

¹⁵ Given as "Epitaphium ad ejus tumulum" at the end of Ekkhard's *Vita S. Notkeri*, as printed in Goldast's work; and also as printed in the Bollandists' *Acta Sanctorum*.

MARY AND THE CHURCH MILITANT.

Religious Life Drawn from the Life of Mary.

ACTIVE; CONTEMPLATIVE; MIXED.

IN the earthly life of Our Lady we see the model of all states, natural and supernatural, that can be followed by her children. In the first place we observe the active, contemplative, and mixed lives, which regard men and women equally; and, in the second place, as regards womankind, the Virgin, the Mother, and the Spouse.

With regard to these several states, the singular perfection of Our Lady's life consists in that she exercised herself in all the virtues peculiar to each, at one and the same time. Activity in her case caused no cessation of contemplation, since her soul never lost sight of the habitual presence in herself of the Holy Trinity; but moved in it as in a brilliant atmosphere of purest light, and saw in that light all that the eternal Father required of her to do; nor was she ever drawn out of her own centre, by any attraction to the activities of life, for their own sake.

At the same time, contemplation and its inexhaustible delights did not cause her to overlook the importance of perfection in the performance of the most trivial action. It was in fact the moving principle in all action, since her greatest pleasure was to do the Will of God. She therefore observed the mixed state in union with the two other states, with the same perfection as she observed each state in itself.

The same observation may be made of her womanhood. As Virgin she was Immaculate; as Mother she was unparalleled in her purity; as Spouse, in comparison of all others, she was the lily among thorns (Cant. 2: 2); therefore in all she has been our model, upon which model the various states in, as well as out of, religion have been founded and regulated.

The Christian charities contained in the doctrine of Jesus, and the simple grandeur of that doctrine as He taught it to the people, were all centered in Mary as His living exemplar; and He intended that her life should be the model of His Church's life. Now a very little consideration will point out to us that it has been so;

and that in every departure of those prismatic rays of light which have taken place in the bosom of the Church, our Blessed Lady has been the celestial orb whence they have proceeded, as Wisdom says of her: "I made that in the heavens should rise light that never faileth, and as a cloud I covered all the earth; my throne is in the pillar of a cloud" (Eccl. 24: 6, 7).

We have traced in a measure, according to our power, the footprints of Our Lady as she followed in those of her Divine Son; teaching and developing the spirit of prayer on the great lines of the Sacrifice of the Holy Eucharist; and also the Faith of the Church, as symbolized in her Creeds, and epitomized in the Lord's Prayer. We have seen that prayer in the essence and substance of her appointed coöperation in the Church's system; and that whatever she undertakes, it is for the purpose of strengthening and enlarging its influence, until she has reached down to the very humblest and weakest of her children. Now all this has to do with the activities of prayer, which, in the institution of the holy Rosary, she has marvellously combined with the spirit of contemplation.

We now turn to the contemplative side of Our Lady's life—the one most interior and prized by her; and we see what she has done to cultivate it in the vineyard which with the Beloved she tends, in the character of the sacred Spouse. "Come," saith she, "come, my Beloved, let us go forth into the field; let us abide in the villages; let us go up early into the vineyard; let us see if the vineyards flourish; if the flowers be ready to bring forth fruits" (Cant. 7: 13).

Created charity as a divine influence, and the counterpart of the uncreated Love of God as an essential virtue in human nature, was unknown before the coming of Christ. We may assume from the narrative of the Acts of the Apostles that this was the first fruits of the Gospel teaching. For instance, we are told that "all they that believed were together, and had all things in common; their possessions and goods they sold and divided them to all, according as every one had need" (Acts 2: 44, 45); and, in Acts 4: 32: "And the multitude of believers had one heart and soul." Deacons were created and ordained for the purpose of the charitable distribution amongst the poor of the alms of the rich

(Acts 6: 1);—again as an example of private and personal charity, we have the touching story of Tabitha, or Dorcas, as she is called, whom St. Peter raised to life at the sight of the weeping poor around her corpse (Acts 9: 36–42). Also in the Epistles we learn the same lesson, “that he who loveth God, must love his brother also.” This indeed is the great doctrine of St. John, the Beloved Disciple, who is the mouthpiece of the Sacred Heart and of the Mother of Jesus. The corporal works of mercy were then the first stepping-stones to the more perfect life, that of contemplative prayer.

There were two great stimulants to the life of solitary contemplation in the deserts of Egypt, Arabia, and Syria. One was the overwhelming sense of the moral degradation in which heathendom lay, and out of which the convert to Christianity was desirous to flee. The other was persecution. Both were powerful agents in Our Lady’s hands for developing the most perfect forms of contemplation, and of thereby establishing and building up schools containing sublime examples, which would last to the world’s end.

These schools of the desert found their way into Europe in the form of religious orders. Each, as it would seem, being crowned with a distinguishing grace, every one of which was included in that grace of which Our Lady is declared to be full.¹

In all religious orders, whether of men or of women, the first distinguishing mark is that of purity. For this reason did Our Lady draw the young virgins of either sex, and, as we read in the Book of Canticles, they ran after the odor of her ointments, of which purity was the chief. She chose the pure and the loving; she obtained for them the grace of vocation to the virgin life; and

¹ The following examples as they present themselves to the writer’s mind, may explain what is meant. The Benedictine Order, for instance, may be said to bear the note of a great but holy liberty of spirit; the Carthusian, that of the spirit of penance; the Trappist, of mortification; the Cistercian, of recollection. These are among the contemplative Orders. Of the active Orders we note:—those of “ransoming captives” under the title of Our Lady of Mercy, which speak for themselves; the Franciscan, noted for the grace of simplicity; the Dominican, of zeal for souls; and of the Company of Jesus the distinguishing mark may be described as “unquestioning obedience.” Each order, as a rule, partakes of the spirit of its founder. And as Mary was the perfection of grace, so we may trace to her the distinguishing gift with which she adorned the several families of her devoted children.

she formed them into serried ranks, and fed them with celestial food, teaching them how to please and to live alone for Jesus. She fought for and with them against their deadly enemies; comforted them; came to them, and was constantly seen by their dying beds, ready to take them home and conduct them to the Feet of Jesus! For this purpose she had taught them how to pray, and to offer themselves as she had done, so as to fill the soul of the Church with her own immortal spirit of prayer; and in this manner was the Kingdom in very truth begun on earth, and His Will was done in the same spirit of glad obedience as it was done by the angels in Heaven.

It was in this way, as time went on, that the whole world, wherever the Gospel was preached, was filled with the incense of Mary's prayer—of her spirit, her love, her obedience, and her matchless purity. Hidden in the cloister, whether in deserts or in caves, in forests or on the hillsides, in valleys or in cities, the troops of her children ran out of the world in order to flee from its snares, its follies, its inanities, and its unrealities, to find rest, peace, and spiritual growth in a calm, pure, obedient, and mortified life, full of good works, and full of prayer; in short, to find God; to live in God; to think of God alone and to praise Him worthily, as she had done. And amongst them, as in a garden of delights, Our Lady with her Divine Son loved to come, to visit, to edify, and to perfect them; building them up in the simplicity of faith and in the adoration of Jesus. Thus her life became repeated in millions of lives. In them, her prayer continued uninterruptedly: "Thy Kingdom come! Thy Will be done!"—and will so continue until the consummation of all.

For this it was that Mary took pains, so to speak, in the foundation of her religious orders, whether of men or of women; for, after the formation of the priesthood and the hierarchy, and the sacramental system of the Church, which was our Lord's own office—the bulwarks and the walls of the celestial city were raised up by the religious orders. When the world was steeped in ignorance, and manners were rude and rough, and wars were apparently necessary for the purification and solidification of society,—and when the Church herself, in order to raise up saints and martyrs out of lawless multitudes, put a merit on religious

warfare, and raised up the Cross as the Standard under which they might at least die for the Faith which they would have lived to abuse!—even so, calmly and peacefully uprose the walls of the heavenly Jerusalem. All this took place amid the chants and the psalms, the offices and the disciplines, and the holy monotonies of the cloistered life, among learned Fathers, humble lay brethren, and spotless maidens, whose prayer and whose praise was the very fire which Jesus Himself had yearned to kindle.

But family life was not discounted by Mary. This had also a work to do. And so in the Church's history we meet with holy men and women in the midst of the tumults of earthly prosperity bringing up their families in the fear and love of God, and in a just valuation of the worth of life. We find childless spouses offering all they have to God for a child whom they may dedicate to Him. We find our Blessed Lady watching over kings and queens, drawing them by the cords of love into the arms of purity and sanctity, even in the midst of their courts and the duties of their royal state. On almost all the work of Mary is the mark of the Virgin; for even in married life this mark takes a shape of its own. This wonderful mark has the power to sanctify the spouse and to bring forth virgins for the sanctuaries of Jesus and Mary.

SHRINES AND PILGRIMAGES.

We have seen how, in the power of prayer, Our Lady from the beginning, wrought with her Divine Son in the foundation of the Church. It is this power which, wielded as she wields it, in perfect union with the Divine Will and Intention, contains the mystic force called impetration, which obtains all and performs all that it desires. We have next considered how she wrought through the ages of persecution, amid the diabolical contest with the princedoms of heathendom, through the tumultuous birth-throes of an unformed society; and we have seen that none of these things was able to hinder either the progress of the Church through her sacramental graces, or the action and force of the prayer which Mary taught,—the first being the mystical cords of Divine Love, and the second, the mystical cords of supplicating desire.

Mary is the point of meeting between the faithful and the

eternal purpose of her Son, in the same sense that she is the point of union between God and mankind.

This will be seen to explain all and much more than we know of the activities of Our Lady in the edification of the Church, being, as she is, the appointed soul of that prayer and prayerful spirit which are absolutely necessary to enable the created soul of man to enter into communion with the uncreated spirit of the Will of God. "Draw nigh to me and I shall draw nigh to you" is the teaching of God Himself. The Sacraments unite by means of prayer,—the prayer of desire; and thus prayer is the link which forms the end of the mystic chain which draws the creature toward the Creator.

The world is now at peace; the kingdoms of this world are become the kingdoms of Christ. The imperial city of Rome has changed her imperial rulers. The Mistress of the world is become the centre of Christian unity, the central point of a universal Christian empire.

What is now the work of Mary? It is a very simple one. Europe is Christian, and Christianity belongs, above all, to the people: these multitudes have to be elevated, sanctified; multitudes in bodily and spiritual need of the loving care of the Mother. Divine offices and liturgies do not make a part of their daily life. Holy Mass itself does not come within the reach of all. Grace has to be humbly prayed for, and the masses, immersed in their painful laborious life, even if they know how to pray, do not pray as they might. They have to be approached and reached by means at once sensible and spiritual; natural, yet supernatural. So Mary comes to them. She is to be found everywhere; her presence is felt, known, and acknowledged; and by means of these poor ignorant multitudes she raises fresh bulwarks—none stronger perhaps—of the faith among the peasantry of the vast provinces and kingdoms of mid-Europe.

Many waters cannot quench charity; neither can the floods drown it; and Mary is the Queen of Charity. What, indeed, amongst these teeming populations of various nationalities—not infrequently hostile to one another—lies beyond the tender touch of Mary? Yet how delicately, how simply it is offered. In some

forest, perchance, she causes her image—in many cases a miraculous one—to be discovered. She bides her time. At intervals, one by one, the shepherd or the poor laborer, or a forest hunter passes by and venerates it. A miracle ensues. In one case, a serving man, the forest ranger of his lord, who has never passed her by without acknowledging the presence of the Mother of Sorrows, becomes the victim of an accident, and blindness ensues. Alone in his poor cabin, helpless and suffering, he thinks of that little image, neglected and uncared for, and his heart is touched with a sense of loving confidence. He feels certain of her pity! Now who has lit up that spark of unsought confidence? Whence comes the mystic touch of accredited sympathy? He does not ask the question, but engages a little child to lead him to that spot: a lovely spot it is, where the brook babbles endlessly at the feet of Mary! Thither he comes, and at Mary's humble little shrine he weeps. His faith is rewarded, for he rises from his knees—*seeing!* His first look of gratitude falls upon the image of the desolate Mother with the dead Christ in her arms.

Such is the legend clinging round a beautiful shrine in a peaceful valley on the Rhine which to this day draws its pilgrim thousands from the country about to Our Lady's feet; and the quiet, richly decorated church, and its monastery of Franciscan Fathers, attest to centuries of graces, spiritual and temporal, received there at her motherly hands.

This is only one out of hundreds of similar spots, chosen and hallowed by Our Lady as a meeting-place for her children. They are to be found all over France, Germany, Austria, Bavaria, Hungary, Bohemia, Poland, Italy, and Spain, and there was indeed a time, in those ages of faith, as they are rightly called, when their presence marked now Protestant England as the Dowry of Mary. They were then, as they are now, the pledges of the faith, and the hope, and the charity which are the uniting graces of the Catholic Church. Planted not infrequently on the borderland of different and occasionally of antagonistic races, they draw men, women, and children from all sides into one bond of peace and charity by the hands of Blessed Mary—toward the Sacred Heart of Jesus! The solitary desert blossoms as a rose! Wherever most needed, sanctuaries arise mysteriously, unasked

for, in the midst of scattered populations; and wherever the sanctuary becomes a pilgrimage, there rises the chapel, and later on the church, dedicated to Mary, and the people are drawn by hundreds and by thousands into the Church's embrace. The religious order and the priest appear; the ministrations of the Church are found in abundance, for the Church corresponds to Mary's untiring activities, and blesses these pilgrimages from her storehouse of indulgences and benedictions; the Sacraments of reconciliation and of Communion are there; and miracles of healing, both of soul and body, render the sanctuary famous; and all this takes place, not in cities, not in villages even, but on the mountain side, on the hill-top, or in the sequestered valley; drawing the people without sound of words, sweetly but irresistibly, out of their surroundings into the peace-loving solitudes of nature and the mystic harmonies of silence. Yes, there it is that Mary speaks to her children, and that the hearts of the children reëcho; they understand, they love, they run to her; and return home with hearts purified and lightened; blessing and praising God.

Yet, in multiplying pilgrimages to her shrines—her *Gnaden Orte*, as they are simply called in Germany—Our Lady was not creating a new form of devotion in order to supply the spiritual necessities of man; any more than, when giving the Rosary with its fifteen decades consecrated to the mysteries of the Incarnation, she invented a new form of prayer. In both cases she made use of customs already in employ, and applied them with the most far-reaching results.

The thoughtful soul will readily appreciate in the Great Pilgrimage of the Children of Israel, when they left the land of Egypt to seek the Land of Promise and of benediction, a fore-running sign of the mystic movements of the emancipated soul in the search after grace. The world must be left behind with its unsanctified cares; she must journey over rough roads toward the place appointed. Regardless of the rigors of the way, she must, through the midst of the wildernesses of life, turn her face ever toward it until she reach it. For to that goal, with full faith in it, she must sigh and strive hard to come, for it is only there that she will find her sanctuary of rest and of prayer, the abundance of grace and the blessing of God.

There is another reflection with regard to pilgrimages, which brings us back to Mary, the Mother of Jesus. It is this: pilgrimages had been a part of her life as an obedience to the Law of God; and she, whose habits on earth partook of a kind of immortality, seems in her glory to love to reproduce a reminiscence of those pilgrimages to the Temple, and that feast of the Passover to which she had gone so constantly in the sweet company of Jesus and of her holy Spouse. The meaning of those pilgrimages she understood, and the value of their centralizing tendency. Jerusalem was the centre of grace for the Jews, and the mystic Jerusalem, signified by each of the shrines of Mary's electing, became in the same way a central meeting-place for the scattered members of the mystic Body of Christ. Therefore she fixes upon a place of pilgrimage, where her Temple of Jerusalem is repeated, and where she who is the Queen of Heaven itself, all but visibly reigns as a very Queen; drawing round her personality the homage and the faith of the people, together with their miseries, their aspirations, their joys, and their griefs; their hopes and their regrets, their vows, their penitence, their penance and their pardons, the while she showers on all sides the wealth of God's gifts and graces which are given her to distribute.

Who may appreciate the wonderful victories gained over sin and the armies of hell in this way? Miracles of healing are but the figure and earnest of the spiritual strength which lies wrapt up in the faith thus fostered by Mary's wisdom. And who is there who would wish to deny the fact which supports indeed the rest, that in all these marvellous works she is but the handmaiden of the Lord,—albeit she is none the less the Mother of Jesus!

E. M. SHAPCOTE.

THE EASTER SEPULCHRE.

(Concluded.)

ADORNMENT.

The size, material, and adornment of these chests or closets of wood would depend upon the position of the church for which they were provided. Early in the sixteenth century a new sepulchre was made for St. Lawrence's, Reading, at the consider-

able sum for those days, of £4 13s. 10d. In 1549, a sepulchre with its frame for tapers annexed, was sold for *xxd.*, a new one being made in 1561, at an outlay of *xxvjs. viijd.* On the other hand a sepulchre for the city church of St. Andrew Hubbard, East Cheap, was obtained at the low price of *vijjs. iiijd.* A parish collection probably secured what was necessary. At Yatton, Somerset (1446-7), the accounts contain this entry: "I yreseived of the parasche to the sepulcur clare *xvijs. vd.*"

The ornamentation of these sepulchres consisted principally of painting and gilding. William Astyn (will dated 1522), after directing the window over the sepulchre in Yalding Church, Kent, to be "dampned" and a blind arch made over the same sepulchre, continues: "the wudwarke of the same sepulture to be made according to good wurmanship and afterwarde to be gilded with the Resurrexion of our Lorde."⁵¹ Twenty shillings were similarly bequeathed by John Absolon, in 1538, "to the giltyng of the sepulchre" of Cuxton Church, Kent, which he "wold be payntyd & giltyd before the feaste of Eastre."⁵²

Occasionally entries appear of iron or iron gere in relation to the sepulchre:

1477-8. SALISBURY: St. Edmund's

"yregere (iron gere) to the Sepulcure of newe bought *xijjs. iiijd.*"

which may infer that they were banded with iron ornamental work in the same way as the cope-chests which have come down to us. In some instances the sepulchres were provided with locks:

DARTFORD: Kent. "in clavis pro sepulcro."

1553-4. SALISBURY: St. Edmund's, "staples and lockes for the Sepulcer."

Reference has been made to the making, in 1554, of the new sepulchre for St. Martin's-in-the-Fields, London. As the entry differs somewhat from those usually appearing in the accounts I

⁵¹ Prerogative Court of Canterbury, 25. Maynwaryng.

⁵² Will Register (ix, 268), Consistory Court of Rochester (now at Somerset House).

quote it again: "a fframe for the sepulture and for the Judas Cross and for the Pascall & cordes, Platters, ffrynge & oth' necessities aboute the same." I say the entry is curious, because it would seem that the Judas Cross or Tenebræ Herse and the Paschal Candle were all of a piece—*en suite*—with the sepulchre. Similar entries in other parish accounts suggested this idea; for example, in the year 1555 the churchwardens of St. Michael's, Cornhill, London, paid "the Joyenour for makinge the sepullere, the Pascall, and the Tenebras to the same." And again as late as March, 1566, there was remaining in the old revestry of Lincoln Minster, "one alterstone (black), a sepulcre, a (brass) crosse for candelles called Judas crosse, and other Furniture *belonging to the same sepulcre*, the pascall with the Images in Fote *belonging to the same sepulcre* and a candlestick of wodde."⁵³ There was also "one precious cloth to laye upon the altare,"⁵⁴ and one for the sepulcre wrought with Images."⁵⁵

These chests and their appurtenances would have to be brought out and furbished up ready for the Easter ceremonial, and afterwards taken down and carefully put away.⁵⁶ In the year 1513, the accounts of St. Lawrence's, Reading, show a payment made for "settyng upp the frame aboute the sepulcre," and in the year following occurs an entry of vd. for ale to the carpenters who removed the sepulchre. The entry in the St. Margaret's, Westminster, accounts (1520) is unique:—"For setting up of God's house and taking it down again."⁵⁷ 1520, at St. Nicholas Bristol, xd. was paid to the "Clerkes to sett uppe the sepulcur," and a like amount in 1530. At St. Peter's, Sheffield, it was called the "Sepulchre house," and 7d. was paid for "setting up of the Resurrection." At Eltham, Kent, in 1554, iiijd. was paid for setting up

⁵³ From the fragment in the Bishops' Registry in Alnwick's Tower. See *Lincoln Inventories*, p. 81.

⁵⁴ 1517. Reading, St. Lawrence, Inventory: "Making the resurrecyon play ijd" and the ornaments belonging to the "Sepulchre awlter in the same church."

⁵⁵ TOULMIN SMITH: *Guilds*.

⁵⁶ 1516. LONDON: St. Mary Hill, "In part for a chest to lay the sepulchre in."

⁵⁷ In the *Townly Mysteries*, Jacob in his Vision says:—

"And now is here none othere gate
But God's Howse and hevens yate."

the sepulchre, and the same amount for taking it down again.⁵⁸ At Ludlow (1557), a man was employed for three days in setting up the sepulchre at a charge of xvij*d*.

In connection with the setting up of Sepulchres, a number of miscellaneous items appear in the church accounts. Payments for "small pynnes," "nailes," "greate tackes," "tacketts,"⁵⁹ "wires and glue," "Cordes to the sepulchre," "whipcord to draw the curtain," "pack thread," "sylke poynts," "pyne clotes," also appear. The "pynnes" were probably wooden pegs. At Salisbury (St. Edmund's) they were purchased at penny a hundred:—

- 1510-11. SALISBURY: St. Edmund's (*churchwardens' accounts*) "jd.
pro jc. Splintr' pro sepulcro domini hoc A^o empt'."'
1517-18. "for a c. pynnes for the Sepulture, jd."

In not a few instances the entries in the Church accounts relating to the construction of sepulchres refer to making, setting up, or mending the "frame of the sepulchre," or to a "sepulchre with a frame," or to the "frame about the sepulchre."

Although in some cases this "frame" may have reference to the sepulchre chest itself, it undoubtedly refers to the support or stand upon which the chest itself was raised, or within which it was enclosed. The actual depository of the Cross and Host and Cross being a coped chest or coffin. This being set upon a bier was surrounded by a herse or other frame for candles and hangings, in every way identical with the burial customs of the time.⁶⁰ As has been shown, upon the dispersal of the church furniture at Stallingbrock, Lincolnshire, the Easter sepulchre was actually used as a "bear" [bier] "to carie the dead corps" to burial.

In some cases the church accounts show that the frame or bier not only sustained the sepulchre chest, but was utilized as a support for lights.

Neale, in the second volume of the *Views of the Most Interest-*

⁵⁸ LYSONS: *Environs of London*, vol. iv, p. 415.

⁵⁹ *Durham Rolls* (p. 728) Sacristan's expenses for 1547 "in tacketts (tacks to fix up drapery) to sett vp ye sepulcre, jd."

⁶⁰ "Item, for the setting up and framyng of my lorde's hers, as . . . appereth by bill therof maid, iiij*s*. ij*d*. For nallis to the same ij*d*." Divers expenses made for the burial of Thomas Savage, Archbishop of York, 14th September, 23 Henry VII—*Testamenta Eboracensia*, vol. iv, p. 321.

ing Churches, dealing with Long Melford Church, Suffolk, and quoting from a Post-Reformation MS. of Sir Roger Martin, of Melford Place, describes such a timber sepulchre and frame as its author remembered it before the Reform. "In the quire," he writes, "was a fair painted frame of timber to be set up about Maundy Thursday, with holes for a number of fair tapers to stand in before the sepulchre, and to be lighted in service time." In pre-Reformation times the sepulchre "finely garnished" had, it appears, been set in the usual place upon a tomb—the richly canopied and niched⁶¹ altar tomb of John Clopton, Esquire, of Kentwell Hall, who died in 1497—at the north end of the high altar, the said frame with the tapers placed near to the steps going up to the altar. "But latterly," he continues, "it was wont to be set up along Mr. Clopton's aisle (chapel), with a door made to go out of the rood-loft into it."

This "latterly," would be in the reign of Mary, when it may have been found necessary to place the Blessed Sacrament beyond the reach of advocates of the "New Religion." Nevertheless there was at St. Lawrence's, Reading, a "Sepulchre Altar," in the "loft over the chancell crosses," where the sepulchre light also stood, in 1498.⁶² A loft for the sepulchre light was made in 1516, at an outlay of ijs. ijd. and was probably the same "frame on which the sepulchre light did stand" which was taken down with the rood loft and sold to Master Butler in 1562.

The erection of whatever may have constituted the sepulchre having been accomplished, the next great business was to "dress" it. In the year 1553-4, the churchwardens of St. Edmund's, Salisbury, paid Robert Martin "viijd." for thus "dressing" the sepulchre, and two years later (1556-7), entered in their accounts the sum of "ijd." as disbursed for "drynke for them that dyd dresse the sepulker." The wardens of Ludlow in the previous year (1555-6), paid Thomas Season "xijd." for dressing the sepulchre in that church.

This dressing or garnishing was accomplished by means of hangings and curtains, tapestries, painted clothes and banners,

⁶¹ Once filled with statues of the Twelve Apostles.

⁶² KERRY: *Account of the Sepulchre Altar, St. Lawrence's, Reading*, Anno 1498.

which were hung upon or around it: a further embellishment, we may well believe, being provided in garlands of evergreens and Spring flowers, so abundant at this season of the year. From the inventories of church goods we gather that these hangings were often of rich and costly materials—cloth of gold and Baudekyn, silk, sarcenet, chamblett, and velvet—tapestries and clothes, stained and needle-painted with sacred story. A few examples will suffice:

Circa 1214-22. Salisbury Cathedral. (Treasurer's Inventory.⁶⁸)

"Item, velum unum de serico supra sepulchrum."

1470. LONDON: St. Margaret Pattens. (*Churchwardens' Accounts.*)

"Item, a Grete Cloth of Tapestri werke for to hang upon the wall by hynde the Sepulcur."

"Item, a Cloth of Sepulcur werke w^t the Resurrection, the Passyon and w^t other werkis."

1472. SALISBURY: St. Edmund's. (*Churchwardens' Accounts.*)

"It^p ij palles of cloth of goolde for the sepulcre with a shete of Raynes."

1485. SOUTHWARK: St. Margaret. (*Churchwardens' Accounts.*)

"Item, a lytyll Cortyn of grene sylke for the hede of the sepulture."

"Item, iij steyned Clothys with the Passyon and the Resurecyon to hang about the sepulture on good fryday."

1498. READING: St. Lawrence. (*Churchwardens' Accounts.*)

"Item, a sepulcre cloth of right Crymson satten imbrowded w^t Image w^t a frontaill of pays conteyng in length iiij yards w^t ij cloths of lawnde for the sepulcre."

"1517. 'Awlt' cloth of crymson and tawny veluet embroyed w^t fflo's of gold, and for the nether p'te of the same crymson saten and cloth of bawdekyn for the sepulcr awlter."

1512. FAVERSHAM:

"one sepulchre cloth of red-stained linen."

Under the date 1527, the church accounts of the City of London Church of St. Mary-at-Hill, have a payment, of "vs." for painting and renewing the images in the sepulchre cloth, and among the

⁶⁸ WORDSWORTH, CHRISTOPHER: *Salisbury. Ceremonies and Processions*, Cambr., 1901, p. 173.

"Clothes for the Sepulchre," at St. Peter's, Cornhill, in 1546, were several stained clothes of varying richness of ornamentation: "A Crucifix, Mary and John, with a scripture; a Crucifix, Mary, John spotted with blood with the Holy Ghost over His head; two angels and two scriptures; and another embroidered with divers arms." There was also a white cloth of the burying of our Lord with images of the three Marys.⁶⁴ Three red frontlets and another of gold silk fringed and two crosse staves of timber gold and silver," seem to have made up the canopy.

In the lesser churches the sepulchre clothes were less sumptuous:

6. Edward VI. KENT: Lewisham.

"iij sepulchre clothes of lynnenn."

"one cloth of the same of sylke."

At Maidstone the King's Commissioners inventoried "ix peces of garnishing whych served to the sepulchre some be smale and all be narro"; and at Wilmington, a "sepulchre cloth of whit sylke lyned with lynnenn cloth."⁶⁵

In some instances a canopy was suspended over the sepulchre, palls thrown over the coffer itself, and banners, pennons, and streamers attached to the erection as with the tombs of the illustrious dead:

1431. LONDON: St. Peter Cheap. (*Churchwardens' Accounts.*)

"Item, j canopy steyned with iij staves and iiij boles of golde and iiij faynes (vanes?) and j cloth for the sepulchre steynede."⁶⁶

Wills of the period give us other instances: Elizabeth Hatfield of Hedon, York, widow, bequeathed (will dated May 19, 1509), to her parish church:

⁶⁴ At Westminster, among the Lent Stuff, c. 1540 a Sepulchre cloth was "steyned" with the Trinity; two at All Hallows, Bristol (The Calendars, Wardens' Book, 1395), with "four knights and Mary Magdalen" (*Bristol, Past and Present*, ii, 106).

⁶⁵ A very usual "Sepulchre" adornment was a bare cross of plain wood (not crucifix) with a winding sheet draped about it. The traveller will have noticed these in Northern Italy.

⁶⁶ In the earliest account of the sepulchre yet met with (1214), mention is made of "velum unum de serico supra sepulchrum."

“j ares (arras) bed, ea intentione quod quolibet anno die obitus mei cooperuerit super sepulchrum meum et mariti mei, et ad ornamentum sepulcri Domini tempore Paschali et Sacramenti, dum valet et durabit.”⁶⁷

To the same end Cecily Leppington, of Beverley, York, widow (will dated December 12, 1526), gives to the church of St. Mary in Beverley:

“her best over-see [Continental—over-the-sea work] bed called the Baptist as an ornament to the sepulcre of oure Saviour Christe Jhesu at the fest of Ester.”⁶⁸

In the Inventory taken of the Goods of the Abbey of Westminster at the Dissolution by Henry VIII of Religious houses, appears:

“a greate cove of bedde called a sepulchre cloth of nedle work.”⁶⁹

It will be readily seen that these handsome bequests were nothing less than the canopies and hangings *complete* of the tester—beds so highly prized in those days, and, judging from the descriptions given of them in the Wills of noblemen and the Inventories of their goods, they were beautiful and often splendid examples of the embroiderer's craft.

These canopies were supported by beams of cordes:

1457. LONDON: St. Michael, Cornhill. (Churchwardens' Accounts.)

“Item, payd to Rote for ij whips (ropes running over pulleys?) iiij^d.”

1509 (December 22d): Bill of John Copley, of Batley, York.

“To on vyse making on Estur daie in the mornyng to the sepulcre, iij^s iiij^d.”⁷⁰

1557. BRISTOL: Christ Church.

“For a small corde to stay y^e canabye over y^e sepulcre.”

In the 37th year of Henry VI, a “batymment” (battlement) was bought for the now destroyed church of St. Ewen, Bristol, “to hang a cloth on y^e sepulchre in the chancel, ix^d ob.”

⁶⁷ *Testamenta Eboracensia* (Reg. Test. viii, 11–12), vol. v, p. 1.

⁶⁸ *Ibid.* (Reg. Test. ix, 377), vol. v, p. 224.

⁶⁹ At St. George's, Windsor (1384–5) “unus pannus de blodio serico radiato ponderato cum diversis avibus et floribus pro celetura sepulchri Domine.” DUGDALE, *Mon. Angl.*, vi. *Durham Rites* tells us that at the burial of a monk of that house his bed of blue saye was held above his grave and became the perquisite of the barber.

⁷⁰ *Testamenta Eboracensia* [Reg. Test. viii, 28a and 230b], vol. v. p. 11.

The banners and pennons mentioned among other adornments were probably suspended from some similar arrangement. At Faversham, Kent, in 1512, thirty-seven small banner cloths of silk were provided for the Easter Sepulchre and the Paschal. In the year 1543, "viij^s" was paid at St. Nicholas', Bristol, "to fyngall ffor hys hondy worke to ley the gold apō viij Smale streme'ys ffor the Sepulker," a further vjd being expended "ffor viij sperys ffor the flags."⁷¹ The Church Accounts of St. Mary-at-Hill, London (5. Henry VI), tell us that "bokeram" was used for the pennons there, xxij^d being paid for the material and the making; the "betyng" (beating with gold) and "steynyng" costing "vjs."⁷²

In 1536, Sir Edward Nicoll gave a sepulchre cloth, stained, costing v^s jd to lay *upon* the sepulchre in Morebath Church, Somerset.⁷³ This was quite in accord with the prevalent practice of covering the tombs of the great and noble with palls of price, one, two, or more being presented at the time of the Requiem Mass.⁷⁴

A cloth of silk, the inventory taken at Braborne, Kent, in the third year of King Edward VI, tells us, "was used to be laid upon the sepulchre." As late as 1565 there was at Wing, Bucks, "a pavlle for Sepulcher of branchyde worke." At Eltham, Kent, the Commissioners, 6. Edward VI, found "j sepulcre with painted cloths to cover the same." "Item lego," says the will of John de Ledes, Rector of Methley, York, "duo tapeta rubea dictae ecclesiae meae, pro reparacione sepulchri in die parascues."⁷⁵

An entry under the date 1485, in St. Margaret's, Southwark, Church accounts, gives an instance of the sepulchre being enclosed with curtains:

"Item, ij blew Cortyns (to) draw afore the sepulture."

⁷¹ ATCHLEY: *Some Principles and Services of the Prayer Book Historically Considered*.

⁷² The "banners and pendaunts," attached to the herse of Thomas Savage, Archbishop of York, who was buried 14th September, 23. Henry VII, were of sarcenet, painted. *Test. Ebor.*, vol. iv, p. 321.

⁷³ HOBHOUSE: (Bishop), *Somerset Churchwardens' Accounts*. (Somerset Record Society.)

⁷⁴ Down to the time of the Reformation tombs remained so palled. Cnut's queen gave one woven with peacocks to cover the tomb of Edmund Ironside at Glastonbury.

⁷⁵ *Test. Ebor.* (H. f. 105b), i, p. 106.

Entries of lawn also appear: "ij cloths of lawnde for the Sepulcre." In the 31st year of King Henry VI, the Churchwardens of St. Margaret's, Southwark, paid five shillings for "lawne for the Sepulchre," and again entered in 1485 an item, "iij Cortyns of launde to draw afore the sepulture on the ester holy days."⁷⁶

Now and again there is mention of stoles or girdles for the sepulchre. In the accounts of St. Dunstan-in-the-East, London (1550—4. Edward VI), we have "a gerdle of Sylke w^t a Lyst of Blew & Yellow"; in those of Wing, Bucks (1565), "a gyrdeyll off neiddle worke for the sepulcher"; at Minster-in-Sheppy, it was a "stole of red sendall for the sepulchre." In 1390, Agnes de Harwood, of Blyth, bequeathed to the Sepulchre in the Church of Blyth (York), "j zonam cum argento harnesatam."⁷⁷

Pieces of rich fabric to carry the Blessed Sacrament in also appear, *e. g.*:

1550. (4. Edward VI.) LONDON: St. Dunstan-in-the-East. (*Churchwardens' Accounts*).

"Item, a pece of Sypres to Cary the Sacrament in."

and clothes of linen and sheets to lay within the sepulchre to repose the pyx and cross upon:

1485. LEICESTERSHIRE: St. Mary's. (*Benedictine Nunnery*). Langley.

"one fine shete for the sepulcre."

1550. LONDON: St. Dunstan-in-the-East.

"Item, a shete to Laye in the Sepulture."

The stoles, girdles, etc., we may presume, a feature originating from the early mediæval practice of draping altars with priestly vestments. Our modern antependium is a more or less recognizable vestige of this. Note the Antiphon, "*Circumcingite Altare Domini; vestite vestimentis Sanctis*," in the Dedication of an Altar Office in the Roman Pontifical.

The Inventory taken in the fourth year of King Edward VI (1550) of the goods of St. Dunstan-in-the-East Church, London, gives what may be taken as a fairly complete list of "that that belonges to the Sepulture and for good ffrydaye:"

⁷⁶ Clothes or canopies of lawn were used to cover the Hanging Pix.

⁷⁷ *Test. Ebor.*, vol. i, p. 142 (F. F.). (*Surtees Society*.)

- "*Item*, a Sepulture of cloth of golde."
- "*Item*, a Caneype of cloth of golde w^t iiij stanes (staves?) paynted Red belonging to the same."
- "*Item*, a pece of whyte Sylke w^t iiij tasseles & iiij knappes of golde threde Lyke a Coverpane."
- "*Item*, a pece of Sypres to Cary the Sacrament in."
- "*Item*, a gerdle of Sylke w^t a Lyst of Blew and yelow."
- "*Item*, ij Napkyns for the high Altuler wroughte with sylke."
- "*Item*, a shete to Laye in the Sepulchre."
- "*Item*, a greate Cossyn of Cloth of Golde."
- "*Item*, . . . an altuler cloth of the sepulture w^t Curtyns w^t Aungelles." 78

One of the curiosities of the wills and testamentary dispositions of mediæval folk is the frequent bequest of rich articles of dress for church use. Not a few of these came to the church as "mortuaries" at the burial of their owners. The Easter sepulchre came in for its share. Lady Bardolph, wife of the Chamberlain to Henry VI, thus left to Dennington Church, Suffolk, "a purple gown with small sleeves to adorn the easter Sepulchre there." 79

THE SEPULCHRE LIGHT.

As lights were lit and set about the biers and tombs of the dead, so the Easter sepulchre was similarly illuminated by a light commonly called the *Sepulchre Light*—"Lumen Sancti Sepulcri;" 80 the light about the Sepulchre—"Lumen circa (or coram) Sepulchrum Domini;" 81 or the light of the Sepulchre of the Resurrection of the Lord—"Lumini Sepulturæ resurrectionis Domini." 82

Although the rubrics of the Sarum,⁸³ Wells, Hereford, Ar-

⁷⁸ Public Record Office. *Church Goods Exch.*, Q. R. 4-98.

⁷⁹ The Empress Agnes (1062), thus distributed her Imperial toilettes among the Roman churches.

⁸⁰ Will of Roger Lorkyn (1441), Reg. Con. Ct. of Roch. (i, 5).

⁸¹ Will of John Wilet (1450), West Wickham, Kent. *Ibid.*

⁸² Will of Thomas Wilborne (1532), Shoreham, Kent. *Ibid.* (18 Flower.)

⁸³ "On Good Friday after the Lord's Body is laid in the sepulchre, two wax candles, of at least half a pound, shall burn all day before the sepulchre. On the following night, and thenceforth up to the procession which takes place before Matins on Easter Day, only one of them." *Consuetudinary of St. Osmond*, chap. v, L. 18, 19.

buthnot, and other ritual books prescribe the minimum of a single taper; only the poorest churches have limited themselves to such a number, the term "light" in its general acceptance being interpreted to mean not a single light but the light *collectively* obtained from one or more lights, as the "Church Light,"⁸⁴ "the Rood Light," the "Beam Light," etc.

At Sarum the wax taper was to burn *before* the sepulchre; at Hereford it was to be place *within* the sepulchre with the cross and the door closed; and similarly at Wells "with the Body of the Lord." The parish accounts at Ludlow under the date 1557, furnish like evidence: "*Item*, to hym for makynge the toppe of one of them (sepulchre tapers) anewe after it was burnt out *in* the sepulchre, jd." ⁸⁵ A quarter of a pound of wax was used to close the stock.

Seeing that the light burned at the sepulchre from the Mass of Good Friday⁸⁶ until the "Resurrection" on the morning of Easter Day, the majority of the lights would be extinguished in the night-time and a single taper, or perhaps two, left to keep vigil. In fact the famous Custom Book of St. Osmund directs that on Good Friday, after the Lord's Body had been laid in the sepulchre, two wax tapers of at least half a pound weight were to burn all day before the sepulchre, but on the following night and thenceforth up to the procession which took place before Matins on Easter Day, only one of them. The Constitutions of the Bridgittine nuns of Syon likewise ordain two tapers only to burn "in a more syker (secure) place for eschewing of perelle."⁸⁷ In regard to the statement that the Sepulchre Light was maintained from Good Friday until Easter morning it should be noted that the *tempus Paschale* was a definite liturgical term denoting the period from the Mass on Easter Eve to the First Evensong of

⁸⁴ William Crowland, in 1521, left to Wickham Church, Kent, ten ewe sheep to maintain the light at Easter. Pre. Ct. of Cant., II Maynwaryng.

⁸⁵ In the church of St. Sebald, Nuremberg, a monument, apparently an Easter sepulchre, has in the upper part a handsome metal door, a curious grille covering a small hole, evidently to give a view of the wax candle when burning within the recess.

⁸⁶ So the will of Johan Osborne (1523) "A pound of wax to repare the sepulchre lyght." Reg. Con. Ct. Roch. (vii, 338.)

⁸⁷ AUNGIER: *History of Syon*, p. 350.

Trinity Sunday. This is supported by the testimony of the wills of the period.

William de Makenade, whose will was proved May 18, 1407, after directing his body to be interred without wrapping or covering of any kind, in the churchyard of Preston-next-Faversham, Kent, bequeaths to the churchwardens of the said church ten cows, the money to be derived from farming them to provide a taper which should annually be kept burning at the Easter sepulchre in the Church, "from Good Friday morning to the hour of the Resurrection of our Lord." The will of Alice Bray (dated 1509), bequeaths a 4-lb. wax taper "to bren before the sepulture of ouer Lorde," in Chelsfield Church, Kent, "at the time of Easter that is to saye from goode fridaye to thursdaye in the Ester weke to be brennyng at tymes conuenyant according as other ligthes be wonte and used to be kept there about the sepulture."⁸⁸ In the following year (1510) Richard Wigenden leaves to Cowden Church in the same county, "a taper of v li.wex to bren before the sepulture vppon Goode Fridaye and in the tyme of Easter."⁸⁹

Thomas Mering, of Newark, Yorkshire, Esquire, by his will dated August 13, 1500, bequeaths unto young Robert Kelytt and his wife, the house he was dwelling in, for the term of ten years, "so y^t he find yerly at my sepulcur⁹⁰ at y^e tyme of Estur v serges, and every serge vj^{li}, for the date of xij dayes."⁹¹ Forty years later his nephew, John Mering, of Mering, Yorkshire, Esquire, by will dated June 16, 1541, provides that "at Ester the said Thomas Meringes landes shall fynde fyve tapours for the sepulture, every tapour to be of vj li. a pece, and to burn the spacie of xijth days."⁹² The Church accounts of St. Ewen, Bristol (1514), have the entry: "*Item*, for markynge off the sepulcare lyght, viij^d."⁹³

The evidence afforded by the churchwardens' accounts and

⁸⁸ Reg. Con. Ct. Roch. (vi, 268).

⁸⁹ *Ibid.* (vi, 312).

⁹⁰ He was the builder or founder of the chapel known as the "Mering Chapel," which still exists in Newark Church on the north side of the altar. The Easter Sepulchre seems to have been there and probably on his own tomb.

⁹¹ *Test. Ebor.* (Reg. Test. iii, 327a), vol. ii, p. 179.

⁹² *Ibid.* (Reg. Test. xi, 693d), vol. vi, p. 135. (*Surtees Society.*)

⁹³ *Trans., Brist. and Glouc. Arch. Soc.*, vol. xv.

the testamentary dispositions of the faithful of the period in which the ritual observance of the Easter sepulchre was most in favor, clearly shows that no restriction was laid upon the devotion of the people as to the sepulchre adornment in this particular. In some parishes the sepulchre was in the care of a guild, fraternity, or brotherhood whose business it was at this period of the year to perambulate the parish and to collect from the parishioners offerings toward the maintenance of the church light in general and the Paschal, Sepulchre, Tenebrae, Font, and other lights in particular.

SEPULCHRE GUILDS.

From Northamptonshire wills, *temp.* Henry VIII, we learn that there were sepulchre guilds at, among other places, Finedon, Kettering, Mears, Ashby, Wellingborough, and Wollaston. At Raunds it went by the name of the Guild of the Resurrection. In 1463, John Baret, citizen of Bury St. Edmund's, bequeathed £8 to the Resurrection Guild and directed an annual payment of 8d. to provide eight tapers "stondyng at the grave of the resurrecon gylde." The will of William Blyton, of Kirton in Lindsey, Lincolnshire, executed in 1498, supplies the names of the five guilds at that place and among them appears the "Guild of the Sepulchre of our Lord Jesus Christ." The Guild of the Resurrection of our Lord at Lincoln, founded Easter, 1374, kept the hearse for the departed and the lights for the Easter sepulchre. In Taunton wills, testators make special bequests to "fraternitates summe crucis et sancti sepulcri." The members of these societies would have, among other things, the charge of the sepulchre, lights, watchings, and other ceremonies connected therewith.

The old church accounts furnish many interesting particulars in regard to these collections. For instance, in the twenty-first and twenty-second years of King Henry VI, the Brethren of the Holy Trinity in connection with the Church of St. Botolph without Aldersgate, paid (in) for wax and lighting the Sepulchre "both years," xxs. viiij., and gathered in the same period for the sepulchre light xivs. ixd. In the year 1546 was received from the parishioners of St. Martin's-in-the-Fields, London, "for the Pascal and tokyn monye" at Easter the large sum of xxxvs. vd., and in addition to this xs. iiijd. ob. was gathered for the sepulchre light. In

the last year but one (1554?) of Queen Mary's reign, two "gatherers" were appointed at St. Martin's, Leicester, for the sepulchre light and two for the rood light. At Thame, Oxon., and Wing, Bucks, the collectors were called the "light men of the sepulchre" and "light men to the blessed Sepulker."

At Wagtoft, Lincolnshire, there was an "Alderman of the Sepulchre Light," whose duty it was, doubtless, to superintend the whole proceedings. In some parishes, as that of Heybridge, (in the twenty-first year of Henry VIII) the maidens and bachelors and other sections of the parishioners provided the tapers for the illumination of the sepulchre. In other places, as at Stowmarket, the "Common Light," stood before the sepulchre, and another known as the "Bachelors' Light," was maintained at the cost of the single men of the parish. To the "bachilars light before the sepulchre," in the church of Allhallows, Hoo, Kent, Raffe Graves, in 1514, bequeathed "two mother sheep."⁹⁴

The accounts relating to the Church of St. Peter, Cheap, London, under the date 1447, show that at least in some places, the "gatherers" had some recompense for their trouble:—"Item, pade for a gal'on of wyne which was yevyn to sypnam & to bogye for gederyng of money on good frydaye, viijd." From this it would seem that the collection, at least in the London city churches, was made on Good Friday, as the St. Andrew Hubbard accounts, for 1521-2, have a similar entry:—"Receyved on good fryday toward the sepulcre, iijs." This, however, may have been the offerings—Creeping Silver—made at the adoration of creeping to the Cross.

It appears that the Holy Sepulchre at Jerusalem was itself under the care of a guild or fraternity which derived its name from assisting at the ceremonies observed there at Easter time. There were Brotherhoods of the Holy Sepulchre composed of pilgrims who had made or were making pilgrimage to the Holy Land, such as that, for example, which built the Church of the Holy Sepulchre at Cambridge, between the years 1114-1130, in imitation of that which covered the traditional site of the Church of the Holy Sepulchre at Jerusalem. This being said, it is quite possible that some of those sepulchre guilds were associations

⁹⁴ Reg. Con. Ct. Roch. (vii, 18).

connected with pilgrims or with the Holy Sepulchre itself and not, to any great extent, with the Easter sepulchre in their parish church.

BEQUEST FOR THE SEPULCHRE LIGHTS.

Devout parishioners making their testamentary dispositions frequently include a bequest in money or kind to maintain the lights of the sepulchre. These bequests vary from the single candle or scanty pence of the poor to the ample gifts or donations in money of the wealthy.

In 1441, James Fulk leaves to "Lum. Sci. Sepulcri" in Higham Church, Kent, *ijd.*⁹⁵ The same amount was received, in 1523, of two sailors, "Cornysse men for the syzthe [sight, lyzthe—light] of the sepulcur" in Stoke Courcy Church, Devon. William Cutbull, of Pitminster, Somerset (will dated July 29, 1534), bequeaths to the sepulchre light there, *4d.* John Sterkyn, in the fifteenth century, gave *3s. 4d.* "to the light of the Holy Sepulchre" in Haslingfield Church, Cambridge; and so on in numerous instances. Occasionally very liberal gifts were made, as, for example, that of Thomas, Lord Dacre, who, in 1531, made a bequest of £100, "to be employed toward the lights about the said sepulchre, in wax tapers of 10 pounds weight each, to burn about it."

Not infrequently the gift was made in kind, *i. e.*, in wax or animals—cows, sheep, bees, etc.—that they might by their sale or produce maintain, for a certain period, or "for ever," as the phrase went, the "Light about the Sepulchre." "I Will," says Thomas Love, in his will dated 1502, "that Halstow Church (Kent) shall have a cow to maynten a taper to bren a fore the Sepulcr for euermore."⁹⁶ Alice Langley, in 1526, left to "the sepulcre light of Frendesbury Church (Kent) a cow for a taper of *iiij. li. wex* before the sepulcre the ester tyme."⁹⁷ To Tilmanstone Church, Kent, Richard Knott (will dated April 10, 1480, and proved June 12, 1498) makes a bequest of three ewes and three pounds of wax "to th' entent that the *ijj. li. wex* may be maynteyned and light yerely over the sepulchre of our Lord at Estertyme."⁹⁸ To the sepulchre light in Hoo Saint Mary's Church, Kent, John

⁹⁵ Reg. Con. Ct. Roch. (i, 4).

⁹⁶ Reg. Con. Ct. of Roch. (vi, 62).

⁹⁷ *Ibid.* (viii, 75).

⁹⁸ *Ibid.* (vii, 338). Archidiaconal Registry, Canterbury.

Hall, in 1525, left a "mother shepe."⁹⁹ A parishioner of Naseby, Northamptonshire, in 1529, left all his hives of bees to maintain the Rood and Sepulchre Lights.¹⁰⁰ "I witt," says the will (dated May 20, 1500) of William Wright, late of Bishopthorpe, York, "to my parish kirke on old stok of bees w^t a swarm, to y^e upholding of a serge of v pond before y^e sepulchre."¹⁰¹

In some instances lands—light or lamp lands were bequeathed, the rents accruing therefrom going to the support of these lights.

The Corporation of Bridport has in its possession a document dated in the fifteenth year of King Richard II, in which it is stated that a certain Robert Clement delivers 25s., which he had, to find wax candles before our Lord's Sepulture.¹⁰² "I will," says William Swetesyre (1527), "that Peter Strodyll, of North Craye, Kent, shall kepe yerely two tapers of fyue pounds wax burnyng before the sepulchre w^{thin} the said church for euermore for which he hath a certain parcell of lond of me called Williams londe in the parishe of Northcraie."¹⁰³ William Whythed (1468) directed that "Will Whythed the yenger" should find "a taper brennyng by fore the sepulker (in Chelsfield Church, Kent) at Ester of iij li. wex duryng hys lyue."¹⁰⁴ John Morley, in 1533, directs his "feoffy Robert Derby to cause a taper of iiij li. wax standing in the Church of Dertford (Dartford, Kent), before the sepulcr at Easter everi yere."¹⁰⁵ William Lownde (1530) desired his executors among other lights to maintain the sepulchre taper one year in the same church.¹⁰⁶

Ecclesiastical regulation ordained that the tapers should be of wax, and by the strict letter of the rubric a single taper only seems to have been required. Judging from the church accounts and the testamentary dispositions of the faithful, no uniformity of practice was observed either in regard to the number or the size of the tapers so employed.

Bernard Creke (will dated July 16, 1513) desires his executor

⁹⁹ Reg. Con. Ct. Roch. (vii, 370).

¹⁰⁰ Probate Office, Derngate, Northampton. See *Arch. Journal*, lviii, No. 230, pp. 113-132.

¹⁰¹ *Test. Ebor.* (Reg. Test. iii, 322b), vol. ii, p. 174.

¹⁰² 6th, Report. Hist. MSS. Com., pt. i. p. 476.

¹⁰³ Pre. Ct. Cant. 23, Porch.

¹⁰⁴ Reg. Con. Ct. Roch. (iii, 18).

¹⁰⁵ *Ibid.* (ix, 110).

¹⁰⁶ Pre. Ct. Cant., 26 Jankyn.

to provide yearly a taper before the sepulchre in Edenbridge Church, Kent.¹⁰⁷ To St. Mary's Church, Devizes, William Smyth, in 1436, left a legacy to provide for the maintenance of three sepulchre tapers.¹⁰⁸ In 1463, John Baret, of Bury Saint Edmunds, directed 8d. to be paid yearly for eight tapers to stand at the grave of the Resurrection Guild. By a transaction dated March 1, 1430, Abbot John Wheathampstead ordained twelve wax lights to stand on the sepulchre of our Lord on the day of His Passion, and there to remain burning. This was in the great Abbey Church of St. Alban. Nevertheless, some of the great parish churches could do as much. This we see from the Register Book of the Brotherhood of the Holy Trinity at St. Botolph's without Aldersgate: "Item, for xiii tapers unto the lyght about the Sepulcre, agenst the ffeste of Estern, weying lxxviii lb. of the wich was wasted xxii lb."

These numbers, *twelve* and *thirteen*, were doubtless intended to symbolize our Lord and His twelve Apostles, the odd one being the chief or "Master" candle, as representative of the Redeemer. Thus it generally exceeded the others in size.

A separate taper of great stature and girth, in addition to the other lights burning over the grave, was used at the funerals of persons of consequence.¹⁰⁹ In 1483-4, the churchwardens of St. Edmund's, Sarum, made a payment of iiijd. to J. Bullock "kerver for mendyng, of a great Candelstick of tree broken made and ordeyned to stonde a bowte the sepultur' of dedd peple w^t ynne the ch.:"

Christopher Stapleton, of Wighill, Yorkshire, Esquire, by will dated July 30, in the twenty-ninth year of the reign of Henry VIII, after ordaining that six torches at three shillings and four

¹⁰⁷ Con. Ct. Roch. (vii, ii).

¹⁰⁸ *Wiltshire Archaeological Magazine*, vol. ii, p. 252.

¹⁰⁹ E. g. at the funeral of Sir John Paston, at Bromholme, in 1466. *Paston Letters*, ed. J. Gairdner, 1874, vol. ii, p. 268. John of Croxton, of York, Chandler, left a torch nine feet long, to each of the four Orders of Friars in York. *Test. Ebor.* (B. f. 111), vol. i, p. 184. (*Surtees Soc.*) Thomas Stow, grandfather of the Chronicler, bequeaths vs. to have on every altar of St. Michael in Cornhill, a watching candle of eight in the pound, to burn from six of the clock till it be past seven, from All Hallowsen-day till Candlemas Day following, in worship of the Seven Sacraments.

pence apiece should burn about his body on its burial day and afterwards to remain in the parish church of Wighill as long as they should endure, adds: "I wyll that xiiij serges [French *cierges*—wax candles], xij of theme a li a pece, in the worshipec of the xij Apostles, the xiiij of iij li., in the worshipec of the Fader, the Sone, and the Holie Goste, to burne aboute my body the day of my buriall, and then they to be burned afore the Sacramente as longe as they will endure."¹¹⁰ Lancelot Stapilton, of Wath, Yorkshire (will dated February 1, 1538), *inter alia*, charges his executors with a similar bequest with this difference, viz., that the "xiiijth. serdge" of three pounds was only to be burned "afor the sacrament," the other "ij serdges" to be burned in like manner "afor the sacrament and the sepulcre, every ij serdges at ons so long as they last, and that if the proctor or the prest clame any of them, then I will that youe bere none, but light them at youre pleasure where you list."¹¹¹

It is difficult to arrive at even the proportionate size or approximate weight of these tapers, as in the church accounts they are invariably reckoned up with the other church wax, *i e.*, the making of the Paschal, the Font taper, the Cross, and Tenebræ candles. As there was in general a collection for providing these lights, their number and size would correspond with the amount received. As has been shown, the maidens and bachelors of Heybridge provided eighteen tapers—nine apiece—each containing five pounds of wax. This very common number of five was doubtless associated with the old English devotion to the Five Wounds of our Lord. Barnard Creke (1513) leaves a taper of five pounds of wax to burn before the sepulchre in Edenbridge Church, Kent.¹¹²

¹¹⁰ *Testamenta Eboracensia* (Reg. Test. xi, 269), vol. vi, p. 67. (*Surtees Society*.)

¹¹¹ *Ibid.* (xi, 350) vol. vi, p. 84. Edmund Clifton, of Wilford, York, Gent., expresses a similar wish in his will dated 1st March, 1546-7, "I will that vj torches be bought and stand burnynge abowte me the day of my buriall, and then to be burned afore the sacrament." *Ibid.* (xiii, 305), vol. vi, p. 253.

¹¹² Will Register, vii, 2 Consistory Court of Rochester, now at Somerset House. Alice, late wife of John Fischer, of East Greenwich (1496), wills the parish priest to say "v masses of the v woonds v days together afore the high altar, v small candles to burn at every mass." C. C. R. (v. 365).

At the London City Church of St. Andrew Hubbard, there were in 1510 *three* sepulchre tapers of eighteen pounds, twenty-three shillings being received toward them; in 1535-7 the sum of seven shillings and eight pence was collected and eight shillings expended. In 1555, St. Leonard's, Foster Lane, London, had *sixteen* tapers, weighing twenty-four pounds, and costing six shillings and eight pence. St. Michael's, Cornhill, had *ten* of two pounds of wax each. Twenty-two pence was received for two tapers, in 1552, at Thame, Oxon. Three years later at Ludlow, a parish of some consequence, six pence covered the cost of the taper; the following year two tapers were bought for a shilling, and the next, two "little tapers" at the modest sum of two pence. On the other hand the sepulchre light of St. Martin's, Leicester, which weighed three score and fifteen pounds was sold in (March 20th) 1547 (1 Edward VI) to Richard Raynford, at three pence halfpenny per pound, 21s. 10½d.

These lights are mentioned as being set above or over, before or about, the sepulchre.¹¹³ This seems to have been done by means of a beam or loft or frame of timber, hanging candle-lamps or cressets, and candles fixed on pins of beech or ash.

In a MS. on Long Melford Church, dealing with the period of the Reformation, a pretty correct description of such a frame is found. "In the quire," says the writer, "was a fair painted frame of timber to be set up about Maunday Thursday, with holes for a number of fair tapers to stand in before the sepulchre, and to be lighted in service time. Sometimes it was set overthwart the quire before the high altar, the sepulchre being always placed and finely garnished at the north end of the high altar . . . the said frame with the tapers was set near to the steps going up to the said altar. Lastly it was used to be set up along Mr. Clifton's aisle, with a door made to go out of the Rood-loft into it." ¹¹⁴

¹¹³ "Volo quod Alicia ux. mea supportabit meum paschal. cereum cremend. coram sepulchro in die parasives et eius mortis." John Bettesham (1499), C. C. R. (v. 353).

¹¹⁴ NEALE: *Views of Most Interesting Churches*, vol. ii. Compare "a chapel with a frame barred with iron" in an Inventory of Stuff of the Grey Friars, Bridgewater (amongst the things received out of the church), *Letters and Papers, Henry VIII*, vol. xiii, pt. ii, p. 130.

The church accounts of St. Lawrence, Reading, contain references to similar lofts. In the year 1516, an item of two shillings and twopence was paid for making the loft of the sepulchre light. Two decades later (1538-9) it is called the beam light: "Payd for makeynge the beam lights over the sepulcre ayenst easter, xxjd." Another decade (1549), and we have the entry of the sale of the sepulchre and "frame for tapers thereto annexed."

At St. Margaret's, Southwark (1485), four long cressets and a similar number of short ones were used "for to sett the lyghtes aboote the sepulture on good fryday, peynted rede with yrons to the same." In 1499, "a lampe and . . . tentyr hooks to the sepulchre," was purchased for the Church of St. Mary-at-Hill, London. In the (1552) inventory of goods belonging to All Saints' Church, Canterbury, is entered "ij pyllers to bere the sepulchre lyght."

How long these lights burned about the sepulchre is not clearly apparent. In all probability they were generally removed after the withdrawal of the Host from the sepulchre on Easter Day or one of the days following, and either reserved for future use in the same connection, or other like purpose. Richard Wig-genden the elder (1510), bequeathing four kine to the churchwardens of Cowden Church, Kent, to provide a wax taper of five pounds weight' to burn before the sepulchre on Good Friday and in the time of Easter, directs that that taper with two others of two and a half pounds weight each, should be set before the image of Our Lady. In like manner William Petley (1528), left "to the maynten'ce of the Sepulchre light in Halstead Church (Kent), a Taper of wax iiij lb. weight for euer to be contynued and yerely ayenst Ester to be made of the weight of iiij lb. of wax w^t the weight of the old stock of the said Taper and after the light of the holy sepulcre be taken down yerely in the Ester weke I will the stock of the said sepulchre taper be sett before the forsaid image of our Lady, and it there to be light and brent at conuenient tymes." Ralph Elwick, of Seaton, Yorkshire, Gentleman, leaves by his will dated May 2, 1531, six shillings and eight pence, to find one light "afor sepulcor," such light "to be dyspossed as his executors thynkes the best to be doyn."¹¹⁵

¹¹⁵ *Testamenta Eboracensia*, vol. vi, p. 18. (*Surtees Society*.)

THE PYX.

The vessel used for the deposition of the Host in the majority of churches was the pyx suspended over the altar—*pixide in tabernaculo dependeat*—or a like depository reserved for the purpose. The Commissioners, 6. Edward VI (1552), found at All Saints', Canterbury, "a litill monstros of sylver clene gylte for the resurrection." In the Cathedral and Abbey and some of the wealthy parish churches a special pyx in the form of an image of the dead or risen Saviour, carved in wood or moulded in one of the precious metals, was used, a receptacle for the Sacred Host being provided under a beral¹¹⁶ in the breast:

1557. LUDLOW: (*Churchwardens' Accounts.*)

"for makynge and kervynge the image for the resurrexion,
xviij^d."

In the inventory of the goods of Oxford Cathedral taken in the last year of King Henry VIII's reign appears: "A pixe of the ymage of God, gilte, weing 33 ozs." The Lincoln Cathedral inventories mention an image of Christ, silver and gilt with a beryl before and a diadem at the back of the head, and a cross in the hand, weighing 37 ozs. for the Sacrament on Easter Day. It seems to have stood upon six lions.¹¹⁷ Similar pixes were at Durham, the Account Rolls having a payment of four pence "for y^e mendyng of y^e ymage of Christ for y^e resurrection;"¹¹⁸ and Wells "a silver gilt image of the risen Christ."¹¹⁹ The York Processional has "imagine cum corona spinia."¹²⁰

In an inventory dated 38. Henry VIII, of St. Peter's, Corn-

¹¹⁶ *I. e.*, crystal or glass. Leland in his account of Sudely Castle, mentions as a thing to be noted, that some of the windows were glazed with *beral*. Katherine, Countess of Northumberland (will dated Saturday, xiiiijth October, 1542), bequeathed "a burral with a silver foote gilte to putt in reliques with thre wiers of silver to stand on." Also "a pix of silver in burralles for the sacrament." *Testamenta Eboracensia*, vol. vi, p. 167. (*Surtees Society*.) Circa 1500 Cathedral Church of York had "unus morsus cum passione sancti Thome Cantuar. depicta sub berill." *York Fabric Rolls* (*Surtees Society*), p. 222.

¹¹⁷ WORDSWORTH: (Christopher), *Lincoln Inventories*, p. 16; *Inventories, Archæologia*, vol. liii, pp. 16, 45.

¹¹⁸ *Durham Account Rolls*, vol. iii, p. 721. (*Surtees Society*.)

¹¹⁹ DEARMER: (P.) Wells, *History of the Cathedral and See*, pp. 102.

¹²⁰ *Processionale secundum usum Eboracensem*, p. 170. (*Surtees Society*.)

hill, London, there is marked as lacking "a picture [synonymous with image] for the resurrection on ester day w^t an owche of silu' and guilt in the breast." Taking the inventory, 6. Edward VI (1552), at St. Saviour's, Southwark, the Commissioners found "ij peaces of silver knoppis which was in the breast of the ymage of the Resurrection." In the same year, taking the inventory at Greenwich, they endorsed thereon a memorandum to the effect that all the goods mentioned in the inventory had been delivered to the churchwardens save, among other things, a "small thing of silver that stode in the brest of an Image of woode with a cristall stone, presented to have been stolen."

Peacock notes the destruction of such a pyx at Belton, in the Isle of Axholme, Lincolnshire, "a sepulker with little Jack broken in pieces one year ago (1565-6—sixth year of Elizabeth); but little Jack was broken in pieces this year (1566) by the said churchwardens."

The following inventory excerpt from an inventory of the goods of a London city church provides an instance of what was probably an Easter sepulchre and its appurtenances complete :

1466. LONDON: St. Stephen, Coleman Street.

"Itm, the resurrecon of our lorde w^t the avyse in his bosn to put the sac'ment therein."

"Itm; anothir grete branch be for the Resurrecon . . . w^t v small branches ther on."

"Itm, xxijⁱ disshes for the sepulcur and ij disshes for the pascalle w^t Cordes that ptainis thereto."

"Itm, j grete glasse hangng be for the resurrecon in the chaunsell."

"Itm, j sepulcur ou gylgyd, w^t j frame to be set ou w^t iiij poste and cryste p to."

"Itm, iiij trestell to have the sepult downe w^t iiij ironys to be r h^t vp w^t."

"Itm, iiij Angell for to be set on the posts w^t iiij sencs ij gylgyd and ij not gylgyt."

"Itm, iiij grete angell to be set on the sepulcur' w^t dyus small angell."

"Itm, ij steyned clothes w^t the apostoll and the ppete bettyn w^t golde w^t the crede."

"Itm, viij bar es bettyn w^t golde to be set abowte the sepulcur w^t dyus small pyns."

"Itm, iiij knyghte to be set on the poste befor the do r."

"Itm, j angyll to be set in the dor."

"Itm, j canape steyned w^t a sōn of Golde to heng ou the sepulcur at ester."

"Itm, j Rydyl steyned w^t a chalix and the fygur of the sacrament ou hyt."

1542. "Itm, a clothe to drawe ou the sepulture."

WATCHERS AT THE SEPULCHRE.

Certain persons were appointed to watch with the parishioners before the sepulchre. Although we are told that this was done in reparation "for the watching of the perfidious Jews and blind heathen" round our Lord's sepulchre of humiliation in Jerusalem, or that they were prompted the more readily to participate in this devotion from the still lingering ancient belief that the Second Advent of our Lord would take place on Easter eve, it was little more than a following of the custom prevalent among our mediæval forefathers of watching the dead till burial.

The Constitutions of the Parish Clerks at Holy Trinity Church, Coventry, dated 1462, sets it down as the duty of the second Deacon to watch the Sepulchre¹²¹ on Good Friday at night, and of the (First?) Deacon on the night of Easter Eve "tyll the resurreccion be don."¹²²

William the Bedeman had the custody of the sepulchre light in Bridgwater Church:—"Solut Willelmo Bedeman pro custodia luminis sepulcri domini in festo pasche, viijd." Eight-pence appears to have been a general sum disbursed to the watcher, as it was paid by the churchwardens of St. Mary's, Reading, in 1558 (2. Edward VI), to "Roger Brock, for watching of the sepulchre;" and iiij^d more for "syses"—(candles, sixes), and "collis" (char-

¹²¹ The Wolberswick, Suffolk church accounts (1451), record or payment "for watching of candel Estorne nytis."

¹²² Constitutions of the Parish Clerks at Holy Trinity Church, Coventry (A.D. 1462), Legg (J. Wickham). *The Clerk's Book* of 1549. London, 1903. Appendix I, §§ 65, 25, pp. 62, 59. *British Magazine*, 1834, vol. vi, p. 262. Sharp, (Thomas), Illustrations of the . . . History of Holy Trinity Church, Coventry. Coventry, 1818.

coal); by those of Eltham, Kent, in 1554, for *two* nights' watching;¹²⁴ and in 1499, at St. Lawrence, Reading "for wakyng of the Sepulcre."¹²³ At St. Mary's, Devizes (1499), 1s. 2d. was paid "to four men for keeping of the Sepulchre two nights."¹²⁵

Refreshment was provided for the watcher in the shape of bread and ale and in fire (charcoal) to keep him warm:—

1480-2. LONDON: St. Andrew Hubbard, East Cheap. (Church-wardens' Accounts).

"Item, paid for brede, ale and fyre to watche the sepulcre, vjd."

1517. "Item, paid ffor ij watchers of the sepulker, viijd. ; ffor choles (charcoal) & alle & brede, vij^d."

1526-7. "Paid at Ester for Colis bred drynke and for a man to watche the sepulcre."

At Lichfield three persons are said to have kept¹²⁶ unbroken vigil singing psalms until Matins were said on Easter morning; at Eton College three or four of the elder scholars used to take the watch in turn.

This watching was continued without intermission until the dawn of Easter Day, "*In Die Paschae*," says the *Processionale secundum usum Eboracensem* (Surtees Society edition, p. 170): "In aurora pulsatis campanis, ad classicum congregato clero et populo, flexis genibus dicitur Oratio Dominicalis; et postea Sacerdos thurificet sepulcrum, et proferatur sacramentum cum imagine cum corona spinea."

In the MSS. copy of the Manual in the library of Sir John Lawson, Bart., of Brough Hall, Catterick, dated about 1403, the rubric runs as follows:—

"*In Die Paschae. In die Paschae ad Resurrectionem Praelatus cum ministris cum Capis sericis, flexis genibus coram sepulchro, dicant*

¹²³ LYSONS: *Environs of London*, vol. iv, p. 416.

¹²⁴ COATES: *History of St. Lawrence, Reading*, p. 214. 1507. Pilton, Somersetshire "for waking of the sepulture taper, 1s. ix^d."

¹²⁵ Duties of Parish Clerks of St. Nicholas, Bristol (1481) §§ 15, 16, fol. 32 *et seq.* *St. Paul's Ecclesiological Society Transactions*, 1902, vol. v, P. ii, pp. 110 *et seq.* Similar Regulations for the Two Clerks of Holy Trinity, Coventry (1462); for the Clerks and Sexton of Faversham, Kent (1506); and of St. Stephen's, Coleman Street, London.

¹²⁶ *Archæologia*, vol. i, p. 16.

Orationem Dominicam, et surgant, et thurificent sepulcrum, et accipiant pyxidem cum Corpore et Cruce, et versis vultibus ad populum incipiat Praelatus :

V.—Responsorium. Christus resurgens ex mortuis.

V.—Dicant nunc Judaei.

Responsorium. Christus, et cetera.

V.—Dicant, et cetera.

Quibus percantatis dicat Praelatus :

V.—Resurrexit Dominus.

Chorus respondeat : Sicut dixit nobis, Alleluya.

Et secundum quosdam fiat Processio circa fontem baptismalem, cum Psalmo Te Deum laudamus."

There was generally a separate procession for the Sacred Host and the Cross from the sepulchre. The Ludlow Church accounts have an entry (1555) of a payment of xxd "Paid for ij lynkes at Ester to bere before the sacrament."

Barnabe Googe in 1570 thus describes "the Resurrection of the Lord."

THE SCENERY.

"At midnight then with carefull minde, they up to mattens ries,
The Clarke doth come, and after him, the Priest with staring eies :
The Image and the breade from out the graue (a worthie sight)
They take, and Angels two they place in vesture white.

An other Image of a Conquerour they forth doe bring,¹²⁷
And on the aulter place, and then, they lustily doe sing,
That Gates of hell asunder burst, and Sathan overthrowne,
Christ from his graue is risen up, and now aliuie is knowne.

In some place solemne sightes and showes, and pageants fayre are play'd,
With sundry sortes of maskers braue, in straunge attire aray'd,
As where the Maries three doe meete, the sepulchre to see,
And John with Peter swiftly runnes, before him there to bee."

It would seem that this "Image of a Conquerour," *i.e.*, of the risen Saviour, was left upon the Altar until Ascension Day, as the author continues further on :—

¹²⁷ WRIOTHESLEY in his *Chronicle* notes that on "the 27th day of November, being the first Sunday of Advent, preached at Paul's Cross, Dr. Barlow, Bishop of St. David's, where he showed a picture of the resurrection of our Lord, made with vices, which put his legs out of the sepulchre, and blessed with his hand and turned his head." *Camden Society*, II, p. 1.

“ The blocke that on the aultar still, till then was seen to stande,
Is drawne up hie above the roof, by ropes, and force of hand,” etc.

This was also the custom at Durham.

The author of the Durham Rites pictures for us the ceremony as it occurred there : There was, he says (I have modernized the spelling), in the Abbey Church of Durham very solemn service upon Easter Day between 3 and 4 of the clock in the morning in honor of the Resurrection, where two of the oldest monks of the quire came to the sepulchre, being set up upon Good Friday after the Passion, all covered with red velvet and embroidered with gold, and then did cense it either monk with a pair of silver censers sitting on their knees before the sepulchre, then they both rising came to the sepulchre, out of which with great reverence they took a marvellous beautiful Image of our Saviour representing the Resurrection with a cross in his hand in the breast whereof was enclosed in bright crystal the Holy Sacrament of the altar, through the which crystal the Blessed Host was conspicuous, to the beholders, then after the elevation of the said picture (image) carried by the said two monks upon a fair velvet cushion all embroidered singing the anthem of Christus Resurgens they brought to the high altar setting that on the midst thereof whereon it stood the two monks kneeling on their knees before the altar, and censing it all the time that the rest of the whole quire was in singing the foresaid anthem of Christus Resurgens, the which anthem being ended the two monks took up the cushions and the picture (image) from the altar supporting it betwixt them, proceeding in procession from the high altar to the south quire door where there was (*sic*) four ancient gentlemen belonging to the prior appointed to attend their coming holding up a most rich canopy of purple velvet tached round about with red silk, and gold fringe, and at every corner did stand one of these ancient gentlemen to bear it over the said Image, with the Holy Sacrament carried by two monks round about the church the whole quire waiting upon it with goodly torches and a great store of other lights, all singing rejoicing and praising God most devoutly till they came to the high altar again, whereon they did place the said Image there to remain until the Ascension Day.¹²⁸

¹²⁸ FOWLER (Canon) : *Rites of Durham*, pp. 12-13. (*Surtees Society*.)

From the inventories it would seem to have been customary in some places after the removal of the Sacred Host to set carven angels either within or at the door of the sepulchre :

1431. LONDON : St. Peter Cheap. (*Churchwardens' Accounts.*)
 " *Item*, j hersse for the sepulcre and iiij annegls thereto."
 1518. " iij Images for the Resurrexion."
 1485. SOUTHWARK : St. Margaret. (*Churchwardens' Accounts.*)
 " *Items*, vi angelles of tre [wood] gylt with a tombe to stande in the sepulture at Ester."
 1511. LONDON : St. Margaret Pattens : (*Churchwardens' Accounts.*)
 " *Item*, twoo Angelles for the Sepulcre."

THE MYSTERY PLAY.

At one time this "*Office of the Sepulchre*" took the form of the Mystery Play, the priest representing the risen Christ ; three deacons, the three Marys ; and a boy an angel. Such a realistic performance of the events of the Passion was in mediæval days the chief feature of Holy Week. St. Gregory Nazianzen is said to have written a play on the Passion of Christ to take the place of the old Greek plays, substituting Christian hymns for the Greek chorus ; this was copied with variations, and in the thirteenth century a company was formed in Rome for the express purpose of representing such plays in Holy Week or Corpus Christi.

Similar plays are said to have been known in England before the year 1119, and to have been publicly performed in London in 1180. They were exhibited in churches, monasteries, and churchyards.¹²⁹ We have undoubted survivals of this early dramatic element in the Exeter Cathedral customs for Matins on Christmas night, when a boy in alb and amice with a lighted torch in his hand, took the part of the announcing angel. Standing on the highest step of the altar facing the choir, he sang *Hodie nobis caelorum Rex de Virgine nasci dignatus est*, after which he was joined by six more, and all together sang *Gloria in excelsis Deo*. At Sarum Cathedral on the Feast of All Saints

¹²⁹ Under the date 1672, EVELYN notices the setting up at York House, and Somerset House, our Lord and His disciples, as waxwork figures.

at Matins, five boys representing the five wise Virgins, each in a surplice with an amice, drawn veil-like over his head, and holding a lighted taper in his hand, sang the response *Audivi vocem de coelo dicentem; Venite omnes virgines sapientissimae*. Here also on Palm Sunday "an acolyte in the guise of a prophet" sang the *Prophetic Lesson* after the Gospel at the first Station of the Procession.¹³⁰

Very early, says the *Concordia Regularis*, "before the bells are rung for Matins, let the sacristan remove the cross (from the sepulchre) and restore it to its proper place. . . . Then while the third lesson is being read, let four of the brethren vest, one of whom, wearing an alb only, is to enter the church as if he came for some other purpose, and betake himself unobserved to the sepulchre, where he shall seat himself in silence, holding a palm in his hand. Then, while the third responsory is being sung, the other three shall approach, all attired in copes and carrying in their hands thuribles with incense. Let them advance to the sepulchre step by step, like men who are searching for something; for all this is done to represent the angel seated within the tomb and the women coming with spices to anoint the body of Jesus. And when he who is seated there observes these three drawing near, wandering, as it were, to look for something they have lost, let him begin to chant sweetly in a voice of moderate pitch, *Quem quaeritis?* (Whom seek ye?) Then when he has sung to the last note, let the three answer with one common voice: *Jesum Nazarenum*. To whom he again replies *Non est hic, surrexit sicut predixerat. Ite nuntiate quia surrexit a mortuis*. Then at the sound of this dismissal let all three turn toward the choir saying: *Alleluia, surrexit Dominus* (Alleluia, the Lord is risen). After this he who is seated, calling them back as it were, shall intone the antiphon: *Venite et videte locum* (Come and behold the place).

¹³⁰ *Sarum Processionale*, pp. 50, 51. The prophet appears also in parish church accounts:—

1451. London: St. Mary-at-Hill. (*Church Accounts*.) "Payd to Loreman for playing the p'phet on Palm Sunday, iij^d."

At St. Peter-Cheap (1519) "heres" (wigs) were hired "for the p'fetyes;" at St. Mary-at-Hill (1531), "rayment;" at St. Andrew-Hubbard (1520) an angel was hired; in 1535-7 "a Preest and chylde" played a messenger; at All Hallows, Staining, a pair of wings and a crest were hired for the angel [Ritibus 1590 AD.].

As he says this he rises, lifts the curtain and shows them the place now bereft of the cross, with only the linen cloth lying there in which the cross had been wrapped. At this sight they put down behind the sepulchre the thuribles which they had been carrying, then take the linen shroud, spreading it out before all the clergy and while thus as it were displaying it, to show that our Lord is risen and is no longer wrapped therein, they sing the antiphon, *Surrexit Dominus de sepulchro* (The Lord is risen from the tomb), after this they spread the shroud upon the altar."¹³¹

Canon Ulysse Chevalier in his Ordinances of the Cathedral Church of Laon in the twelfth and thirteenth centuries, gives an account of the Sepulchre Office at that time and place:—Whilst the bells are ringing for matins, the procession ordered thus before the altar goes to the sepulchre: first two boy-clerks (*clericuli*) with lights, two with thuribles, two deacons, two others to sing "*Dicant nunc*," the cantor and the succentor; all these vested in white copes. The rest follow in order, each one bearing a lighted candle. The aforesaid deacons, coming to the door of the sepulchre, begin: "*Ardens est*." A boy-clerk in the sepulchre: "*Quem queritis?*" The deacons: "*Jhesum Nazarenum*." The boy-clerk: "*Non est hic*." At which the priest vested in a white chasuble, carrying a chalice with the Body of Christ, coming out of the sepulchre, finds at the door four boy-clerks supporting a canopy, under which he walks in front of the procession, the two boy-clerks with lights going before him, and the two with thuribles beside him. Then the aforesaid deacons say: "*Surrexit Dominus vere, alleluia*." Afterwards the cantor and succentor begin that part of the antiphon "*Cum rex glorie Christe advenisti desiderabilis*;" and so singing all go up the nave before the great rood. After the antiphon "*Christus resurgens*" two canons in copes sing the verse, "*Dicant nunc*." After that the procession enters the choir, singing "*Quod enim vivit vivit Deo*." The priest places the chalice on the altar. Meanwhile the bells are rung altogether. The chalice thus placed upon the altar remained so exposed

¹³¹ A ceremony similar in purport to this takes place on Easter Sunday afternoon in St. Peter's Church at Rome. See also DU CANGE, v. *Sepulchri Officium*; MARTENE, *De Antiquis Monachorum Concordia Regularis*. Migne P. L., vol. 137, p. 495.

during matins and at the *Te Deum*, which concluded the office, the priest placed it "*in armariolo.*"¹³²

In the parish churches the play of the "Resurrection of our Lord" would be of a much more simple character. The parish priest with a banner in his hand would take the principal part of the risen Christ, the parish clerk, with certain of the parish, the characters of the angel and the three Marys. Parish clerks always took the principal share and parts in the representation of the "Mysteries." The Household book of the fifth Earl of Northumberland, for the year 1512, mentions the practice:

"*Item, . . . to them . . . that play the play of Resurrection upon Estur day in the mornnyng in my lordis chappell befor his lordshipe, xx.*"

On the eve of the Reformation, about the year 1541, a *Rationale* was drawn up by the English bishops to explain the meaning and to justify the usage of the ancient rites and ceremonies. In this the rite of the Easter sepulchre is stated and expounded as follows:

"And that day (Good Friday) is prepared and well adorned the sepulchre (in remembrance of the sepulchre, which was prophesied by the prophet Esaias to be glorious), wherein is laid the image of the cross, and the most Blessed Sacrament, to signify that there was buried no corpse or body that could be purified or corrupted, but the pure and undefiled body of Christ, without spot or sin, which was never separated from the Godhead. And therefore, as David expresseth in the fifteenth Psalm, it could not see corruption, nor death could not detain, or hold Him, but He should rise again to our great hope and comfort, and therefore the Church adorns it with lights, to express the great joy they have of that glorious triumph over death, the devil, and hell.

"Upon Easter Day in the morning, the ceremonies of His Resurrection are very laudable, to put us in remembrance of Christ's Res-

¹³² See April issue, page 340 note. Will of Dan John Raventhorpe, "*almariolum subitus idem altare.*"

CHEVALIER (Canoine Ulysse) *Ordinaires de l'Église Cathédrale de Laon*, XII-XIII century, etc. The simplicity of the early form of these Resurrection plays is seen in an excerpt from an ancient novel often quoted by the old dramatic poets, e.g., Ben Jonson in his *Poetaster*, Act iii, Sc. iv, and his masque of *The Fortunate Isles*. It was "imprynted by Wylliam Copland:" without date, in 4to, bl. let. among Mr. Garrick's *Old Plays*, K, vol. x.

urrection, which is the cause of our justification. And that as Christ being our head, was the first among the dead which rose never to die again ; so all Christian men being His members, do conceive thereby to rise from death of sin to godly conversation in this life ; and finally, at the day of judgment, when the bodies and flesh of all mankind shall by the operations of God be raised again, to rise with Him to everlasting glory."

"Therefore," says Cranmer's Articles of Religion, "these laudable customs are not to be condemned and cast away, but continued to put us in remembrance of spiritual things."

Within a decade of years the ravages of the Reformation had done their work. The Easter Day of 1548 (March 15th—second Edward VI) saw "the Pyx, with the Sacrament in it taken out of the Sepulchre" at Worcester, with singing "Christ is risen" with procession, although on Palm Sunday there had been no palms hallowed and on Good Friday no creeping to the Cross. In the following year, Bishop Blandford's Diary shows that the end had come: "1549. Good Friday. No Sepulchre, or Service of Sepulchre. Easter Eve. No Paschal Taper, or Fire, or Incense, or Font. On April 23d. Mass, Matins, Evensong, and all other service in English. All Mass Books, Graduals, Pies, Portasses, and Legends, brought to the Bishop and burnt."¹³³

In the reign of Mary an attempt was made to restore the old order of things, but her death and the accession of Elizabeth again placed them in a position they were in the early years of Edward VI's reign, when the rite of the Easter sepulchre with other ancient usages and devotions fell into total desuetude.

That the ceremony survives to a certain degree in the modern altar of repose may be admitted. But the difference between the mediæval Easter sepulchre and the present-day altar of repose is a very interesting point, too long to be treated of here.

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Ramsgate, Kent.

¹³³ GREEN: *History of Worcester*, vol. i, p. 127. Among the points objected to Bishop Gardiner when cited before the Council to answer certain articles "written in a paper" in May, 1548, including the maintenance of certain ceremonies in his Cathedral at Winchester during the past Holy Week, was that he had allowed the Easter Sepulchre. Archbishop Cranmer in some "Articles of Enquiry" put forth in August, 1548, asks whether the Easter Sepulchre had been used at the Easter last past.

ECCLESIASTICAL CHARLESTON.

“OLD CHARLESTON,” as a friend calls it, is a delightful place to visit. I allude not to its situation on a tongue of land bordered by two rivers, the Ashley and the Cooper, with the beautiful bay over which one looks from the Battery, five miles away to Fort Sumter and the Ocean. In these respects it resembles fair Manhattan, washed by the North and East rivers; but the chief borough of New York City is further in from the sea than is Charleston. I refer not to its political history. No town in the Republic, perhaps, has occupied a more prominent place than this chief city of that commonwealth which was represented in the councils of the nation by Calhoun and Hayne, to mention no others; of that State which in 1832 nullified, or attempted to nullify, certain measures of the general government which it deemed incompatible with its “rights”; of that State which first passed an ordinance of Secession from the Union, and opened the great Civil War on April 12, 1861, by firing on Fort Sumter. Although no student of history can look without intense interest upon this fort on its little island in the middle of the bay, corresponding somewhat with Fort Lafayette in the New York “Narrows,” or visit without stirring emotions this little brave, cultured, proud city, that dared to throw down the gauntlet to big New York, Boston, and Philadelphia, like a bantam-cock challenging so many Shanghais—yet political history is not now my theme: I wish only to set before the widespread readers of *THE ECCLESIASTICAL REVIEW* some notes from the chronicles of the Church in Charleston, coupled with observations made during an occasional visit.

Charleston, comprising to-day the State of South Carolina, is one of the oldest dioceses in the United States, having received its first bishop in 1820. Since then it has had a succession of bishops and priests renowned perhaps above those of any other diocese for learning, eloquence, and classic taste. I need but name our American Bossuet, John England, himself an ex-professor and college president in the Athens of his native Ireland, as well as an ex-parish priest of that town there which “Turk, Jew, or Atheist,” might enter, “but no Papist.” I had it from an old lady in

Poughkeepsie, N. Y., who as a girl knew him, that "he used to baptize the children without taking any money, and so they sent him out to be a bishop in the Savannahs." He was consecrated in Cork, but refused to take the then usual oath of allegiance to the British Crown, saying that as soon as he reached his mission he would apply for citizenship of the Republic. He died in 1842, having ruled at first over the States of South and North Carolina and Georgia, and over the two former during his whole lifetime. His Sermons, Letters, Essays, etc., were published many years ago (1849), in five volumes, and though an abridgment was sent out twenty years since, the original work still commands the price of thirty dollars. Now a word as to his portrait. I knew and admired him, as revealed in history and literature, always, but somehow could never reconcile myself to his alleged physiognomy. For I believe in the "human form divine," especially in the face, the eyes in particular as being "the windows of the soul." Some wretched limner tried, with the best intentions no doubt, to perpetuate his features, and pictured a repulsive, impossible profile of him whom "listening senates" as well as admiring multitudes heard with pleasure. It was a great delight, on my recent visit to his episcopal city, to be shown a picture by Gilbert Stuart, the renowned American painter, in which Bishop England's rich, good-natured, sparkling, intelligent Irish face still lives and breathes on the canvas.

The native spirit of the Bishop is further evidenced from a sentence in a letter of date August 1, 1834, addressed by him to the Very Rev. Paul Cullen (afterwards Cardinal), Rector of the Irish College in Rome, in which after treating of the insidious attempts of the British Government to make Catholic bishops salaried employees of that realm, Bishop England adds:—

"Now I give you fair notice: Do not trust me nor yourself, when either of us comes in contact with a government. These same courts are dirty places, and the old proverb will always continue true, 'He that handles pitch will soil his fingers.' When I returned to Charleston from Hayti" [whither he had been sent a Legate by the Holy See], "the dogs that were set to guard against negroes, began to bark at me, though previously they allowed me to pass."

Another great Bishop of Charleston was Patrick Lynch, a native of South Carolina's backwoods, who saw a priest for the first time when he was twelve years of age. This man was easily the first among his clerical contemporaries as well as among the citizens of his State, in scientific attainments, being also an exact theologian and excellent preacher, as well as a patriot who filled on his side of the dispute about the Federal compact, the same fearless and assertive position occupied on the other by Archbishop Hughes of New York. Bishop Lynch led a martyr's life, for, like all his people, he loved his State and the confederacy she shared in inaugurating, but lived to see her and it trodden in the blood-soaked dust of defeat and its worse consequences. In addition he saw his Catholic people impoverished, his cathedral and convents burnt, other ecclesiastical edifices damaged by shot and shell, his own "Bishop's Bank" ruined. But he was unconquered. Everyone advised him that he was under no obligation to pay his "debts," as the common catastrophe left all in one "ruin upon ruin, rout upon rout, confusion worse confounded." Was it conscience or was it "honor" that moved him? He is reported to have declared that "no one should have it to say that he had trusted the Catholic Church and found her fail him." So he "left his country for his country's good," and preaching, lecturing, and begging throughout the North, collected, I was told, two hundred thousand dollars for his "creditors." It was charity, or *noblesse*, at any rate, if it was not justice.

The Rev. James Corcoran, S.T.D. (Propaganda), a native of Charleston, for many years recognized as our foremost American theologian, was one of the lights of two Plenary Councils, and went to Rome in 1883 with the bishops to help prepare the scheme of the Third Plenary Council of Baltimore, the greatest Council, except the Vatican, held in the last three centuries. He was a learned, simple, lovable, patriotic priest, who died at Overbrook Seminary, Philadelphia, where, during many years he had aided in building up the learned faculty of that institution.

The Rev. Richard Baker, an Irishman, preached with extraordinary assiduity and esteem for nearly twenty-five years as pastor of St. Mary's, the first church in Charleston, but burnt his sermons before he died.

Bishop Reynolds, the second holder of the see, had been a professor in one of the ablest faculties constituted thus far in our country, that of St. Mary's, Bardstown, Kentucky, of which the Rev. Francis Patrick Kenrick, afterwards Bishop of Philadelphia and later Archbishop of Baltimore, and so well and favorably known by his works to the theologians of the Vatican Council, was the most conspicuous member.

I shall name others, but it may interest my readers to know that the present Rector of the Catholic University, who as a student at the Propaganda was distinguished for scholarship, and who so many years governed the American College in Rome, was born and brought up, like Bishop Lynch, in the uplands of South Carolina.

The earliest priest known to have visited the region was one Cleary, a Canon of Funchal, Madeira, who died at Newbern, N. C., in 1790, at the home of the mother of Judge Gaston, the Catholic Chief Justice of North Carolina. The King of Spain, on account of the many vessels of that nation then visiting Charleston, proposed locating there a Catholic chaplain, but Bishop England put not his "trust in princes," saying that "ecclesiastics who court the favor of principal or subordinate ministers are not generally the most excellent body." He consented, however, to have the French and Spanish settlers solicit aid from their respective courts for the founding of a church. Those "settlers" were probably merchants and their clerks, men of considerable education; and indeed many persons used to wealth and refinement were doubtless amongst the refugees from the San Domingo revolution who found a home in the city.

The Rev. Simon Felix Gallagher, a priest of Dublin and a graduate of the University of Paris (on either score he may be accounted a man of culture), became pastor of St. Mary's in 1793. Indeed Bishop England tells us that he possessed "extraordinary eloquence, a superior intellect and a finely cultivated mind." Father Gallagher was succeeded by Father De Clorivière, a Breton of ancient and noble ancestry, who for his bravery during the French Revolution was decorated by the legitimate King, and after many vicissitudes of fortune became a priest in the forty-fourth year of his age. He showed great virtue during the

schism in St. Mary's Congregation, and died Superior of the Visitation Convent, Georgetown, D. C.

The Rev. Benedict Fenwick, S.J., ex-president of Georgetown College and afterwards Bishop of Boston, held the pastorate of St. Mary's for six years, saying Mass in a neighboring hall, while he endeavored to bring the revolted parishioners to a sense of their duty.—And so on through the list.

Men such as these, endeavoring to raise their little flock to a respectable place in the midst of the alienated children of the Church (by these I mean the general population, not the occasional schismatics), naturally gave an elevated taste and tone to their people. The example of their neighbors constantly spurred them on, for Charleston was the capital of the proud planters of South Carolina, who, abounding in wealth and cut off from commerce with the Northern States, traded directly with Europe, sent their children to be educated in foreign parts, imported all their house furniture as well as works of art and expensive viands, and naturally took on a classic form and ambition, less common to their fellow-citizens nearer the Pole. Indeed, even at the present day one is struck by the endless profusion of antiques in the way of clocks, caskets, beds, sofas, fireplaces, engravings, table-ware, candelabra, etc., to be found in the Old Curiosity shops of Charleston, though the South has long been exploited for such relics of bygone days. The whole tone was, and is still, to a degree, classic. The architecture shows this in many edifices erected by private individuals and associations, while the Government has built at Charleston a Custom House which is a gem of purest Greek. There is one like it at Norfolk, also pure Corinthian, but it is not so favorably situated as that in the metropolis of South Carolina. Both are well worth the while going far to see. Of course, there are Greek buildings in Washington, and some few of the taste of the middle of the past century are left in New York; but they are not all as well proportioned in size to the cities in which they stand as the buildings in these Southern towns. Besides, we are not naturally nor easily attracted by colossal structures, nor can we love the monstrous any more than Gulliver could admire the presumed beauty of that enormous woman in Brobdignag. A special reason of our enjoyment of

Greek architecture comes from the harmony of the size with the sites of the buildings; and most of our great cities do not offer the advantage of situation which makes the Parthenon sit so well on the Acropolis. Bury it down in Wall Street, New York, and it will lose most of its attractiveness. Now, the small size of Charleston, and the discreet width of its streets, brings the moderate-sized structures into harmony with their surroundings, and goes far to explain the hold they take on a visitor.

Of the classic, more anon. My object now is to discover the source of that culture in word and work and manner, of that taste for ancient as well as modern literature, which has distinguished ecclesiastical Charleston and marks it to-day. In addition to what has been said, I think that the softness of the climate, the few opportunities for gaining money, together with the leisure due to the very slow increase in the number of the faithful, combined with the spirit of the forepart of the nineteenth century, when allusions to Greek and Roman literature, as well as quotations from it, were quite common in Congress as well as in Parliament, had much to do with it. An example: When one of our statesmen, whose name I do not recall, was eulogizing the "Last of the Signers," our beloved Charles Carroll of Carrollton, he described the venerable man, in his ninetieth year, curled up on a lounge, a shawl thrown over his frail, shrunken body: "Quot libras in duce summo!" he exclaimed. I fear that few to-day would understand or appreciate his use of this terse and eloquent phrase of the Roman satirist. If the people of Charleston or of South Carolina had the same chance to make money as those in the North or West have, it may be they would join with the rest in the race for gold. Without prospect of wealth, and having no abject poverty in their State, they wisely practise contentment, and seek the "things of the mind," and the enjoyment of the imagination, so much purer, more lovely, and more lasting.

As I have said, Bishop England had been a professor in Cork, and at once, on reaching his diocese, started a seminary, instruction in which was given by himself and the priests of the town. His "academy" also was for a time very prosperous and influential. In addition he established a periodical, *The Catholic Miscellany*, one of the earliest ventures in this department of the

ministry. Bishop Lynch himself told me that he used to set type for this publication. Dearth of newspapers as well as of novels, and absence of the objectionable mass of literature that tempts us, and consumes so much of our valuable time, and waters our brains to-day, together with the obligation of teaching young men who were likewise free from such distractions, naturally developed acquaintance and familiarity with the Classics, and raised the standard of clerical learning in Charleston higher than it was elsewhere, except at such shrines of the Muses as our Mount Saint Mary's, where similar conditions existed, and which claims several of the living clergymen of this diocese for her sons. At any rate, the effect remains, and the visitor to-day is entertained, refreshed, and charmed with the still unbroken traditions of early days. I will illustrate this further before closing these notes of a traveller.

The St. Mary's Church mentioned is the first temple in which an altar to the Living God was erected in the territory comprised by Georgia, North and South Carolina. The original building was bought on August 24, 1789, one year before the consecration of the first bishop of Baltimore. The present edifice dates from 1838, and is of the Doric style so common in buildings of the period. Even inside to-day the pure white marble altar is unique for simplicity and chasteness, as well as for a feature that seems very praiseworthy—I mean a marble credence table on either side on a level with the platform. The church has had for pastors and assistants nearly all the priests above spoken of, but is unfortunately distinguished for the longest schism in our ecclesiastical history, a schism which caused divine worship to be forbidden within its walls for many years, and which, starting in 1810, came to a climax in 1815, lapsed in 1822, but was not finally extinguished till 1897, under the pastorate of Father Thomas Hopkins, who, coming a stranger to the diocese, was not embarrassed by ties of blood, politics, or custom; and having shown zeal and devotion to the interests of the parish, then at last put an end to the trustee system, a system that has caused much trouble in various dioceses of the United States, but in none more than in Charleston. A detailed account of the unhappy schism will be found in *Shea's History*. Readers who are interested will obtain a clear idea of

this unfortunate affair, by this quotation from the "Memorial" of the pewholders to the Archbishop of Baltimore, dated December 3, 1817:

"Your Memorialists beg leave to hope that in this . . . they require nothing incompatible with the just authority of the hierarchy, and in this hope they find themselves founded . . . by finding it countenanced by the tenth article of the Concordat established between his present Holiness and the consular government of France, in the year 1801. . . . Your Memorialists anxiously look forward to the day when a Concordat shall define and settle the relative religious rights of the sovereign people of the Roman Catholic persuasion in the United States, and of their clergy. Your Memorialists beg leave to suggest to Your Reverence, that the part of the sovereign people of these United States in communion with his Holiness the Pope, as their government interferes not in the matter of religion, think and hold themselves *immediately* entitled to the same benefits and immunities in the irreligious concerns, as are established between the Court of Rome and the Sovereigns of Europe *intermediately* negotiating for the interest and religious liberties of their subjects."

"Ha! dinna ye hear the slogan?" Do you hear the voice of South Carolina? Do you not wonder that Fort Sumter was not fired on forty-four years sooner? However, enough of that.

In connection with this strong self-assertion on the part of the trustees, it is interesting to read of the project for Church government in the United States, laid by Bishop England himself before the Propaganda, in a communication of date June 24, 1824. Indeed the scheme, subscribed by the clergy and most of the laity, had been adopted and was in force in the diocese of Charleston and it was to obtain for it the approval of the Holy See that this letter was written. Chapter VI of the Constitution, as he calls it, runs as follows:

"Every year, on a day and in a place designated by the Bishop, there will be a meeting of the clergy and of select laymen from each congregation to consult with the Bishop on the state of the Church in the diocese. If the clergy desire to consult with the Bishop on ecclesiastical affairs, they will do so apart and in secret. At this meeting statements of moneys, possessions, buildings and revenues will be ren-

dered. The sums received during the year for the general good of the Church will be assigned to the maintenance of the seminary, the erection of schools, the support of missionaries, and to aid the convents and other pious works, the assignment to be made with the consent of the majority of the clergy deliberating separately, and of the majority of the laity deliberating separately, and with the approbation of the Bishop. The Bishop, the Vicar-General, and three priests to be selected by the clergy, and six laymen to be chosen from the laymen present, will manage the funds and the temporalities, and will carry out the regulations made in regard to the latter."

The entire Constitution may be read in Vol. VII, p. 450, of the *Records of the American Catholic Historical Society*, where also, p. 487, I found the letter quoted in a previous paragraph. They were discovered in Rome by a missionary of the Propaganda, the Rev. Ferdinand Kittell, at the time archivist for the Society just mentioned, but unfortunately for American History, though happily for the people of Loretto, Pa., no longer filling that scholarly office for which no priest in the United States were better fitted. One reflection I cannot suppress: The educational and social level of the Catholics in Charleston seems to have been higher than elsewhere. Can we imagine the Bishop of Boston at least, of New York or of Philadelphia proposing to establish in 1824 a Lay House to take part in church government?¹

Entering the now sacred and consecrated St. Mary's, one is struck with its order and neatness,—the altar especially, and properly, first holding one's attention. Let artists pass judgment on the harmony between rich Gothic stained glass and Hellenic architecture. I merely allude to the great painting in the middle of the ceiling, executed, at the expense of a number of priests who had been pupils of Dr. Corcoran at Overbrook, as a monument to his memory. What attracted me most were the tombstones set in the pavement bearing the names of deceased pastors, but especially the mural tablets, one of which, recalling the memory and worth of a classmate, and exhibiting the most beautiful specimen of the lapidary epitaphic style with which my travels in this country have made me acquainted, I herewith present:—

¹ Shea, Vol. III, p. 321, who quotes Bishop England's works, Vol. V, p. 91.

"Consummatus in brevi
explevit tempora multa."

MEMORIAE

CLAUDIANI . B. . NORTHROP
DOMO . KAROPOLI . QUI . ECCLES.
HANC . XII . ANNOS . REXIT . INNOCENTIA . VITAE
ET . STUDIO . JUVENTUTIS . AD . PIETATEM
INFORMANDAE . OMNIBUS . CARUS
OBIIT . XI . KAL . OCT. . A. . D. . MDCCCLXXXII
ANNOS . NATUS . XXXVIII . M. . IX . D. . VI.
HAVE . SACERDOS . SANCTE.
CUJUS . IMMATURAM . MORTEM . SI . VOTA
NOSTRA . DEPELLERE . POTUISSENT
SPEM . NOSTRAM . ET . EXPECTATIONEM . TUI
QUAM . VIRTUTE . CONCITAVERAS
SPLENDIDE . SUPERASSES

This gem of Christian epigraphy is from the pen of Dr. Corcoran.

Going out of the sacristy door we find ourselves at once in what is certainly one of the most curious and interesting graveyards in the whole country. Its crowded space, of perhaps eight hundred square feet, has many a different shape of tombstone, the French crib, of which we have a specimen in God's Acre on our "Mountain," being most suggestive and pleasing. Nearly seventy years ago Bishop England wrote of this consecrated spot: "The cemetery, which is now in the centre of the city, affords in the inscriptions of its monuments the evidence of the Catholicity of those whose ashes it contains. You may find the American and the European side by side. France, Germany, Poland, Ireland, Italy, Spain, England, Portugal, Massachusetts, Brazil, New York, Mexico, have furnished those who worshipped at the same altar with the African and Asiatic whose remains are there deposited; during life they were found all professing the one faith, derived from a common source; after death their remains commingle. The family of the Count De Grasse, who commanded the fleets

of France near the Commodore of the United States, and his partner, sleep in the hope of being resurrected by the same trumpet, to proceed from their neighboring beds of earth to the possession of thrones purchased by the blood of their common Redeemer."

The generations of the dead who have since been laid to rest in the cemetery of St. Mary's only serve to emphasize those words of long ago. Priest, levite, and layman, lie side by side, awaiting the coming Resurrection. An almost forgotten slab with scarcely legible letters marks the resting-place of two of the first priests of the diocese of Charleston, the Rev. Godfrey Sheehan and the Rev. John Bermingham. They were both natives of County Cork, in Ireland; both had received Holy Orders in this city, and each died in the 32d year of his age,—Father Sheehan on September 16, 1827, and Father Bermingham on October 23, 1831. Father Bermingham was the first priest ordained in the city of Charleston, by the first bishop of the diocese.

The tomb of Mrs. Mary Watson, who bequeathed the old rectory to the church, is a conspicuous feature. The tomb of the family of Count De Grasse, referred to above by Bishop England, bears at the head a coronet displayed over a shield, with the family coat-of-arms. Its inscription runs thus:—

"Underneath lie interred the bodies of D'lle Amélie Maxime Rosalie De Grasse, deceased on the 23d day of August, 1799; and of D'lle Mélanie Véronique Maxime De Grasse, deceased on the 19th of September, 1799, daughters of the late Francis Joseph Paul, Count De Grasse, Marquis of Tilly, of the former Counts of Provence and Sovereign Princes of Antibes, Lieutenant-General of the Naval Army of His Most Christian Majesty, Commander of the Royal Order of St. Louis, and member of the Military Society of Cincinnati."

As an incident in the celebration of the Centennial of the Battle of Yorktown, at which Count De Grasse had commanded the French fleet, this tomb was carefully restored by the City Council in October, 1881, and on the 19th of that month, having been splendidly decorated with flowers by the ladies of St. Mary's Parish, was visited by thousands of citizens.

Directly across the street from St. Mary's is a very graceful Jewish synagogue, built sideways to the thoroughfare, either as

an assertion of South Carolina individuality and independence, or in order, as we understood, that its chancel-end might be to the east, as in our churches likewise it should properly be.

The Church and the Synagogue! What a wonderful synthesis of Divine Religion! The Old dispensation and the New! Here they are, side by side, yet as far apart as they were nineteen hundred years ago. We gazed long and often at this classic structure, the foundation of which goes back to 1794, while the present pure Doric building dates, like St. Mary's, from the fire of 1838. The Rabbi, a gentleman educated in England and Germany, received us in his pleasant study with democratic courtesy, and made us acquainted with the part the Chosen People had taken in the American Revolution. His synagogue interiorly was like a parlor, very comfortable and tastefully decorated, for the Jews, of course, are well off, and he is publishing through Lippincott a small *edition de luxe* of his *Jews in South Carolina*, at ten dollars a copy.

In the tastily furnished and ornate Church of St. Joseph, not far away, our eye was caught by a mural inscription, evidently from the classic pen of its pastor. It is near the tomb of a priest who, like Dr. Corcoran and Bishop Lynch, was an alumnus of the writer's Alma Mater, the Propaganda, and reads as follows:

JOANNI . JOSEPHO . WEDENFELLER
SACERDOTI
QUI . HUIC . AEDI . PRAEPOSITUS
COMITATE . CONSILIO . VITA
CIVES : AD . VIRTUTEM . ET . RELIGIONEM
INSTITUIT
OBITT . XV . CAL . SEXTILES
AN . MDCCCXCIX
AETATIS . AN . XLIII
PARENTI . OPTIMO . DESIDERATISSIMO
CURIALES . POSUERUNT.

The cathedral of Charleston is almost completed, and will, it is hoped, be opened for worship within this year. It is a fine structure, suited in size to the little city, and as an architectural work sustains the reputation of that artist who, to our mind, has

not received of the American public a tithe of the fame and revenue he deserved and earned—I mean the author of those splendid edifices, the Cathedrals of Hartford, Albany, Boston, Providence, Pittsburg, etc., and of the perfect Church of St. Mary, Norfolk—Patrick Keeley. Charleston Cathedral, of which the present building is a reproduction, was destroyed in that sad year 1861, and nothing was done toward replacing it till twenty years later, when John McKeegan's bequest of \$50,000 became available, and the work was begun. By 1893 about \$117,000 had been laid out, and work was suspended till a short time since, when the prudent authorities had collected enough to warrant further advance. Nothing is to be seen as yet in the interior except the light, airy proportions; but we admired the size and situation of the sacristy, which is, as it were, an extension of the sanctuary to the rear, and measures 30 x 60 feet. The walls of the church are of brown freestone, indented with star-shaped cuts to lessen the destructive action of the weather. In this mild climate, however, it is to be hoped that the material will prove enduring in its beauty. We pray that God may grant the typical South Carolina prelate, who has borne so large a share in the sorrows of his people, the happiness of dedicating with them this beautiful temple, which their generosity, aided by that of their Northern brethren, will have freed from debt, and of presenting it to God the Father "like a bride adorned for her consort," a type of the "glorious Church, not having spot or wrinkle or any such thing, but holy and without blemish," the fair Bride of Christ, His Eternal Son.

In a corner of the lot surrounding the Cathedral is buried a veteran missionary of the diocese, and we venture to present the inscription on his tomb, redolent as it is of appreciation of his simple noble character, as well as classic in its elegance :

HEIC . IN . PACE . CHRISTI . QUIESCIT
TIMOTHEUS . BERMINGHAM
NAT . HIBERNUS
VICARIA . POTESTATE . IN . ECCLES . CAROLOPOLITANA
FUNCTUS . ANNOS . VI
VIR . ANTIQUAE . SANCTITATIS
ET . DE . RELIGIONE . PER . CAROLINAM . AUSTRALEM . ET

GEORGIAM . OPTIME . MERITUS . CATHOLICI . NOMINIS
 PROPAGANDI . ANIMARUMQUE . JUVANDARUM
 STUDIOSSISSIMUS . OMNIBUS . OB . PIETATEM . MORES
 ILLIBATOS . ET . CANDOREM . ANIMI . INCOMPARABILEM
 MAXIME . ACCEPTUS . QUI . AETATE . AC . LABORIBUS
 CONFRACTUS . NEO-EBORACI . QUO . VALETUDINIS . CAUSA
 RECESSERAT . IMPROVISA . MORTE . ABREPTUS . AT . NON
 IMPARATUS . AD . SUPEROS . EVOLAVIT . PRID . NON . JUN.
 ANNO . REP . SAL . MDCCLXXII . ANNO . AET . SUAE . LXXV
 EXUVIIS . DOMUM . TRANSLATIS . ET . HEIC . TUMULATIS
 AMICI . MOERENTES
 HONORIS . PIETATISQUE . CAUSA
 MONUMENTUM . CUM . TITULO
 FACIUNDUM . CURARUNT
 AVE . AC . VALE . ANIMA . PIENTISSIMA
 NOSTRIQUE . MEMOR . APUD . DEUM . SIES

There are in Charleston, as in every American town, a number of church edifices proportioned to the great and always increasing number of religious sects. Some of these, besides the synagogue above described, are of pretty, quaint, composite architecture, and very interesting historically: St. Michael's, for instance, and St. Philip's. The former has a very fine representation in stained glass of the Prince of the Heavenly Court, but tourists visit it as much or more for its antiquity, as things go with us, and to see how, in the earthquake of 1886, the tower settled half a foot into the earth, so that one has now to step up on entering the building. As the earthquake is mentioned, we may record that many Catholic churches, institutions, and residences were injured, and the Bishop, who has but eight thousand persons owning his authority in the whole diocese, appealed to his fellow Catholics in the North for aid, and with such success that some wag suggested that another earthquake, if they "could get one up," would bring the Cathedral to completion.

Before closing this account of my visit, it will interest my readers to know, if they have never heard or, having heard, have forgotten, that this singular old town is the alleged home of the Luciferian Cult—they show you the "temple," on the main street—and was publicly proclaimed as such some years since by Leo

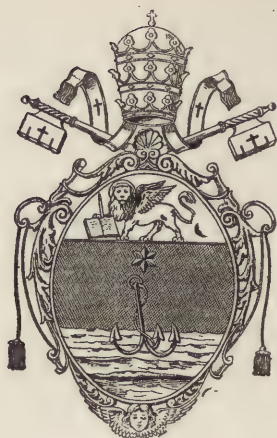
Taxil, the manager for "Diana Vaughan." Imagine the astonishment, mingled with amusement and a certain amount of indignation, of the local Catholic clergy, when asked by the editor of that great journal, *L'Univers*, of Paris, whether these things were so. The upshot was a communication, purporting to have been sent out by the Bishop of Charleston, scouting the absurd fake, and defending the citizens of his native and beloved city from so senseless and malignant a calumny. What are we to think of those French abbés and their English analogues who swallowed this wretched fable, and wrote extensively in the French journals, and even in the sober columns of the *London Tablet*, defending their belief in the "revelations" of Taxil? The *dénouement* was comical, if also somewhat shameful. Taxil hired a hall in Paris, and announced that on a certain day he would actually bring forward and exhibit the flesh-and-blood Priestess of Lucifer to the hungry gaze of the excited abbés. He himself appeared before the straining eyes of the crowded auditory, rehearsed the entire story of "Diana" and its reception in different parts of Christendom, and at length declared in purest Parisian that it was all a joke, and as for Diana Vaughan, "*C'est moi-même, Messieurs.*" (*Bruits, rumeurs.*) Imagine the effect! I do not recall now how he left the hall, but France is not Arizona or even South Carolina, and although there were many vociferous expressoins of abomination, detestation, anger, etc., etc., and much wielding of umbrellas and shaking of hats, it seems that the mountebank escaped alive. Still no doubt many over there still cling to the fable, and assume a tone of mystery and horror when they hear the name of Charleston, a word which may be destined to be a synonym for *Sheol* in the most elegant of modern languages.

And so I bade goodbye to this interesting town, with so much that is unique and attractive in its character, as well as in the marked individuality of its people, of its clergy, its buildings, its situation, and its history. A town that recalls one of those of ancient Greece with its climate, its easy carelessness, its attachment to its own soil, its delight in its heroic past, its love of art and of letters, its contempt of Mammon. I could not help thinking that if Cardinal Newman had visited Charleston, he would find in the world of to-day a place by which to illustrate

his "Student Life in Athens," for I think Charleston an ideal place to cultivate the true, the noble, the beautiful, the æsthetic. My clerical companion and host understood well how to produce a pure and deep and lasting impression, for he took me to walk on a darksome evening along the quiet, empty streets; past the modest "shrine of Lucifer," and the historic spires of St. Michael; under the shadow of the yet unfinished cathedral; by the exquisite little lake that, fed by the tide, though in the heart of the city, twice each day is empty and twice refilled with fresh and sparkling water; along by the dwellings of the patrician families once wealthier than now, but always educated and cultured, each with a residence quite individual in style, shape, position, size, heraldic emblems, gates, walls, verandahs, gardens and surroundings, but all showing a taste and elegance that was a delight to see. There was not much money there as compared with the commercial capitals of the North, but there were tradition, legitimate family pride, taste, and personal independence. It was Athens revived in America; it was the metropolis of historic South Carolina. Next morning I strolled along those same streets with a student, and saw here and there evidences of lack of means or latitudinal carelessness in the absence of paint, etc., but the Battery was close by, and as we sauntered along its well-kept paths, enjoying the view of the ocean, I was slightly amused at seeing a great cannon mounted on the sea-wall, with an inscription recounting how this was "one of the guns that had been fired on Fort Sumter at the opening of the war for the Independence of the South." Meanwhile, some clerically attired philosophers of the schools of the Sophists took their morning constitutional among the grass-plots and fountains and statuary of this lovely park, even as many of the spiritual forebears of Catholic Charleston used to do, and we ourselves, in happy youth, amongst the natural and artistic beauties of the Pincio.

EDWARD MCSWEENEY.

Mount St. Mary's, Maryland.



Analecta.

EX ACTIS SUMMI PONTIFICIS.

I.

GRATULATUR PONTIFEX RECTORI COLLEGII AMERICANI SEPTENTRIONALIS OB PROPECTUM IN STUDIIS SACRARUM DISCIPLINARUM.

Dilecto Filio Thomae Kennedy Pontificiae Domus Antistiti Rectori Urbani Collegii Pro Alumnis Foederatarum Americae Civitatum.

PIUS PP. X.

Dilecte Fili, salutem et apostolicam benedictionem:

Quum, haud ita pridem, te, una cum Alumnis tuo regimini creditis, admissione Nostra donavimus, placuit testari coram amplissimis verbis qua existimatione quaque benevolentia Collegium vestrum prosequeremur. Et merito id quidem. Videramus enim, ex annuo in scholis periculo stataque praemiorum distributione, sic alumnos istos in disciplinarum sacrarum studia incubuisse strenue, ut tulisse primas laetarentur. Aliunde vero non ignorabamus diligentiae huic in sacris excolendis doctrinis parem

esse et disciplinae servandae constantiam et exercendae pietatis ardorem. Libet igitur iterum per litteras gratulari tibi, qui egregie Rectoris munere fungaris; gratulari simul alumni omnibus, qui optime industriis tuis obsecundant. Crescat, hoc plane optamus et ominamur, crescat adolescentium numerus, qui ex Americae foederatis Civitatibus huc transmeent, catholicam sapientiam in ipso Fidei centro apud Cathedram Beati Petri Apostolorum Principis hausturi. Equidem ex vestro Collegio, ut multa apud vestrates in Religionis utilitatem provenisse scimus, sic ampliora in posterum proventura confidimus. Hoc ut eveniat, tibi, Dilecte Fili, tuisque in Collegio moderando adiutoribus nec non alumni singulis apostolicam benedictionem, caritatis Nostrae pignus et munerum divinorum auspicem amantissime in Domino impertimus.

Datum Romae apud S. Petrum die XXVII Februarii Anno MDCCCCV.

Pontificatus Nostri secundo.

PIUS PP. X.

II.

PIUS X CAECILIANAE SOCIETATI GERMANICAE, DE MUSICA SACRA OPTIME MERITAE, GRATES ET HORTAMENTA REPENDIT.

PIUS PP. X.

DILECTE FILI¹ SALUTEM ET APOSTOLICAM BENEDICTIONEM.

Non parum delectati sumus eis litteris quas tu, dilecte Fili, ceterique istius Societatis Caeciliana moderatores, quum in unum de more convenissetis, at Nos proxime dedistis. In his placuere expressa animi vestri sensa erga Nos grati ob laudes, sane meritas, quibus, ad Dilectum Filium Nostrum Cardinalem Archiepiscopum Coloniensem rescribendo, vos ornavimus: in eisdem vero novum testimonium vestri in Apostolicam Sedem obsequii observantiaeque perplacuit. Quod ceteroqui obsequium quum exploratum Nobis sit, non minus quam vestra et doctrina et peritia et sedulitas, omnino confidimus fore ut quae de cantu gregoriano et de sacro musicae genere praescripsimus, vobis adiu-

¹ Rmo Francisco Xaverio Haberl.

toribus, apud vestrates ii omnes, quos optamus, consequantur fructus.—Auspicem divinorum munerum ac paternae Nostrae benevolentiae testem tibi, dilecte Fili, societatique Caecilianae universae Apostolicam benedictionem amantissime in Domino impertimus.

Datum Romae apud S. Petrum die X Novembris anno MDCCCIV, Pontificatus Nostri secundo.

Pius PP. X.

E SACRA CONGREGATIONE CONCILII.

DISPENSATUR AD TRIENNIUM AB APPLICATIONE MISSAE PRO POPULO IN DIEBUS FESTIS SUPPRESSIS, ET PERMITTITUR PERCEPTIO ELEEMOSYNAE PRO SECUNDA MISSA, ETC.

Beatissime Pater,

Episcopus Metensis S. V. quae sequuntur, devotissime exponit: Post restaurationem cultus catholici initio saeculi XIX, ab Episcopo Metensi in aedibus conventus quondam Eremitarum S. Augustini in oppido Bitensi (vulgo Bitsch nuncupato) consentiente Municipio loci, cui post spoliationem rerum sacrarum in Gallia proprietas dicti conventus attributa fuerat, instauratum est pium Institutum a S. Augustino nuncupatum, ad informandos litteris et pietate pueros qui clericali militiae nomen dare intendebant. Lapsu vero temporis vetustate collabuntur aedes conventus S. Augustini, quin ab Episcopo potuerint refici, cum sint proprietas Municipii, et insuper propter vetustatem vix opportune refici queant. Gubernium etiam civile iterum atque iterum ab Episcopo petivit, ut nova domus aedificaretur Instituti necessitatibus et scholarum usui magis accommodata. Episcopus igitur necessitate coactus, statuit in territorio eiusdem oppidi novam ex toto aedem erigere, quae omnino respondeat scopo Instituti. Huius autem domus aedificandae impensae computantur ad fere 800,000 francorum summam, quibus solvendis aerarium dioecesanum omnino impar est. Porro eum in finem intendit Orator Episcopus annuam collectam in sua Dioecesi indicare et sperat fore ut fideles libenter ad iuvenes clericos informandos pecuniam conferant.

Ulterius autem a S. V. postulat ut sibi facultas concedatur,

qua Parochis et caeteris sacerdotibus Dioecesis concessio fiat: (1) accipiendi stipendium pro secunda missa, quam diebus dominicis et festis pro necessitate populi plures sacerdotes celebrant; (2) accipiendi stipendium et applicandi missam ad intentionem offerentis diebus festis suppressis, loco applicationis missae *pro populo*, cum onere in utroque casu integrum stipendium sic acceptum sive missae lectae sive missae cantatae transmittendi ad Episcopum pro reaedificando praefato pio Instituto, retentis solummodo si quae sint iuribus casualibus seu parochialibus, simulque supplicat ut S. V. de thesauro Ecclesia supplere dignetur pro missis *pro populo* sic non applicatis.

Die 11 Novembris 1904, Sacra Congregatio Conc. Tridentini Interpres, auctoritate SS.mi Domini Nostri Pii PP. X, attentis expositis licentiam dispensandi parochos ab applicatione missae *pro populo* in diebus festis suppressis, ad effectum de quo in precibus, nec non licentiam permittendi perceptionem eleemosynae secundae missae, ut integra erogetur ad eundem finem, Episcopo Metensi Oratori benigne ad triennium tantum impertita est.

† VINCENTIUS, *Card. Ep. Praenest., Praef.*

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are :

LETTERS OF POPE PIUS X: (1) To the Right Rev. Monsignor Thomas F. Kennedy, D.D., Rector of the American College, Rome, congratulating him on the proficiency of the students of the College; (2) To the Rev. Francis Xavier Haberl, commending the German Cecilian Society's work for the cultivation and spread of approved Church music.

S. CONGREGATION OF THE COUNCIL gives to the Bishop of Metz (Alsace-Lorraine) for three years the faculty of dispensing the pastors of his diocese from the application of the Mass *pro populo* on abrogated feast-days, as well as permission to allow the acceptance of a stipend for the second Mass. Besides limiting the privilege to three years, the S. Congregation lays stress on the condition under which the faculty is granted,—namely, that the funds are to be applied to the building of a theological seminary.

THE BOYS' CHOIR.

Editor of THE ECCLESIASTICAL REVIEW :

I have read with considerable interest the admirable papers on Chancel Choirs by Professor Finn and Mr. O'Brien, in the March and April numbers of the REVIEW. May I be permitted to say a few words concerning the work which is being done at St. Vincent's in Boston?

We have a splendid organization of fifty boys and men. In our practices we say little or nothing about registers. We have found from experience that by having the boys sing softly *all* the time in their vocalizes the "break" in the voice disappears very soon. The best authorities seem to incline to the doctrine that the head voice should be carried as low as possible, and the lower the better; and if it can be carried downward through the entire compass of the voice, the result is most effective, as has been amply proved at St. Vincent's.

Our boys have become so proficient in the production of the head

voice that a clear, round tone is easily produced on *A* flat above the staff, and it is only a question of a few months' additional practice when they will be able to take a "high C." While the average chancel or sanctuary choir must either lower the pitch of the music, or at least confine the compass of the music to the limits of the five lines of the staff, we are able, at St. Vincent's, through our frequent and persistent practices on head tones, to increase the brilliancy of our music by pitching certain tunes from one to two tones higher than written. As an instance of this, I may mention that the two processionals we have prepared for Easter are written in *G*, but we have transposed them to *B* flat, and this notwithstanding the fact that they are to be sung, as all our music is, *a capella*.

I do not speak of these things in the spirit of egotism, but only to emphasize that what we have done can be done in any city parish, and in most country parishes. There must, however, be an intense interest in the work on the part of the choir, choirmaster, and pastor. The results at St. Vincent's could never have been obtained without the inspiring and indefatigable interest of our pastor, the Rev. George J. Patterson.

Fully ninety per cent., I should say, of the average boys in our Catholic schools are susceptible to the scientific training of the voice, provided they have a true, musical ear.

Apropos of the exclusive use of head tones, and of their effect upon the brilliancy of the music, I would say that the New York City St. John's Chapel (Episcopal), where the head voice is used entirely, has had for many years one of the very best and most noted of the many splendid "boy" choirs in that city. The singing of Mr. Le Jeune's boys—and I have heard them many times during the past two decades—cannot be criticised for lack of brilliancy. Writing on this subject, Mr. G. Edward Stubbs, organist and choirmaster of St. Agnes' Chapel (Episcopal), New York City, says: "A more fatal mistake cannot be made than that of strengthening the lower notes by the retention of more or less 'thick' (chest) quality. The 'break' should not be merely smoothed, modified, or lessened—it should be *eradicated*. This cannot be accomplished by any compromise system of training which aims at securing the purity of the upper register *and* the reedy timbre of the lower."

I am familiar with the Gregorian Chant, having made a study of it for years, but I am not aware that it presents any difficulty of rendition to the boy voice trained entirely in the head register. The

advantage of the head quality throughout the entire compass of the voice is that of securing that beautifully soft effect so much desired in the boy voice, and that devotional quality which tends to give to the music of the Church the *sursum corda* character, which all choir-masters should ever strive for.

I cannot agree with my friend, Mr. O'Brien, in regard to the necessity of embodying organist and choirmaster in one man. Mr. O'Brien says that there are "subtle ways which, indeed, he (the organist) cannot explain himself, but by which with his fingers on the keys he can so wield his singers as to produce any desired impression upon their minds." If the music has been prepared with proper care and constant practice, the desired impression will be indelibly fixed in the minds of the youthful choristers long before they take their places in the choir stalls.

And further: "In these day of opportunity for the able organist he should not be content to be merely a mechanical automaton while the choirmaster holds the authority and represents the greater brains of the combination." The average Catholic organist needs a strong arm over him to keep him from "drowning" the singers. I have in mind a "boy" choir which I heard recently in a Catholic church, where the little fellows were made to shout themselves hoarse so that, apparently, the organist might have ample opportunity and full scope to show off the "loud" effects of the really magnificent organ over which he presided. In this choir, the boys' voices trembled on an *F* (fifth line), and the chanting was one long execrable shout.

At the Westminster Cathedral, in London, the organ is subordinated to the singing, and the *a capella* is used a great deal. I think an ideal chancel choir would be one where the processional, recessional, and Proper were sung *a capella*, and the Ordinary with modified organ accompaniment.

I hope I have not intruded too much upon your valuable space. I wish you could hear all of the many words of praise the articles you have already printed have called forth in this neighborhood.

ALBERT BARNES MEYERS,

Choirmaster, St. Vincent's Sanctuary Choir.

Roxbury, Mass.

ORATION OR PRAYER?

Qu. I have read many pages of the REVIEW or years, and there is one word which you use so constantly that I feel called on to ask

your attention to its use. "Oration" is the word used, instead of the good word "prayer."

According to my dictionary, "oration" means a carefully prepared and delivered discourse. If it ever means a prayer, I do not find such a meaning for the word. "The Prayers, The Secrets, and The Last Prayers" are good transliterations of *Orationes, Secreta, et Post-communiones*,—at least, I think so. May I ask you kindly not to give your readers any more "English as she wrote," with "Orations" as an example?

ARTHUR M. CLARK.

Resp. We shall have to get a new dictionary. The *Century*, we had thought, was up to date. It says: *Oration*: (1) A formal speech, discourse, etc.; (2) A prayer, supplication, petition (quotes an illustration from Sir P. Sidney).

But even with such refurbishing of our ancientness, it is to be feared that we shan't change our benighted ways; the habit is too strong. Furthermore, while it may be admitted that the use of *oration* in the sense of *prayer* is somewhat obsolete in the modern parlor, it is not so in ecclesiastical circles. For the cleric it has a special significance, denoting the *liturgical* prayer as distinct from the prayer of supplication. This fact would be properly emphasized in a good dictionary, if, as it should, it took account of Catholic usage, since usage need not be universal in order to become the law of language.

If our literary dictionary makers occasionally omit to honor ecclesiastical terminology, or declare it obsolete, the practice is an outcome of that silent conspiracy which ignores Catholic claims in literature no less than in history and statecraft. Strangely enough, we will find that Anglican ecclesiastical terminology is often recognized where it suits the English High Church to retain the old terms of the Roman liturgy. Thus, touching this very word "oration," we find in Storemonth's *Dictionary of the English Language*, revised by Phelps, in accordance with the authority of Professor Skeat, of Cambridge, and the late Max Müller, of Oxford, that under its mention of *preces* it treats *orationes* (pronounced *orashiones*) as an English word, and defines it as "petitions said by the priest alone, the people answering only 'Amen.'"

THE STIPEND FOR FUNERAL MASSES.

Qu. In the August number of the REVIEW (1904), you gave the text of the decree *De Observandis et Evitandis in Missarum Manualium Satisfactione*. If I read aright, it seems to be the intention of the Sacred Congregation to have this decree observed *in toto*.

Now, in our diocese there exists a custom, of some years' standing, to take five or ten dollars, as the case may be, for a funeral Mass; to have one of the assistant priests celebrate the Mass, give him one dollar, whilst the pastor retains the balance, or gives a portion to the church. As pastor of a parish with assistants I now want to know whether such a custom may still be followed in face of what is contained in Article IX of the decree; or would the censures enumerated in article XII be incurred by the adherents of such a custom.

I may add that it has been explained to the faithful that the five or ten dollars is the stipend for the Mass in question.

Resp. The decree referred to speaks of the *stipendium manuale* which goes with the ordinary intention of the Mass as fixed by diocesan statute or general custom. This stipend is distinct from the *taxa* or *perquisite* allowed for parochial functions, such as funerals, marriages, etc., in which Mass is as a rule celebrated. The division of the stipend (in form of parochial *perquisite*) depends upon the diocesan authorities and is regulated in various ways according to local conditions. It is not necessary that the whole amount offered by the donor who engages the service should go to the celebrant of the Mass, but there ought to be a uniform and recognized law of apportionment on an equitable basis sanctioned by the Ordinary or Synod, and embodied in the *Statuta Dioecesana*.

CATHOLIC SPONSORS AT PROTESTANT BAPTISMS.

In a review of Noldin's *Theologia Moralis* (ECCLESIASTICAL REVIEW for April, page 434), it was incidentally stated that neither Konings nor Sabetti discusses the question which is of much importance in missionary countries, namely, whether Catholics may lawfully act as sponsors to children when baptized by a Protestant minister. A correspondent writes to us to point out that the above-mentioned authors, in the Tract *De Fide*, refer to the Decree of the Holy Office prohibiting such practice. We hope to deal with the subject in detail at a more opportune time, since lack of space forbids here.

MASS FOR DECEASED PROTESTANTS.

Qu. Would you in the issue of the REVIEW for May, kindly reply to these queries of a subscriber?

1. Can Mass be said for a deceased Protestant?

2. Can a person presumably a Protestant, such, *e. g.*, as the late Queen of England, obtain the Sacraments of Penance and Holy Eucharist, once a year, by going to a church outside the district, for extraordinary reasons, in order to belong to the soul of the Church?

The report, assumed by some to be founded on fact, was that Queen Victoria made a visit each year to France, to comply with the obligations of Holy Church, belonging, therefore, to the Church, though in her official capacity not manifesting it in England.

Resp. Mass as an act of simple intercession may be offered for any person, living or dead, who is not known to be beyond the pale of Gods, redeeming mercy. Unless we have a sure revelation—which no one has a right to claim for himself—we may not assume of any person, Protestant or infidel included, that at their dying moment the redeeming grace of Christ through a silent act of repentance was denied them. Therefore we are free to believe that intercessory prayer and the Mass will benefit them.

But while we are at liberty to assume this for ourselves and offer our prayers or the Mass in their behalf, we may not call upon the Church in her solemn or public function to attest this assumption or belief in the case of a person who *outwardly* gave testimony that he or she did *not* belong to the Church, whatever the inward disposition, of which God alone judges, may have been. For the Church is a visible communion standing for the *external profession of faith*; and as she solemnizes Mass for those who belong to her outward communion, although they may be faithless at heart, so she excludes from her public solemnities those who do not belong to her outward communion, although they may die in God's pleasure, not having known the Catholic truth. Hence the celebration of solemn Mass is not allowed in the latter case, for that celebration is more than an intercessory act: it is a public profession that the deceased was in union with the outward communion of the Church militant.

As to the supposed action of Queen Victoria, we must confess that the hypothesis seems to us wholly unlikely. It might

indeed be admitted that circumstances involving the peace of a great nation and the temporal rights of those dependent upon her position as Queen of England, would justify her in not making a public profession of faith by which she would have forfeited the throne and probably created revolution, and increased antagonism to the Catholic subjects of the realm; but no such reason could have permitted her to profess at the same time the Protestant faith by outward acts of adherence to the National Church, such as we fancy are required from an English sovereign. That would be, not merely to dissemble the truth for the sake of charity, but to simulate falsehood for the sake of an earthly prerogative, which is never lawful for king or for beggar.

EMBLEMS OF MOURNING AT FUNERAL MASSES.

Qu. Be pleased to state in the REVIEW what emblems of mourning may be used on the altar at a funeral Mass.

Resp. The *Caeremoniale Episcoporum* (Lib. II, cap. xi) states that the altar at funeral celebrations is to be without ornaments of any kind, except the crucifix and six candlesticks. The cloths used for covering, and on the altar floor, are to be black (unless the Blessed Sacrament is in the tabernacle, in which case the latter is shrouded in purple), but there are to be no images of the dead, skulls, or white crosses.

FEDERATION OF CATHOLIC SOCIETIES.

To the Editor of THE ECCLESIASTICAL REVIEW :

The article of the Rev. Dr. Heuser in the February number covers the point which needed just the explanation and lucid recommendation it gives,—that is, the position of the clergy toward Federation.

In reading the report of the Fiftieth Katholikentag held in Cologne, Germany, I find that some of the speakers there touched upon the origin and accomplishments of the fifty years of Catholic organization in Germany. Right here I desire to state that in one respect conditions in Germany were similar to ours, namely, the nationality question. In Germany they had Bavarians, Prussians, Württembergers, Westphalians, and the rest,—each with their own

peculiar viewpoint, and each possessed of prejudices just as great as we must contend with here between the Poles, Bohemians, Germans, Irish, Italians, etc. This same problem seemed as great an obstacle in the beginning of Federation in Germany as it does to us now.

It should be said that that organization was not begun when absolute self-preservation demanded it. Long before the *Kulturkampf* began, effort and labor had for years been spent in organizing, thereby bringing the different people (laymen and clergy) together.

The history of this movement in Germany shows that it had a humble start, and met with opposition, based usually, even practically without exception, on reasons advanced by men who had not given the movement study or who were faint of heart and doubted its accomplishing its aims. The opposition that Federation meets here is the same, and remarkable to a degree is the fact that, wherever Federation is given a hearing and explained, clergy and laity have at once responded.

Now, some one may say, "But over there the Catholics were able to go into practical politics owing to their numerical strength." True, yet no one will contend that, if there had not been organization, the *Centrum* could have arisen and grown in power. For if this contention is tenable, why is France in such a pitiable position to-day? No organization had, to say the least, accomplished this much in Germany when the *Kulturkampf* came: first, the hierarchy, clergy, and laity were not strangers to each other, having met in convention year after year; secondly, knowing each other, men fit for leadership were known to laymen and clergy; and third, laymen and clergy had faith in those leaders, thus producing Reichensperger, Mallinckrodt, Windhorst, Lieber, Moufang, *et al.* I have no doubt that there are in France to-day men as fearless and as able as these German leaders just mentioned, if they were known. Unity of mind, intent and purpose, which can only be brought about by Federation, is unhappily lacking.

All who are actively interested in Federation and comprehend its possibilities know only too well that we are still in a formative condition. In a conversation with Archbishop Quigley the ideal Federation was outlined by him to be not a Federation of Catholic societies, but a Federation of Catholic parishes where every member of the parish will be a member of the Federation. This is my conception of an actual Federation. However, until that time comes, it were folly not to make use of the material we have, namely, our societies; hence the

need of the Federation of Catholic Societies until we have a Federation of Catholics, or, better, a "Catholic Federation."

The desire of the Detroit Convention to have parish and diocesan representation together with representation from the united societies at the present time is a step leading to this end.

And, lest it be forgotten, permit me to say that Federation is an attempt to comply with the repeated pleas for active coöperation on the part of laymen, uttered by leading prelates and priests for years from the pulpit and in the Catholic press. It is in line with the wish of the late Holy Father, Leo XIII, surely a sound authority and a sufficient endorsement for its organizers. That the men who have launched Federation were forced to labor so hard and have only through brave, persistent and patient effort up to the present effected but a beginning, is due largely to the indifference of our clergy. Some of them to-day are under the impression that Federation is a new society. If they would only spend a little time and effort they would soon discover that Federation is not a new society; that it is simply the forum upon which all Catholic societies and parishes can assemble to learn one from the other; that it is a means to weld together all Catholic societies and parishes into one grand Catholic union, broad, active, and solid.

We need the clergy in this movement, not primarily to hold the offices, but to assist and aid by counsel and example. The fact that our advisory board is composed of members of our Hierarchy proves that the movement is conservative to a degree. Because priests take an active interest in its affairs, it does not follow that Federation is not a layman's organization. The late Holy Father wisely said that this age will be that of a lay apostolate, therefore I have no fear that the priests by reason of their position will even attempt to take the leadership in their hands.

Because of the spirit formerly existing (mentioned by Dr. Heuser) which created the feeling among the clergy of restraining, in some instances of refusing to permit, lay influence in matters which affect the Church, it is desired that they come into the Federation, where they will discover laymen able and prepared to do work which is necessary. Further, they will learn that there are laymen who desire the welfare of the Church actuated by pure and disinterested motives.

Finally, the example that the clergy can give us laymen *by obliterating racial and national lines among themselves* is inestimable. It assists in removing the prejudices based on misunderstandings among

the laymen, and, last but not least, gives encouragement and strength to the laymen who have overcome and progressed beyond these lines.

When the *Kulturkampf* had run its course and self-preservation no longer demanded Catholic organization, the Germans did not rest on their oars; they continued to improve and increase their organization.

They are to-day just as active as during the 'seventies, and more enthusiastic than ever. There the clergy play an important part, and because the priest is the father of his parish it is natural that he must be interested or his people will be apathetic. This fact is *known and recognized* in Germany, and *not sufficiently known and recognized* in America. Therefore Dr. Heuser's article is most valuable—it shows a thorough understanding of conditions, and its counsel is golden. We all thank him for it most heartily.

M. F. GIRTEN,

President, Cook County, Illinois Federation.

Chicago, Ill.

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

I. **Exploration and Discovery.**—The recent items connected with exploration and discovery may be classified under three heads:

1. **Dr. Peters and Professor Hilprecht.**—When these lines reach the reader he will no doubt be fully acquainted with the issue of the amicable entanglement between Dr. Peters and Professor Hilprecht which has startled the world during the latter winter months. In 1900 Professor Hilprecht was Director of the expedition to Nippur undertaken under the auspices of the University of Pennsylvania. He claimed to have discovered a large temple library among the ruins of the ancient city. But for the period of the past five years he has not published a single specimen of its contents. He did describe, however, two tablets in an American publication, and two more in a German work, which he represented as belonging to the temple library. Dr. Peters took exception to this claim. He maintained that the former two tablets had been purchased under his own directorship some eleven years before the alleged discovery of the temple library, and that they did not come from Nippur at all. Furthermore he maintained that the second pair of tablets had also been either purchased or found under his own leadership of the expedition about ten years before Professor Hilprecht's alleged discovery. What wonder then that the world of specialists began to doubt the existence, or at least the discovery, of the temple library? The collection unearthed by Professor Hilprecht might well be a room of tablets containing business transactions; and the name of such tablets is legion. It would be unfair to pronounce at this early date either in favor of or against either side of the entangled parties. The occurrence shows, however, that the work of even the most prominent of our scholars is closely watched by their competitors. Mere theories may be false and maintain their field for many years; errors of fact are soon brought to light.

2. Old Testament Material.—Ira Maurice Price gave us last year a most interesting account of the results of the French excavations in Persia, Babylonia, Northern Africa, and Egypt.¹ The sketch is too brief, however, to be really useful. Fr. V. Scheil gave a more satisfactory account of the "Excavations made by the French in Susa and Babylonia, 1902-1903," in an article contributed to the *Biblical World*.² The author writes with equal interest and authority; does he not describe what goes on under his own eyes? "The recent finds," we are told, "have in fact furnished more than two hundred pieces of unknown writing having apparently no connection with the already known Babylonian system of writing. We are concerned in these with signs chiefly geometrical, originally such or having become such from the use of clay, as it happened in the case of Babylonian hieroglyphics. In spite of the great antiquity which these new finds reveal, they reveal to us the end of an evolution of numberless years." The Elamitic inscriptions betray a hoary antiquity indeed; and still Fr. Scheil believes that Elam has borrowed from Chaldea.

Robert Francis Harper is the Director of the Expedition of the Exploration Fund of the University of Chicago. The work is carried on in Bismya under Dr. Edgar J. Banks as Field Director. Bismya is a very large ruin, only Nippur, Warka, and perhaps Babylon surpassing it in extent. Its height does not exceed twelve metres, but it is considerably higher than Telloh, Fara, and other ruins where excavations have been successfully made. The finds have been quite satisfactory, though not extraordinary either in extent or contents. An interesting account of the whole enterprise has been contributed by Robert Francis Harper to the *American Journal of Semitic Languages and Literatures*³ and to the *Biblical World*;⁴ the writer gives the report of Dr. E. J. Banks.—Excavations in Syria and Palestine have not been neglected. L. Jalabert contributes to *Al-Masrik*⁵ a running report concerning the more important finds, entitled "Bulletin of Recent Archaeological Discoveries in Syria." Some of the results of Phœnician

¹ The French in the Orient, *Biblical World*, xxiii, 229 f.

² xxv, 146 ff.

³ xx, 207 f., 260-268; 271-276.

⁴ xxii, 449-451; 489-496; xxiv, 61-69; 137-146; 216-223.

⁵ I 04, 180-187; 225-230; 272-276.

exploration have been published by Th. Macridy in the *Revue biblique*⁶, and by Clermont Ganneau in the *Recueil d'arch. orient.*⁷—E. Sellin has published a little work entitled *Tell Ta'annek*⁸ to which F. Hrozny has added an Appendix on the cuneiform texts of Ta'annek.—The same subject has been treated by Prof. A. H. Sayce in a review of the foregoing work, entitled "Discoveries in Palestine."⁹ It was to be expected that the reviewer should differ from Sellin in several particulars, *e. g.*, in the age of the texts, and the translation of the second tablet.—The *Académie des Inscriptions et Belles-Lettres* had explorations made in Abdeh, a report of which is given in the *Revue biblique*.¹⁰—Meanwhile, the *Palestine Exploration Fund* continued its excavations of Gezer and also its reports of the work accomplished. The seventh report covers the period from November, 16, 1903, to February 28, 1904; the eighth report deals with the work done between March 1 and May 31, 1904.¹¹ The most remarkable find is a cuneiform tablet picked up in a stratum belonging to the period of the early kings of Israel. The tablet has been the subject of special studies contributed to the reports of the *Palestine Exploration Fund* by T. G. Pinches, A. H. Sayce, and C. H. W. Johns.¹² Macalister's reports of the Gezer excavations have been supplemented by W. M. F. Petrie with a series of instructive remarks.¹³—A Hebrew seal has been found at Tell al-Moutasallim which has excited a great deal of interest on account of the inscription it bears. The name Jeroboam seems to form part of the legend without any doubt; but this does not remove all doubt as to its ownership. While some students are enthusiastic enough to assign it to Solomon's son,¹⁴ others more cautiously connect it with an officer of Jeroboam II.¹⁵

⁶ N. S. i, 390-403.

⁷ v, 373-378; cf. *Revue biblique*, N. S. i, 316.

⁸ Bericht über eine Ausgrabung in Palestina; Wien, 1904, Gerold; 4to, pp. 223.

⁹ *Expository Times*, xv, 555-558.

¹⁰ N. S. i, 403-424.

¹¹ xxxvi, 107-127; 194-228.

¹² xxxvi, 229-236; 236-237; 237-244.

¹³ Palest. Explor. Fund, xxxvi, 244-246.

¹⁴ *Deutsche Literaturzeitung*, n. 25, 1572, 1904.

¹⁵ Palestine Exploration Fund, xxxvi, 287-291; *Orientalische Literaturzeitung*, vii, 240; cf. Al-Masrik, 1904, 469-475.

3. New Testament Material.—Dr. Grenfell and Dr. Hunt have been excavating for several years at Behnesa, the site of the ancient Oxyrhynchus, about 120 miles south of Cairo, in Egypt. The work is conducted in the service of the Egypt Exploration Fund. It is well remembered that among the countless papyri dug up in 1897 there was one which contained eight *Logia* or Sayings of Jesus. This find has been so frequently the subject of discussion that we need not say any more about it. But another series of five Sayings, preceded by an Introduction, was discovered by the two explorers in February, 1903. This writing, like the former of eight Sayings, belongs to the last half of the third century. But the two series do not belong to the same document. The first was contained in a papyrus book, with its pages cut and bound at the back; the second is written on a papyrus roll which had previously been used as a surveyor's record. The date of the writing is not the date of the origin of the Sayings; they appear to belong to the time between 100 and 140 A. D.

Though Grenfell and Hunt did not publish their find till 1904,¹⁶ it has been the subject of quite a number of articles. Professor Swete discussed it in the *Expository Times*,¹⁷ Heinrici in the *Theol. Literaturzeitung*,¹⁸ an anonymous writer in the *Church Quarterly Review*,¹⁹ Professor Votaw in the *Biblical World*,²⁰ Mgr. Batiffol in the *Revue biblique*,²¹ and another writer in the *American Catholic Quarterly Review*.²² We need not say that thus far no unanimity of opinion has been reached as to the main questions connected with the new Sayings; the nature, *e. g.*, of the collection to which they belong; the sources from which they were derived; their authenticity; and their relation to Christ's teaching coming down to us through other sources.

Another Oxyrhynchus fragment discovered and published by Grenfell and Hunt is part of an apocryphal gospel. The writing appears to belong to the first half of the third century; the age of

¹⁶ The Oxyrhynchus Papyri, Part IV; London, 1904, Egypt Exploration Fund. Again, New Sayings of Jesus, and Fragments of a Lost Gospel; New York, 1904, Oxford University Press.

¹⁷ August, 1904.

¹⁸ July 23, 1904.

¹⁹ July, 1904.

²⁰ October, 1904.

²¹ October, 1904.

²² April, 1905.

the gospel itself cannot as yet be determined. It exhibits resemblances to Matt. 6, Luke 12, to a fragment of the Gospel according to the Egyptians, and to a passage in the so-called second epistle of Clement to the Corinthians. The reader will find a brief notice of this fragment in an article contributed by Professor E. J. Goodspeed to the *Biblical World*.²³

It will be remembered that among the Oxyrhynchus fragments of 1897 there were discovered parts of the text of Matt. 1, and John 1 and 20. These writings were assigned to the third century so that they formed the oldest New Testament manuscripts. The text resembled that of Sinaiticus and Vaticanus respectively, so that it corroborated Westcott and Hort's text and theory. The recent Oxyrhynchus find contains even more valuable textual material. Practically one-third of the Epistle to the Hebrews has been recovered²⁴ on a roll originally used for an epitome of Livy. It happened probably in the first half of the fourth century that the roll was applied to a more sacred purpose. The text, written on the back of the roll, thus belongs to the age of the Vaticanus; in fact, it exhibits most affinity with its great contemporary and with the later Claromontanus. The reader will appreciate the value of the new find at its proper rate, if he calls to mind that the Vaticanus does not contain the latter parts of the text found on the Oxyrhynchus manuscript.

In this connection we must mention a discovery that belongs properly speaking to the Old Testament text. Among the recently recovered Oxyrhynchus treasures there was found a papyrus of the third century containing six fragments of the Greek text of Genesis in the version of the Septuagint. They include parts of Genesis 14, 15, 19, 20, 24, and 27. Since our great Uncials are mutilated in the early parts of Genesis, the newly discovered text is of the greatest value. In it we possess perhaps the oldest Biblical manuscript known.

II. History and Geography.—Though the Bible does not pretend to teach either history or geography as its primary object, it is so intimately connected with many historical and geographical questions that it necessarily shares in any new light thrown

²³ March, 1905.

²⁴ Heb. 2: 14—5: 5; 10: 8—11: 13; 11: 28—12: 17.

on them. It is for this reason that the following points will interest the Bible student.

1. **Professor Hommel.**—Professor Ivan von Müller edits a new "Guide to Classical Antiquity," and it is to this series that Professor Hommel has written his new work entitled "Outline of the Geography and the History of the Ancient East."²⁵ The work extends to 400 large and closely printed pages, but they have not been sufficient for the author to finish it. We need not say anything about the writer's learning and painstaking labor; all this is understood as a matter of course in a man of his character. What are then the author's peculiar, or at least emphatic, points of view? (1) Chaldea is the home of the Hebrew and his cradle. Ur of the Chaldees was the centre of a population which was Arabian or West-Semitic rather than Babylonian, and here was the first home of the traditions which we find in the earlier chapters of Genesis. The geographical and personal names as well as the stories connected with them point to this conclusion. (2) Midian is the nursery of the Israelite. As the earlier chapters of Genesis refer us to Chaldea, so the later Books of the Pentateuch refer us to Midian. The Minæan inscriptions of Midian furnish us with the counterparts of the Israelitish Levite as well as of the technical terms of the Mosaic cult. (3) Professor Hommel definitely throws over the critical analysis of the Pentateuch, with its P's and its Q's, with its Elohist and Yahvist. And how freely we breathe when this monstrous incubus has departed. The varying use of the divine names Elohim and Yahveh is explained on other principles. Hommel adopts Fr. von Hummelauer's view, that "the book" in which Samuel wrote "the manner of the kingdom" is our present Deut. 12-26: 16. The suggestion, he says, "hits the nail on the head." The statement in the Books of Samuel demands that the royal code should be found somewhere in the Old Testament, and most naturally as an appendix or an insertion added to the Pentateuch.

2. **Chronology.**—M. G. Kyle contributes to the *Bible Student* a study entitled "Reckless Chronology," in which he shows the groundlessness of W. Fl. Petrie's assumption as to the prehistoric

²⁵ Grundriss der Geographie und Geschichte des alten Orients; München, 1904, Oskar Beck.

time preceding the Egyptian series of kings; *i. e.*, antedating 4782 B.C.²⁶—C. F. Lehmann considers the chronological results derivable from the inscription of Salmanassar I, found by the German Oriental Society;²⁷ he has published two papers on the subject.²⁸—E. F. Peiser too believes he has discovered a new date in Assyrian chronology; he places Tiglatpileser I in the time about 1180 B.C.²⁹—P. Rost writes about a new date for Salmanassar I. Historic synchronisms are said to assign him to about 1140 B.C., and to prove an error of about ten years in the old chronology.³⁰—G. Taaks has signalized himself by an enterprise that betrays either supreme earnestness or entire want of mental balance. In December, 1903, he sent, at his own expense, a little pamphlet to the Theological Faculties of the various Universities, in which he represents the Bible as a work of diabolic deceit. To the superstitious it is said to have given an insane man as a medium of revelation, and to have employed allegory as a literary decoy of falsehood.³¹ No wonder then that he finds in the difficulties of Biblical chronology another trace of falsification and deceit. The Deuteronomist is the rogue who is guilty of this class of falsehood; the chronology of the Priestly Codex should have opened the eyes of the public to this cruel game. The author has come to know the real state of the case, but entirely too late to remedy the evil.³²—F. E. Peiser takes the last-named writer and his monstrous elucubrations to task in an article entitled *Auf verlassenem Pfaden*.³³—An article signed by a Professor of Sacred Scripture treats of the Biblical chronology from the time of the tribal schism to the taking of Jerusalem; it appears in the *Science catholique*.³⁴

3. The Habiri.—Fr. Delattre has contributed to the *Revue des Questions Historiques*³⁵ a study entitled "The Pseudo-Hebrews

²⁶ N. S. i, 295-298.

²⁷ Cf. Mitt. d. D. Or. Ges., n. 21, March, 1904.

²⁸ Beitr. z. a. Gesch. iv, 111-115; 260 f.

²⁹ Orient. Literaturzeitung, vii, 149 f.

³⁰ Orient. Literaturzeitung, vii, 179-182.

³¹ Zwei Entdeckungen in der Bibel; Ülzen, 1903; Selbstverlag, pp. 15.

³² Alt. Chronologie mit einer Beilage; Ülzen, 1904; Selbstverlag, pp. 117.

³³ Orient. Literaturzeitung, vii, 245-250.

³⁴ Aug., 1904.

³⁵ lxxv, 353-382.

and the Tell-El-Amarna Letters." The writer grants that the name *Habiri* may be identical with Hebrews, as far as mere words go. He denies that there are any other proofs for the identity of the two. Other considerations rather go to prove that they are not identical. He maintains that the *Habiri* are nothing but South Palestinian troglodytes, and that Winckler is wrong in identifying them with the SA-GAS.—J. Halévy writes about the *Habiri* and their connection with the inscriptions of Ta'anek.³⁶ He upholds the identity of the *Habiri* with the Kossæans, being nothing but military stations of the latter against Egypt, and thus similar to the *Suti*, of whom even Fr. Delattre believes that they were mercenaries.—Prof. A. H. Sayce too writes of the *Habiri*, but in connection with the question whether the Hittites extended to southern Palestine. He answers this last question in the affirmative, and appeals to the testimony of Scripture, of the Tell-El-Amarna Letters, and of the lately discovered Jeroboam seal in proof of his opinion.³⁷

4. Israel.—J. Wellhausen has published a fifth edition of his *Israelitische und jüdische Geschichte*; the reader is sufficiently well acquainted with the general character of the work, so that further comment is needless.³⁸—J. P. Peters has written a work on "Early Hebrew History" with a view of portraying its historical background.³⁹—A similar ground has been covered by E. L. Thomas in a work entitled "The Early History of Israel." The author adds illustrations and maps.⁴⁰—C. R. Conder has investigated the occurrences of "Early Notices of Palestine" in the main remnants of ancient literature. He finds the earliest Egyptian occurrence in the history of Saneha, about 2300 B.C. It is certainly most interesting to study Conder's series of geographical and historical names in their earliest forms.⁴¹

III. Religion. The literature pertaining to the history of religion has become quite unwieldy. Let it suffice for the present to call

³⁶ *Revue sémitique*, xii, 246-258.

³⁷ *Expository Times*, xv, 280-284; 474.

³⁸ Berlin, 1904; Reimer, pp. 395.

³⁹ London, 1904; Williams, ix-308.

⁴⁰ London, 1904; Longmans, pp. 164.

⁴¹ Palestine Exploration Fund, xxxvi, 168-177.

the reader's attention to only a few of the more important works recently published on the subject.

1. *Babylon and Assyria*.—M. Jastrow continues his work entitled *Die Religion Babyloniens und Assyriens*. He has concluded the magic formulas, and has begun the texts of prayers and hymns. This work has been noticed before.

2. *The Semites*. Here must be noticed Professor Curtiss' investigations into the early Semitic religion as far as it has been kept in the popular traditions of to-day's national practices. If the professor's publications were as reliable as they are interesting, he would deserve our sincerest thanks. As they are, they are calculated to lead men astray. The writer acquired his information by means of an interpreter; he wrote under the stress of many peculiar religious assumptions; and he seems to have recorded all he heard without exercising any discretion.⁴²

3. *Persia*.—Fr. Lagrange writes about Parseeism, and publishes his writings in the *Revue Biblique*.⁴³ He places the origin of Parseeism after the seventh century B. C., and its reform about 150 B. C. He endeavors to arrive at the old form of Parseeism by considering its reformed system. All the traits that are allied to Judaism belong to the reform system, so that Judaism is really the original from which Parseeism has been copied. The true history of the inner development of Judaism will go far to strengthen this position of Fr. Lagrange.

⁴² *Ursemitische Religion im Volksleben des heutigen Orients*; Leipzig, 1903, Hinrichs; pp. xxx—378. *Biblical World*, xxiii, 326—338. Cf. *Revue Biblique*, N. S. i, 259 ff.

⁴³ N. S. i, 27—55; 188—212.

Criticisms and Notes.

JESUIT EDUCATION: Its History and Principles viewed in the Light of Modern Educational Problems. By Robert Schwickerath, S.J. Second Edition. St. Louis, Mo.: B. Herder. 1904. Pp. 687.

There is no end to the discussions and laying down of doctrines and methods touching the education of our youth ; and indeed there should not be. For, although the fundamental principles and broad outlines of all moral and intellectual training are given us in a sound philosophy whose efficiency is attested by its harmony with right reason, divine revelation, and an experience of centuries under varying conditions, there yet remains the ever changeable application to the growing development of individual temperament and character, under the progressive influences of racial, national, social, and religious life and environment.

Education in the ordinary acceptance of the term has a twofold scope, the moral and the intellectual. The moral scope may be said to have been ultimately defined for us by Christianity. The Divine Founder of the Church has unalterably fixed in the evangelical principles the lines that divide right and wrong and further the steps that lead unquestionably to a perfecting of the moral qualities according to the divine model. What is greatest and best in all Christian ages has attested the inherent value of the evangelical counsels, although that value has at times been obscured by what is usually termed *institutionalism*, a process of observance in which the letter of the Christian law is made to supplant the spirit.

The secondary scope of education is the intellectual, the training of the mind ; and although I have called it secondary, it is nevertheless capable of enhancing the vital worth of moral or religious education, so as to complete thereby the type of perfect manhood destined for the attainment of its end in God's service, and of absolute happiness.

Both the training of the heart to the attainment of the highest moral sense, and the training of the mind which illuminates the right moral sense to a more perfectly balanced and conscious as well as spontaneous observance of the Divine will, require certain *exercises* by which, as in military drill, the faculties are directed and habituated

to their proper use. When St. Ignatius founded his great educational Order he provided for both these fields of moral and intellectual training a set of rules and observances, perfected in part by his disciples, and known respectively as the *Spiritual Exercises* and the *Ratio Studiorum*. The precepts and directions of these two sets of exercises are based upon the constitution, necessities, and ultimate purpose of human nature in the service of its Creator through the love of man for his neighbor; and the method is regulated by the effort of a gradual and harmonious development of all the higher faculties of man,—memory, imagination, intellect, and will. The process of development must be gradual and harmonious. This is effected by exercising the faculties upon certain phenomena and facts, as they present themselves, and the result is dependent upon the capacity of the faculties to take in the phenomena or facts, and to cover them or go out to them. Thus we have a double process of drawing out and putting in, both working simultaneously like the sunlight which draws moisture from and gives heat to the vegetation in the same act. It stands to reason that the “putting in” process is that which gives *quality* to the mind, and that if we put either too much or the wrong thing into it, we fail to draw out its proportionate activity by overloading or unbalancing the carrying capacity. Old things, out-of-the-way things, as well as untrue things are not as apt to stir the power of observing and comparing in a young mind, as are things present, things new and evidently true. Hence whatever the excellence of our educational principles and methods, if they are exercised upon objects that do not appeal to the young sense by their freshness and reality, the exercise is apt to frustrate the primary object of intellectual education, by failing to properly illuminate moral truth; and although the youth thus educated may be good, he is out of harmony with his environment and therefore incapable of exercising any direct influence upon his fellows.

It is this charge of ill-timed, antiquated exercises employed in their educational methods, which is made against the Jesuits and their instructors of to-day. Whatever the value of the principles and the methods of the *Ratio Studiorum* in the past and in the abstract, they fail, so it is argued, in an application which demands essentially new objects of illustration and experiment. Father Schwickerath contests this view by showing in an exhaustive and critical way that the *Ratio Studiorum* has never been employed or regarded by the Society as a system whose precepts are intended permanently to fix the programme

of studies ; that its primary object is to maintain intact the essentials of an educational process by which the faculties of the mind are gradually and harmoniously developed. He shows how as a matter of fact the theory of adaptation to actual conditions is marked throughout the history of the educational system of the Society of Jesus from the time of its foundation, when it undertook to gather up the threads of earlier scholasticism and to bring them into contact with the nobler aspirations of the Humanists, giving due attention alike to solid thought and classic form.

It is a very interesting story, this effort to draw up plans, to test, adjust, and revise the *Ratio Studiorum*, and to note the effects not only of its application at different periods and in different countries, but also of the interference with it during the seasons of suppression by outside elements. Not quite one-half of the volume is taken up with this history of the great educational code, and the difficulties it had to meet in its being carried out by the teachers of the Order.

The principal and really important part of the volume, however, is devoted to an exposition of the principles themselves which constitute the Jesuit method of education. We have already indicated what the vital and pervading element of the *Ratio Studiorum* is in itself. But one of its characteristics is what the author calls its *adaptability*. It is not without reason that the Jesuits as a body are credited with a prudent conservatism as the keynote of their public activity. That same conservatism is found in the *Ratio Studiorum*. Hence our author is able to examine with a certain impartiality arising from his very standpoint the modern systems in which "cramming," "pre-mature specialization," "electivism," have become a more or less distinguishing feature. He contrasts the probable and indeed proved results of a classical training insisted on by the followers of the *Ratio* with the colorless culture imparted by the elective systems in which the Latin and Greek authors have a subordinate place ; he shows how the modern lecture system has brought a tendency to undervalue real teaching ; how the neglect of philosophy as a definite system of mental training has induced an atmosphere of vague speculation and exalted personal assertiveness. And then he points the way to a restoration of the ideal teaching with its essential phases of all-sided discipline and training to the use of freedom and of all that appeals to the youth's sense of right and goodness and beauty.

It would lead us too far to discuss here separate and detailed phases of the education which Father Schwickerath advocates. His

book needs to be not only read, but studied in order to understand the futility of the arguments advanced against the Jesuit system of education in its fundamental outlines and principles. No doubt here and there in Jesuit colleges there is to be found an excessive and one-sided insistence on traditional details, and this because of the inherent conservatism which we have already pointed out. But neither the Order nor the *Ratio Studiorum* is responsible for this kind of limitation to which all institutions are liable, and the more so in proportion to their general excellence. The average religious feels as though he or she were better than the religious of other orders or than seculars, not because there is really any conviction of personal superiority, but because the institute, the army and country, so to speak, to which the individual belongs, has a greater claim upon the admiration and gratitude of its members than any other of similar kind. Thus we do what those did and commanded who preceded us in a worthy capacity, as if their acts were not only an example, but an infallible guide never to be deviated from without guilt or dishonor. Our author shows that this is not the spirit of St. Ignatius, or of Aquaviva, or of the great leaders of the Order down to our own day. Let us have the *Ratio* in our education, and the adjustment to modern conditions may easily be accomplished without opposition or misunderstanding on the part of all true educators in or out of the Society.

THE PHILOSOPHY OF EDUCATION. Being the Foundations of Education in the related Natural and Mental Sciences. By Herman Harrell Horne, Ph.D., Assistant Professor of Philosophy and Pedagogy in Dartmouth College. New York: The Macmillan Company; London: Macmillan and Company, Ltd. 1905. Pp. 295.

The business of the philosophy of education is rightly deemed by the present author to interpret the final and universal meaning of education, and consequently to evaluate the factors that condition and constitute educational processes.

The educable subject, the child, may be viewed as a living, a physical, a social, and an intelligent being, and under each of these four aspects comes within a distinct science, the result of whose inquiry should terminate at a definition touching just its special view of the corresponding aspect of education. Taking the latter term to signify in general "a superior adjustment to environment," biological science will express the organic or anatomical, while physiological science will look to the physical development; sociology will view the

intellectual, emotional, and volitional environment, and psychology will emphasize the specifically mental side of the subject. It remains for philosophy to close the series of formulæ with its interpretation and the definition: *education is the eternal process of superior adjustment of the physically and mentally developed, free, conscious, human being to God, as manifested in the intellectual, emotional, and volitional environment of man* (p. 285).

In selecting and arranging the empirical and more or less scientific data which underlie these ascending generalizations, the author of the book at hand manifests considerable research and skill. The plan of the work is most attractive, and not a little of the thought is at least suggestive and stimulating, if not particularly informative. On the other hand, both plan and matter leave much to be desired.

In the first place, the principal aspect of genuine education—the moral—is practically omitted. It is true, something is said about religion under the sociological aspect of education, where it is subsumed under "The Emotional Environment." But religion is thus reduced to mere feeling, and, deprived as it is both of its supernatural and intellectual elements, its educational efficiency ceases to be of any permanent value. The moral factor in education is even more summarily dismissed than is religion. Barely two pages are devoted to it under the head of "Volitional Environment," in connection with sociological education. And here too the conception of morality is enucleated of its essential element; for, with the author, "the moral law is self-legislated. The following of an alien law, which the will of the individual does not confirm, is not morality" (p. 141). He accepts here, as elsewhere, Kant's teaching on autonomous morality, a theory which, by making the individual reason the source of the moral law, deprives that law of its obligatory power and consequently of its efficacy as an educational principle.

In his references to the history of education, the author relies on such authorities as Compayré and Painter. Their influence is apparent in the sketch of physical education. It may well be that in mediæval and earlier systems muscular exercise—gymnastics, field sports, and the rest—was not so prominent a feature of the scholastic as it is of the modern curriculum, and indeed it may have been even frequently unduly neglected by students as well as by monks; but that it was left, as the author indicates, "to modern thought" to perceive and insist on its necessity, or that "John Locke . . . revives first among the moderns the ancient phrase of Juvenal 'First a sound body then [sic]

a sound mind,' " is hardly consistent with truth. The author would do well to read *The Jesuit System of Education*, reviewed above, together with Brother Azarias' *Essays on Education*,—both for their positive information respecting Catholic systems of education and their critical estimates of Compayré and Painter.

However, the least satisfactory feature of the work lies just where one might and should, in view of the title, look for its strength,—namely, in its philosophy. The system embodied and applied is entitled "Idealistic Theism," although it might more accurately be called monism with an expressly idealistic and an implicitly materialistic strain,—a blending of Darwinian with Hegelian evolutionism.

The author indeed eschews "the error of pantheism [which] consists in saying 'All is God,' instead of, 'All is God's'" (page 270), but many of his expressions can hardly be distinguished from the first of these two formulæ. "God is the self-conscious unity of all reality," and the energy of the world "is the attentive aspect of the consciousness of God" (p. 269). "Matter is the objective thought of the infinite consciousness . . . ultimately a process of thought in the consciousness of God" (p. 270). Other similar expressions pregnant with Hegelianism abound, even though they jostle with phrases that may bear an objectively theistic interpretation.

On the whole, the impression is left on the reader's mind, that the author's conception of the ultimate "self-active reality," to which the "self-active man" must conform in order to complete the educational process, is not very clear; and the conviction grows on one that "the ultimate reality" demands a more accurate definition, if it is to stand as the final and universal interpretation of education. F. P. S.

SOCIALISM AND CHRISTIANITY. By the Right Rev. Wm. Stang, D.D., Bishop of Fall River. New York, Cincinnati, Chicago: Benziger Brothers. 1905. Pp. 207.

No student of modern social and religious conditions can have any doubt as to the ultimate outcome of the present unrest in the masses, whose authority is said to shape and control human government. As the angry frown on the face of a ruler portends despotic use of regal weapons, unless some wise counsellor intervene with reasons for exercising mercy, so the general discontent of the laboring classes everywhere betokens revolution and destruction, unless the wisdom of the Church prevail by her influence upon the masses. The clergy are still the only class of leaders who can securely sway the large numbers of those

who profess the faith ; and it behoves the priest to exercise the salutary influence of well-informed direction upon those whose welfare is entrusted to him. We must know the character, the sources, the extent, and the remedies of Socialism in order to meet its seductive forces of evil. The false theories, accepted by the simple-minded because they are clothed in plausible illustration and make enticing promises of peace, prosperity, and independence, must be refuted by intelligent exposition of the actual features and destructive consequences of the teaching offered in the philosophy of a social democracy without religion or controlling authority.

Bishop Stang understands the people ; he has made studies of their conditions, and his sympathies are naturally with them. As a pastor of the flock he is prompted to find ways and means to warn his people of the dangers that surround them, of the wolves that threaten to invade the fold in the guise of Socialism, corrupting and destroying the very fundamentals of morality, effacing the line between right and wrong, between mine and thine. His book is a timely contribution to the literature of true social reform as distinguished from Socialism. He traces the sources of the actual discontent, defines the limits of public and private ownership, the right of Capital and of Labor, the benefits and dangers of Unions, the functions of authority to arbitrate.

But his analysis of the subject is not confined to the mere phenomena or the mechanical and material phases of industrial and social life. He turns the searchlight of religion upon the whole question, examines the results of tried experiments in the past, compares the guild system, the commercial relations and the feudal forms of peasant life in the ages of faith with the changed condition of things after the Reformation. Thus he shows experimentally the power of the true religion of Christ through the Church to control evil, to bring out the best in man individually and collectively, and to make him contented and prosperous. After these arguments we hardly need the authority of the great leaders of the Catholic social movement whose pictures the Bishop draws for us by way of illustrating his own words.

The last three chapters of the book are of special importance in connection with the reconstruction of the social fabric. The writer points out the functions of true education, the meaning of equality and liberty ; and finally draws for us the picture of a happy home,—the father, the housewife, and the children, each fulfilling their part in the work of realizing God's Kingdom even here on earth. There is a telling paragraph "for married people only" which deals briefly

but pertinently with the question of race suicide. The book is in line with Dr. Stang's previous volume on *Pastoral Theology* and will be wanted in every priest's library as a practical complement to the latter work.

HISTORY AND CRITICISM OF THE LABOR THEORY OF VALUE IN ENGLISH POLITICAL ECONOMY. By Albert C. Whitaker, Ph.D., sometime University Fellow in Economics, Columbia University; Instructor in Economics, Leland Stanford Junior University. (Vol. XIX, No. 2, "Studies in History, Economics and Public Law.") New York: The Columbia University Press; The Macmillan Company, Agents. London: P. S. King and Son. 1904. Pp. 194.

An important work, appealing primarily to the student of economics. He especially need not be reminded of the confusion begotten in his favorite study by the manifold divergent theories excogitated by economists in respect to the meanings and correspondent bases of the term *value*. Professor Whitaker prepares the way to a clarification of the concept by bringing together under one readily apprehensible and judiciously critical survey the views of English economists,—Adam Smith, Ricardo, Malthus, McCulloch, James Mill, Torrens, Senior, John Stuart Mill, Cairnes, and Marshall. That he has succeeded in perfectly clarifying the term, one may hesitate to decide; but that he has facilitated the student's historical inquiry is unquestionable. It is of course very easy to assert off-hand that the exchange value of an article depends on its utility. The element of costliness, however, is an important element. Hence, as the author observes, most noteworthy mutations in exchange value have resulted from discoveries reducing the labor-cost of goods. And yet such reduction corresponds but roughly with the amount by which its pain-cost was reduced.

Moreover, such alterations of exchange value are affected sorely by alterations of the value-determining utility itself. Therefore, the author's conclusion is justified by experience, that utility has a much more direct and intimate relation to value than cost. Value may exist without cost, and cost may be expended without occasioning utility. On the other hand, value never exists without utility, and utility never exists without value. Cost affects value solely by influencing utility. Hence, the conclusion "that whenever any of the numerous and permanent forces are active, which interfere with the influence of cost, value follows the utility and not the cost" (p. 194), seems to be on the face of it sanely reasonable, as well as conformant with experience.

HISTORICAL CRITICISM AND THE OLD TESTAMENT. By Père J. M. Lagrange, O.P. Translated by Edward Myers, M.A., Priest of the Diocese of Westminster. Catholic Truth Society. 1905. Pp. 243.

The substance of this volume is made up of a series of lectures delivered at the *Institut Catholique* of Toulouse in 1902. When first published in France they provoked mingled manifestation of praise and blame. Those who approved had of course no reason to justify their sympathy beyond what the author himself had said; but those who disapproved were bound to give some reason for not accepting the conclusions of the eminent Dominican scholar who based his statements on sound principles of logic in the domain of generally admitted facts. Père Lagrange complains, with good cause, in his "author's note to the second impression," that his Catholic critics, such as M. Dessailly in France and Professor Vetter in Germany, failed to state clearly the grounds of their disagreement, contenting themselves with certain vague reservations or charging him, by an unwarranted interpretation of his words, with things he never said. Thus, when he speaks of "legends" as having a place in the Sacred Text, they tell us that he considers the Old Testament to contain mere myths, and this despite the fact that the experienced teacher of the Biblical School in Jerusalem took the precaution to state that "legendary primitive history has its place between the myth which is the story of things personified and deified, and real history." Now in such matters as are here discussed, terms have their accurate value, and words may not safely be juggled with as is the custom in personal controversy.

But if anything beyond the clear and objective mode of reasoning of Père Lagrange were needed to vindicate his orthodoxy against the insinuations of those who believe that new knowledge and views imply essentially a denial of the old truths, it would be the attitude which the author maintains toward M. Loisy. This attitude is manifest from a letter addressed by him to Mgr. Batiffol, and printed as an appendix to the lectures in the present volume. In this essay the writer states his conviction that the foundation chosen by M. Loisy is unsound and saps the very basis of Christian dogma, though he does not say anything that would, in the vulgar fashion of the critic who thinks himself licensed to abuse the erring, indicate the motives of M. Loisy to be insincere, nor does he deny him the learning to which the French abbé lays claim, or the boldness which makes him defend his conclusions at the risk of honor.

For the rest, the topics which Père Lagrange discusses in this

volume are confined to the Old Testament, the doctrinal development to which it bears witness as a religious history, its character as an inspired work, its relation to history in its wider sense, to science, and to dogma. He draws a strong line of demarcation between the field of the critic and the domain of Catholic dogma, and insists with unequivocal rigor upon the obligation laid on Catholic exegesis to respect the doctrinal definitions of the Church; and whilst he gives due emphasis to the necessity of respecting the traditions of the Fathers, he also points out, as Cornely and others have done, that the unanimous consent so often referred to by Catholic writers is not, in matters of exegesis, of very frequent occurrence.

His theory regarding the extent and character of inspiration is in line with the broader views of recent critical studies which give some weight, though not that exclusive weight often claimed by the Higher Criticism, to internal evidence; and he values the criteria of external evidence applied to historical writing generally, keeping of course in mind the dogmatic definition which makes God the Author of the Sacred Scriptures in all its parts. Altogether there are in our author a moderation of tone, a reverence for legitimate freedom of opinion, and a wide range of knowledge, although he speaks here in popular language and to the average intelligence rather than to the Scripture student. The points on which one is inclined to differ from him touch only the non-essential elements of the great topics of Biblical interpretation; and we ought to be disposed not only to admit the right of views, but to seek to understand them in a sympathetic way while yet recognizing or preferring others, provided always these views do not conflict with, or minimize, the assured truth of infallible doctrine on the part of our great living teacher, the Church of Christ. In connection with Père Lagrange's essays here presented, we deem it opportune to call attention to some lectures from other sources delivered at the same time in England and touching kindred topics.

CRITICISM OF THE NEW TESTAMENT. By W. Sanday, D.D., and others. London: John Murray. 1902. Pp. vii—230.

Canon Henson, in a prefatory note, states the object of this publication to have been "to awaken public interest in Biblical Science," and to set out clearly "the broad principles on which Biblical criticism proceeds." The authors here brought together are all representative among Protestants, and indeed experts in their particular fields. Dr. Sanday treats of "The Criticism of the New Testament" generally; Dr. Kenyon, assistant keeper of MSS. at the British Museum, of "Manu-

scripts"; Mr. Burkitt, of "The Ancient Versions of the New Testament"; Professor Chase, of "The History of the Canon of the New Testament"; Mr. Headlam, of "The Dates of the New Testament Books"; and Dean Bernard, of "The Historical Value of the Acts."

Dr. Sanday's opening essay is among the best in the book. It is marked by the orderly arrangement, the fulness of detail, the apt references, the lucidity of expression, that one expects from the Lady Margaret Professor of Divinity at Oxford. He begins abruptly but acutely by dividing Criticism into its two branches of Lower and Higher: the one concerned with the smaller questions of text and words, the other dealing with the larger questions of date, authorship, sources, composition, character, and comparison of documents. Passing over the survey of the various MSS. which collated give the text of the New Testament as we know it, we come to the more important question of the critical value of its various books. English critics as well as German, the lecturer maintains, have an absolutely honest intention to look facts squarely in the face, although they refuse rightly to ignore the value of Christian tradition as a factor in arriving at the truth. Dr. Sanday parts company with Westcott on the Synoptic problem. He rejects *in toto* the theory that accounts for the common elements in the first three Gospels by an oral tradition. "Most scholars," he says, "are agreed in holding that [they] are really based on a common original which very nearly coincided with our present St. Mark." To this they add a second primitive document largely used by St. Matthew and St. Luke. Papias in the early part of the second century is brought forward in support of this "two document hypothesis," but the lecturer refrains from making more than a bare assertion to that effect. He attempts, not very successfully we think, to meet the objection as to the second document (the *Logia* or *Oracles*), that while "some sections of the common matter in St. Matthew and St. Luke are almost *verbatim* the same, others are widely different," by the further hypothesis of a *third* document peculiar to St. Luke. He adds that "average opinion" agrees with St. Irenæus in placing the date of the Synoptics between 60-80 A.D.

Similarly, as to the Fourth Gospel, moderns agree with "ancients" in holding that its object was to supplement the already existing three. That is the sum of Dr. Sanday's treatment of one of the thorniest points of Biblical criticism. We are surprised that it is so inadequate. There is not a word about the authorship, date, historical accuracy, of the Gospel.

His mention of the Acts need not detain us, since it forms the subject of a future lecture. The difference apparent between the earlier Pauline Epistles and the later ones, *e. g.*, the Ephesian, and the Pastoral epistles—a difference which is the *crux* of criticism—is minimized by the considerations,—(a) that there is never any real inconsistency; (b) that the changes are natural under the circumstances of their composition, and (c) that St. Paul's was a genius of extraordinary versatility. He dismisses Professor Van Manen (who would admit *no* genuine Pauline literature) with the remark that he “does not count.”

Dr. Sanday inclines to Harnack's view (ably worked out in the latter's *Zeitschrift für die Neutest. Wissenschaft*, i, pp. 16. ff., 1900) concerning the vexed question of the authorship of *Hebrews*,—that it is to be attributed to Aquila and Prisca or Priscilla. He admits, however, that the theory is pure guesswork,—as indeed is much else of the Higher Criticism. The rest of the New Testament is discussed shortly, but with little of importance left unsaid. We note *inter alia* a reference to Zahn's ingenious view (popularized in England by Dr. Bigg), that Silvanus acted as St. Peter's amanuensis, and thus became a living link between the two great Apostles, and a valuable quotation from Dr. Robertson's *Regnum Dei* (p. 107) as to the probability that the Apocalypse, in its final form, belonging to the reign of Nero, was based upon earlier materials written under Domitian.

The following lectures on “Manuscripts” and “Ancient Versions of the New Testament” will prove the most interesting part of the book to the ordinary reader. They give a very full account of the MSS., or Codices, ancient versions, patristic quotations, which comprise the authorities for the text of the New Testament. At the same time, the style is purposely simple and the language untechnical, so that there is not the least difficulty in following the learned writers. The description of the material of the earliest MSS.—the papyrus—is especially well done, showing one at a glance the reason for their scarcity. In Egypt, owing to the dampness of the climate below the Delta, the ancient books crumbled to pieces; and in other places the papyrus was so brittle that only the scantiest remains have been preserved.

Other points of interest discussed are,—the texts which St. Jerome's revision was designed to supersede; the date of the old Syriac Version (the source of the *Peshitta*), and its relation to Tatian's *Diatessaron*; the different readings of St. Luke 2: 14 in the Greek and Latin MSS.; the pre-Vulgate form of the New Testament which

St. Patrick brought to Ireland, and the Sinai Palimpsest discovered as recently as 1893.

Dr. Chase prefaces his essay by an exhaustive analysis of the contents, a feature which might well have been imitated by the other writers. His subject is the History of the Canon of the New Testament. He first summarizes the characteristics of the history, as influenced by Christian worship, literary habit, translation, and controversy (especially in relation to Gnosticism in its numerous phases). Then, after a digression on the Muratorian Fragment, he draws from the evidence of Eusebius as to the distinction between "the acknowledged books" and "the disputed books" (*St. James, St. Jude, Second St. Peter*, and "the so-called Second and Third Epistles of John, whether they be the work of the Evangelist or it may be of some other John"), the deduction that these two groups correspond to two periods into which the history of the Canon may be divided,—the first up to A. D. 200 *circa*, the second from A. D. 200–400. During the earlier period, the "acknowledged Books" were recognized as authoritative, some later than others. The New Testament of St. Irenæus comprised the Gospels, the Acts, the Pauline Epistles,¹ several of the Catholic Epistles, and the Apocalypse. In Dr. Lightfoot's words: "The authority which [he] attributed to [those books] . . . falls short in no respect of the estimate of the Catholic Church in the fourth or the ninth or the nineteenth century."² The lecturer then traces fully the recognition of the Gospels in Hermas, Tatian, Justin Martyr, and Papias of Hierapolis (a sub-apostolic Father), and after a regrettably brief reference to the Acts (as referred to by St. Irenæus), the Muratorian Canon, St. Clement of Alexandria, and Tertullian—and that as the handiwork of St. Luke—shows that the Pauline Epistles were recognized as authentic as early as the time of Marcion, not to speak of the still earlier witness (though less decisive) of SS. Polycarp and Ignatius.

In the second division of his subject, Dr. Chase gives the place of honor to the Epistle to the Hebrews. The line of cleavage as to its authority coincides with the boundary between East and West. Three generations of Alexandrian teachers—Pantæus, Clement, and Origen—in different degrees, recognize the Pauline authorship, or, at least,

¹ We note with interest that another of the lectures refers contemptuously to the "midsummer's madness" of the writer (Professor van Manen of Leyden) of the recent article in Dr. Cheyne's *Encycl. Biblica*, denying the authenticity of *all* the Pauline Epistles.

² *Essays on the work "Supernat. Religion,"* p. 261.

the Pauline *character* of the Epistle. Eusebius is inconsistent on the subject. The Syriac Vulgate (the *Peshitta*) simply styles it "the Epistle to the Hebrews," whereas in the lists of SS. Cyril of Jerusalem and Athanasius it is included among the writings of St. Paul.

The Western Church, on the other hand, "making apostolic authorship the criterion of canonicity, refuses to accept the Epistle to the Hebrews." Hippolytus, the Muratorian Fragment, Irenæus, Marcion, Tertullian, and Cyprian are cited in confirmation of this attitude. Of the other "disputed Books," the history of the Catholic Epistles is the most interesting. In the early Syriac Church no Catholic Epistle was accepted. The nucleus of the present collection consisted of I St. Peter and I St. John. To these Epistles that of St. James was added, probably in Syriac, for we find that these three Epistles formed the Canon of the Catholic Epistles in the Syriac version of the New Testament. They alone also were accepted in the sister Church of Antioch. The authority of the Epistle of St. James was never doubted in the East; it was otherwise in the West, where St. Cyprian is silent about it, and even the Church at Rome (to judge from the Canon of Muratori) ignores it, although traces of its language are found in St. Clement, in the *Didache*, and in the *Shepherd* of Hermas.

The first mention of the further collection of seven Epistles occurs in Eusebius.³ Its number would seem to be prompted by the reverence for seven as the symbol of perfection. It is thought that the place of origin of the collection was at Jerusalem.

Dr. Chase concludes his survey with the three observations,—(1) that the Canon of the New Testament was a gradual growth, not the creation of any formal enactment. Here he surely overlooks the various local Councils which drew up authoritative lists. We miss all reference to the celebrated Council of Laodicea, which, if it did nothing more, at least gave definite shape to the belief of Christians of the time, and so stereotyped the prevalent tradition. (2) That the various Books do not all stand on the same level of certainty and authority. But this is surely to do away with the idea of inspiration. If God be the real author, even the most insignificant Epistle, whose history is lost in a thick haze of obscurity, must be *authoritative*. (3) That the position of "those Apostolic writings which are the title-deeds of our Christian faith and life—the Gospels, the Acts, the Epistles of St. Paul, the two great Epistles of St. Peter and St. John"—have a "unique and sure position."

³ H. E., ii, 23-25.

We can only briefly notice the two remaining lectures on "The Dates of the New Testament Books" and "The Historical Value of the Acts," respectively. In the former, Mr. Headlam gives a succinct account of the latest conclusions of criticism which he more or less adopts as his "own belief," *e. g.*, in fixing the date of St. Matthew as "well back into the first century," and that of the Synoptic Gospels generally as between A.D. 60-80. He refuses to accept Harnack's theory that "John the Presbyter" was the author of the Johannine Gospel and ascribes it to the Apostle St. John writing at the end of the first century. On the other hand, he does not commit himself definitely as to the date of II Peter and Jude, books which he considers "the most doubtful writings" in the New Testament, and for whose date "there is no external testimony to compel us to put [it] before 150 A.D."

The concluding lecture by Dr. Bernard is a twenty-page dissertation on such questions arising from his subject—the *historical* value of the Acts—as miracles, St. Luke's tendency to connect his narrative with contemporary events in the Roman Empire, and to allude to local history and topography; his medical knowledge; his educated style. He takes St. Luke to be unquestionably the author of the "We" passages, and parts company with many German scholars in considering that the *unity* of the whole work excludes the hypothesis that "the author of the Acts in its present form has incorporated an authentic journey-record into his narrative, which, as a whole, was composed at a later date." But he considers that elsewhere—*e. g.*, up to Chap. 13, *passim*, and occasionally later on (as in Chap. 23: 26; 24: 10; 26: 2)—he made use of existing documents, much in the same way that the Synoptists compiled their Gospels.

The book, from what we have seen, may be summed up as an accurate presentation of the results of the Higher Criticism in its relation to the New Testament, written in a readable and yet scholarly form. That the authors have hardly succeeded in realizing Canon Henson's sanguine expectations of harmonizing the conclusions of the New Learning (to use his own phrase) with the "current teaching of the Church," is only what we might expect from the lengths to which they go in accepting the latest arguments made in Germany. And, if the reader is tempted to be disappointed at the number of unsupported statements and unsubstantial theorizing, he can at least congratulate himself that he has acquired a fairly complete knowledge of the conclusions and methods of the much-praised school of Biblical critics.

Amoenitates Pastorales.

Bishop Talbot tells of a sermon he preached in a Western settlement at which a local unbeliever had been persuaded to be present, much against his custom. He was afterwards asked how he liked the Bishop. "Pretty well," said he; "and I learned one new thing. I learned that Sodom and Gomorrah was places. I always thought they was husband and wife."

Rear-Admiral Charles S. Cotton, who has been entertained abroad with singular splendor and heartiness, sat one evening at a dinner-party beside the Bishop of Durham, a clergyman noted for his wit.

Near the bishop there was a millionaire manufacturer, a stout man, with a loud, coarse laugh, who ate and drank a good deal, and who cracked, every little while, a stupid joke.

One of this man's jokes was levelled at the brilliant Bishop of Durham, whom he did not know from Adam. It was enough for him that the bishop's garb was clerical. Here was a parson; here, therefore, a chance to poke a little fun at the parson's trade.

"I have three sons," he began in a loud tone, nudging his neighbor and winking toward the bishop, "three fine lads. They are in trade. I had always said that if I ever had a stupid son I'd make a parson of him."

The millionaire roared out his discordant laugh, and the Bishop of Durham said to him with a quiet smile:

"Your father thought differently from you, eh?"

According to a contemporary, a bishop who is widely known for his sympathetic and kindly nature, having occasion recently to call upon a widow on some church matter, and finding her deeply distressed at her loneliness, ventured, as he was quite entitled to do, to offer a few words of fatherly consolation.

"You must not," he said, "be cast down by your sorrow and lonely position. Remember the maxim, 'Man proposes, but'——"
"Ah, my lord," interrupted the lady, "if man only would."

"The wind bloweth, the water floweth, the farmer soweth, the subscriber oweth, and the Lord knoweth that we are in need of our dues. So come a-runnin' ere we go a-gunnin', for this thing of dunnin' gives us the blues."

The *Spectator* tells the following story of the late Queen Victoria. On her return from Northern Italy, the Bishop of Winchester and the Dean of Windsor were dining with her, when she remarked to the former: "You remember that before I started for Italy you urged me not to fail to visit the conventual church at Assisi. I bore this in mind, and was greatly impressed by all I saw there. I had one droll experience, too. For as I was being conducted through a very chilly corridor by one of the monks I said to him: 'Don't you often feel the draughts very trying, wearing the tonsure as you do?' I received my answer, not in Italian, but in these words: 'No, Madam; I can't say that I suffer in that way at all. As you must be aware, we Irish are a rather hot-headed race.'"

"I can't go down in dat water wid you, Br'er Williams," said the convert; "I too 'fraid alligators."

"Nonsense!" said Br'er Williams. "Didn't it turn out all right wid Jonah after he was swallered by de whale?"

"Yes," replied the convert, "but a Georgy alligator is mo' tougher dan what a whale is, en got less conscience. After he swallows you he goes ter sleep en fergits all erbout you!"

"What's the difference between a bishop and a monsignor?" a friend asked of a well-known archbishop.

"Well," answered the distinguished prelate, after a moment's reflection, "a monsignor is a sort of counterfeit bishop. The genuine bishop you may know by the ring."

The same prelate is said to have obtained the title of monsignor for some of his counsellors. After the fact was made known to the recipients in a meeting of the consultors a visiting clergyman asked one of the lucky priests how the members of the council received the intelligence. "O," said the witty pastor, "some of us smiled because we got the purple, the others frowned because they got the blues."

An Eddyite while walking in the country came across a small boy, sitting under an apple-tree, doubled up with pain.

"My little man," he said, "what is the matter?"

"I ate some green apples," moaned the boy, "and O, how I ache!"

"You don't ache," answered the follower of Mrs. Eddy; "you only think so."

The boy looked up in astonishment at such a statement, and then replied in a most positive manner:

"That's all right; you may think so, but I've got inside information."

Literary Chat.

Father F. X. Reuss, C.S.S.R., has published a neat volume of *La Fontaine's Fables* translated into classic Latin verse (hexameter and pentameter). The work is a not unpleasant diversion from the graver and usually sacred themes to which the author more frequently devotes himself. (Phil. Cuggiani, Rome.)

Those who have hitherto complained of a lack of *Scriptural Manuals* written by Catholics, have their varied wants now well nigh satisfied, at least with regard to parts of the New Testament. The following three series from separate sources are in course of publication:—*Scriptural Manuals for Catholic Schools*, edited by Father Sydney Smith, S.J. (Burns & Oates); *St. Edmund's College Series of Scripture Handbooks* (Catholic Truth Society, London); and lastly, *Catholic Scripture Manuals* by Madame Cecilia (Kegan Paul, Trench, Trübner & Co., London). The last mentioned is a most satisfying piece of work and promises to cover the riper student's ground. Thus far only the *Gospel according to St. Mark* has been issued of the last mentioned series, but other volumes are in preparation. (Benziger Brothers, agents.)

The three Helen Gould *prize essays* intended to set forth the relative merits of the Roman Catholic and Protestant English Bibles have been published. Dr. Melancthon Williams Jacobus, Dean of Hartford Theological Seminary, does the editing, and concludes that "the great difference between the versions is the presence in the Roman Catholic Bible of the Apocrypha," the collection of books rejected by Protestants as uncanonical. "Compared with this difference between the two versions all other differences are insignificant." That is a true view of the matter, although a great deal could be made—as was the case during the ferment of the so-called Reformation and down to our own days of Biblical criticism—of the differences in translation of certain passages and words as pivots of sectarian contention.

Nearly five hundred persons entered their names for the contest. Two hundred and sixty-five essays were submitted to the judges,—a few of these by Catholics. But the Committee failed in its efforts to secure at least two Roman Catholic judges, “notwithstanding the fact that prominent members of the American hierarchy joined in the friendly search for men whose talents and scholarship might fitly represent a world-wide communion.”

That is surely a sad plight in which the American Committee and friendly Hierarchy must have found themselves. The man who took the first prize lives, we believe, in Australia, and the two authors he searched to inform himself of the Catholic side of the contention were Cardinal Newman and Father Gigot, who lives right under the nose of the Committee in New York. Perhaps he was not the judge the friendly Committee wanted, but he must be capable and could have possibly helped them a little farther in their search.

Apologia pro Foedere Abstinenciae, by the Rev. Dr. Edward McSweeney, who pleads for wider priestly interest in the Total Abstinence cause in America, which appeared as an article in these pages, has been published in pamphlet form by the “Priests’ Total Abstinence League.” The indefatigable zeal of the venerable president of the Society has succeeded in introducing the League in nearly all our greater clerical seminaries.

Franciscan literature is becoming a favorite source of reading and study at present. The London Truth Society has issued quite a number of books on the subject, among which is to be especially mentioned Father Paschal Robinson’s, *The Real St. Francis of Assisi*. It may not be generally known that this humble priest of St. Francis who dwells in America is a former assistant editor of the *North American Review* and after having entered the Seraphic Order went to Italy to make researches in the old libraries. He is at present engaged in the work of preparing editions of the early companions of St. Francis.

An exquisite second impression of the *Little Flowers of Saint Francis of Assisi*, with illustrations by Paul Woodroffe, has just been issued by Kegan Paul, Trench, Trübner & Co. It is based upon the translation made by the Franciscan Fathers at Upton (England) which has been carefully revised by Thomas Okey. The compiler of the *Fioretti* is unknown; the work dates probably from the middle of the fourteenth century.

A very needful reference book for English Catholics, but also a very instructive volume by reason of its suggestiveness of Christian philanthropic activity in its many phases as carried out in England and Scotland, is the *Handbook of Catholic Charitable and Social Works* (Catholic Truth Society, London). It covers 144 pages of brief references to the locality and character of Catholic organizations throughout the United Kingdom.

Books Received.

THEOLOGICAL AND ASCETICAL.

✓ THE CHURCH OF GOD ON TRIAL before the Tribunal of Reason. By Edward J. Maginnis, of the Schuylkill County Bar, Penna. New York: The Christian Press Association Publishing Co. 1905. Pp. 248. Price, \$0.80 net.

✓ THE LIGHT OF FAITH. A Defence, in brief, of Fundamental Christian Truths. By Frank McGloin, author of *Norodom, King Of Cambodia; The Conquest of Europe*, etc. St. Louis: B. Herder. 1905. Pp. 285. Price, \$1.00 net.

✓ THE DEVOTION TO THE SACRED HEART. Intended specially for priests and candidates for the priesthood. By the Rev. H. Noldin, S.J. Authorized translation from the German. Revised by the Rev. W. H. Kent, O.S.C. New York, Cincinnati, Chicago: Benziger Brothers. 1905. Pp. 272. Price, \$1.25 net.

LA VRAIE RELIGION SELON PASCAL. Recherche de l'ordonnance purement logique de ses pensées relatives à la religion. Suivie d'une analyse du *Discours sur les Passions de l'Amour*. Par Sully Prudhomme, de l'Académie française. Paris: Félix Alcan. 1905. Pp. x-444. Prix, 7 francs 50 centimes.

✓ THE IMITATION OF CHRIST. New Revised Translation, by Sir Francis R. Cruise. San Francisco, Cal.: Catholic Truth Society. 1905. Pp. viii-248. Price, \$0.25; by mail, \$0.30.

✓ THROUGH SUFFERING TO HAPPINESS. By the Rev. Victor Van Tright, S.J. Adapted from the French, by the Rev. J. M. Leleu. St. Louis, Mo.: B. Herder. 1905. Pp. 93. Price, \$0.30.

✓ THE CATECHIST IN THE INFANT SCHOOL. By the Rev. Lambert Nolle, O.S.B., Priest of Erdington Abbey, Professor of Liturgy and Catechetics at St. Mary's Central Seminary, Oscott. St. Louis, Mo.: B. Herder. 1905. Pp. 109. Price, \$0.60 net.

✓ THE PRIESTLY ELEMENT IN THE OLD TESTAMENT. By William Rainey Harper. (The College Series.) A text-book on the history, law, and usages of worship, for advanced students. Pp. 292. Price \$1.00.

✓ THE MAY-BOOK OF THE BREVIARY. Translated from the Latin and arranged by the Rev. John Fitzpatrick, O.M.I. London: R. and T. Washbourne; New York, Cincinnati, Chicago: Benziger Brothers. 1904. Pp. 141. Price, \$0.30.

L'ÉGLISE ET L'ÉTAT LAÏQUE. Séparation ou accord? Étude de Principes. Par l'Abbé Bernard Gaudeau, Docteur ès-lettres, Ancien Professeur de Théologie à l'Institut Catholique de Paris. Paris: P. Lethielleux. 1905. Pp. 128. Prix 1 franc.

LIBER JESU FILII SIRACH SIVE ECCLESIASTICUS. Hebraice. Secundum codices nuper repertos vocalibus adornatus, addita versione Latina cum glossario Hebraico-Latino. Edidit Norbertus Peters. Friburgi Brisgoviae: B. Herder. 1905. Pp. 163. Price, \$1.20 net.

✓ REFLECTIONS FROM THE MIRROR OF A MYSTIC. Translated from the Works of John Rüsbröck. By Earle Baillie. London: Thomas Baker. 1905. Pp. 98. Price, 2s. net.

LITURGICAL.

VADE MECUM. A Collection of Motets, Hymns, Offertories, etc., for four male voices. Compiled by A. M. Knäbel. Fischer's Edition No. 2675. New York: J. Fischer & Bro.; London: The Vincent Music Co., Ltd. 1905. Pp. 94. Price, \$0.75 net.

MASS OF THE FIFTH TONE. By Henry Dumont. Arranged with Organ Accompaniment by A. Edmonds Tozer, Knight of the Pontifical Order of St. Sylvester, Doctor in Music of the Universities of Oxford and Durham, England, Fellow of the Royal College of Organists. Fischer's Edition No. 2629. New York: J. Fischer & Bro. Price, score \$0.60; voice part, \$0.15.

MISSA IN HONOREM BEATAE MARIAE VIRGINIS. Ad unam vocem comitante Organo. Auctore E. J. Biedermann. Opus 30. Fischer's Edition No. 2686. New York: J. Fischer & Bro.; London: The Vincent Music Co., Ltd. Price, score, \$0.60; voice part, \$0.15.

THE PRINCIPAL OFFERTORIES OF THE ECCLESIASTICAL YEAR. For four mixed voices. By various composers. Edited by J. Gubing. Fischer's Edition No. 2602. New York: J. Fischer & Bro. Price, \$1.00.

PHILOSOPHY.

RELIGIONS ET SOCIÉTÉS. Leçons professées à l'école des Hautes Études Sociales. Par MM. Théodore Reinach, A. Puech, Raoul Allier, Anatole Leroy-Beaulieu, Baron Carra de Vaux, Hippolyte Drefus. Paris: Felix Alcan. 1905. Pp. xii—288. Prix, 6 francs.

THE HISTORICAL DEVELOPMENT OF THE POOR LAW OF CONNECTICUT. By Edward Warren Capen, Ph.D., Alumni Lecturer of Hartford Theological Seminary. Studies in History, Economics and Public Law. Vol. XXII. Edited by the Faculty of Political Science of Columbia University. New York: The Columbia University Press; London: P. S. King & Son. 1905. Pp. 520.

GRUNDZÜGE DER PHILOSOPHISCHEN PROPÄDEUTIK. Für den Gymnasialunterricht. Von Dr. Joseph Hense, Direktor des Königlichen Gymnasiums zu Paderborn. Beigabe zu dem Deutschen Lesebuche für die oberen Klassen höherer Lehranstalten desselben Verfassers. Freiburg im Breisgau, Wien, Strassburg, München und St. Louis, Mo.: B. Herder. 1905. Pp. 37. Price, \$0.20 net.

HISTORY.

SHORT STORIES FROM AMERICAN HISTORY. By Albert F. Blaisdell, author of *Stories from English History*, etc., etc., and Francis K. Ball, Instructor in the Phillips Exeter Academy. Boston, New York, Chicago, London: Ginn & Co. 1905. Pp. ix—146.

THE STORY OF COLUMBUS AND MAGELLAN. By Thomas Bonaventure Lawler, A.M., author of *Essentials of American History*. Boston, New York, Chicago, London: Ginn & Co. 1905. Pp. vii—151. Price, \$0.45.

THE CHRONICLE OF JOCELIN. With Introduction, Notes, and Index, by Sir Ernest Clarke, F.S.A.; and a Foreword by the Rev. William Barry. *The "Past and Present" Library*. London: Burns & Oates, Ltd.; St. Louis, Mo.: B. Herder. Pp. xliii—285. Price, \$0.40 net.

THE LIFE OF ST. PATRICK, Apostle of Ireland. By William Canon Fleming. London: R. & T. Washbourne; New York, Cincinnati, Chicago: Benziger Brothers. 1905. Price, \$0.75.

LIFE OF SIR THOMAS MORE, KNT. By his Son-in-Law, William Roper. With a Foreword by Sir Joseph Roper, Knt., Judge of the King's Bench Division. *The "Past and Present" Library*. London: Burns & Oates, Ltd.; St. Louis, Mo.: B. Herder. Pp. xvi—192. Price, \$0.55 net.

MISCELLANEOUS.

LE GOUT EN LITTÉRATURE, par Joël de Lyrès. Avignon: Aubanel Frères. 1905. Pp. 217. Prix, 3 francs.

THE GENTLE SHAKESPEARE. A Vindication. By John Pym Yeatman. Third Edition (augmented). New York: The Shakespeare Press; Birmingham: Moody Brothers. 1904. Pp., Introduction to Third Edition, 74; Introduction to Second Edition, 72; Preface, 11; Main part of book, 317. Price, \$2.00.

✓ THE LOVE OF BOOKS. Being the "Philobiblion" of Richard de Bury, Bishop of Durham. With a Foreword by George Ambrose Burton, Bishop of Clifton. *The "Past and Present" Library*. London: Burns & Oates, Ltd.; St. Louis, Mo.: B. Herder. Pp. xxi—148. Price, \$0.40 net.

A HAPPY CHRISTMASTIDE. Lyrics. Second Edition. By M. Watson, S.J. Melbourne: J. Roy Stevens.

QUEEN ESTHER. An Adaptation in English Verse of Racine's *Esther*. In Three Acts. By Michael Watson, S.J. Melbourne: The Advocate Press. Pp. 23.

BALLADS OF ERIN'S GOLDEN AGE. By Michael Watson, S.J. Second Edition. Melbourne, 244—250 Lonsdale St.: J. T. Picken, Printer. Pp. 40.

SONGS OF THE OPEN. Words by Mary Grant O'Sheridan; Music by W. C. E. Seeboeck; with Decorations by Enos Benjamin Comstock and George Markley Hurst. Chicago and New York: Rand, McNally & Co. 1904. Pp. v—96.

OFFICIAL REPORT OF THE THIRTEENTH UNIVERSAL PEACE CONGRESS. Held at Boston, Mass., U. S. A., October 3 to 8, 1904. Boston: The Peace Congress Committee. 1904. Pp. 351.

APOLOGIA PRO FOEDERE ABSTINENTIAE. By the Rev. Edward F. X. McSweeney, D.D., Mount St. Mary's Seminary, Emmitsburg, Md. Published by the Priests' Total Abstinence League of America. Pp. 14.

HERDERS KONVERSATIONS-LEXIKON. Dritte Auflage. Reich illustriert durch Textabbildung, Tafeln und Karten. Vierter Band, H. bis Kombattanten. St. Louis, Mo.: B. Herder. 1905. Pp. 1790. Price, \$3.50 net.

CATHOLIC TRUTH SOCIETY, London, England.—*The Living Rosary*, by the Rev. Fr. Procter, O.P.; *The Perpetual Rosary*, by the Rev. Fr. Procter, O.P.; *The Lenten Gospels* (exclusive of Holy Week), *Credo*, *A Simple Explanation of the Chief Points of Catholic Doctrine*, by Mother Mary Loyola; *Two English Martyrs: Ven. John Body Layman, and Ven. John Munden*, by John B. Wainewright; *The Christian Revolution*, by William Samuel Lilly. Price, One Penny. *The Lord's Ambassador and Other Tales*, by M. E. Francis (Mrs. Francis Blundell). Price, 1s. *Winnie's Vocation and Other Tales*, by Frances Noble. Price, 1s. 6d.

THE ECCLESIASTICAL REVIEW

FOURTH SERIES—VOL. II.—(XXXII).—JUNE, 1905.—NO. 6.

THE REPERTOIRE OF THE LITURGICAL CHOIR.

I.—DISTINCTIVENESS OF CHURCH MUSIC.

FROM the inception of the Christian religion, the arts have united to celebrate in Christian expression the praises of the Most High. Oratory, music, poetry, painting, sculpture, and architecture have yielded of their choicest abundance in His honor. The wealth of their concerted treasure has made the voice of Divine praise glorious, and the sanctuary an honorable abiding-place for the Sacramental Presence.

Oratory and music, together inclusive of the constituents of poetry, were the first of the arts to ally themselves with Christian worship. With the advent of the Incarnate Word on the great night of nights, the first utterance of Christian oratory was spoken by the angel in the announcement of the "glad tidings of great joy," and the first pæan of Christian music was borne heavenward by celestial voices in the *Gloria in excelsis Deo*. Before ever brush was applied to canvas or chisel to stone, in the service of Christian art, music sounded the continuous voice of praise in the Church. Before there existed Christian temples "made with hands," in which the Sacrifice of the Holy Mass should be fittingly offered, "psalms, hymns and spiritual canticles" were chanted by the followers of the Divine Babe. The art of the Christian Church partook of the new baptism and assumed a character consistent therewith. Marked with the stigmata of religion, it became an art apart from that of the world.

To the development of Christian art, as Holy Church spread among the children of men, well nigh the entire converted world

contributed. The Latin, the Greek, and the Teuton set forth their rarest offerings. The Orient and the Occident lavished their most sumptuous gifts. The Church's art became truly a catholic art, and the Gentile world has beheld in awe the richness and splendor of the House of God.

Christian oratory, by reason of the integrity of its thesis and the safeguards which secure its exact expression of religious verities, has remained artistically intact. Whenever and wherever it has suffered temporary decline, it has proportionately lost its character as Christian oratory and degenerated into vapid eloquence. Secure in the strength of the Faith which it has unceasingly proclaimed, oratorical art has never suffered prolonged periods of decadence. The extrinsic character of the objective arts—painting, sculpture, and architecture—has been their protection from deterioration, as the eye is intolerant of offence in external art. Their utility in Christian service has been blemished but slightly by the alloy of secularity, and there has existed in them no serious confusion of sacred and profane. Ancillary, and therefore subservient to the solemnities of religious worship, they have accentuated the mysteries of religion without overpoise, thus preserving their due proportion in the economy of Divine praise. The art of music alone has become bewildered in the way. An absolute code of regulation, corresponding to that so readily applied to the material arts, has been difficult of application to the subjective art of music, on account of its intangibility and evanescence. The subtleties involved in an attempted differentiation between the various manifestations of music's captivating voice have worked to her undoing. Forgetful of her Christian dedication, she has become enamored of her own enchantments, and her dementia in the Temple of God has wrought a distracting Babel therein. The walls of the sanctuary have reverberated with ill-assorted and unsuited sounds. Reminiscences of drama and dance have intruded into the Holy of Holies, and the devotees of the rapturous art have become so fascinated by the spell of her allurements that they have remained oblivious to the rules which should apply to her religious conduct.

The absorption of inconsistent musical art forms has menaced the purity of Catholic worship for centuries. Vatican Encyclicals,

Bulls, and Briefs, Decrees of the S. R. C. and General Councils, especially that of Trent, bore oft-repeated witness to the Church's consternation at the debasement of her musical art. Such protests, relatively remedial, failed of an ultimate cure, and to-day the Church's prevalent practice in many countries—comprising, as it does, types of music romantic, imaginative, dramatic, realistic, and otherwise opposed to the ecclesiastical standard—is at variance *in toto* with both the spirit and the letter of her laws on the subject.

But from the luxurious fantasies of the misapplied and too commonly dilettante æstheticism which has so long revelled in wanton musical extravaganza within the portals of the House of God, we are now imperatively aroused by a supreme pontifical act of the Sovereign Head of the Church. To a practical reduction of the Church's musical art to its liturgical principles, and an elimination from her services of all irrelevant music, we are now recalled by a Papal decree, the "scrupulous observance" of which is therein "imposed" on all. The art of Church music has been brought back into its consistent relation with religious oratory and the objective arts as applied to Divine worship, and its proportion among them carefully particularized. No longer is the music of the secular world permitted to run riot and burlesque the sacred ceremonies of religion. Ecclesiastical music is again enthroned among the ecclesiastical arts and renewed in the spirit of the Cross. It is wholly segregated from other musical art forms and alone pronounced admissible as accompaniment to the Sacred Liturgy and Divine Office. His Holiness, Pope Pius X, having consecrated his sublime pontificate to the restoration in these latter days of "all things in Christ," has inaugurated his beneficent rule by thus setting in order the things pertaining to the service of the Temple. He has exercised his exalted prerogative by thus bringing the full force of law to bear upon the subverted eclecticism which in an indeterminate process of art classification, had resulted in lamentable confusion of musical art form. Thus by the *Motu proprio* of November 22, 1903, has the majesty of Him to whom the Church offers worship been vindicated in art and the honor of His sanctuary accordingly maintained.

It is not the purpose of this paper to descant at length on art

relations, nor to loiter among the delightful pathways of analytical comparison in which the literary history of musical art abounds. Rather is it designated toward a practical furtherance of the Holy Father's intention as applied to the condition of affairs in this country. We have in America many varied nationalities of Catholic peoples, the musical expression of whose religious devotion must now be amalgamated into a consistent fusion of representative systems. We have practically no traditions to guide us, but must commence with first principles. For, however ancient and standard in the practice of the Church the requirements of the present legislation may be, they are absolutely new to the initial conception of a large section of the Church in this country. They involve the complete overthrow of existing practice in almost every detail, and the establishment of an unfamiliar order of music by a new kind of choir.

The impressions concerning the Church music restoration are largely erroneous and resultant from an entire misconception of the genius of the movement. There doubtless exist widespread apprehensions—(1) that the Gregorian Chant is an archaic jargon, unintelligible and unattractive; (2) that the only alternative consists in the occasional use of an enigmatical and altogether nebulous school of music, named after Giovanni Pierluigi da Palestrina; and (3) that modern music of any style is, to all intents and purposes, disallowed. Truly enough, Gregorian Chant, so far as the resources of this country have heretofore enabled its rendition, has not always been a "form of art divine." The music of Palestrina, and of the Roman, Venetian, and allied schools representative of the "golden age" of music, is but very slightly known in America and has never had a fair general hearing among us. The highly valuable works of the Cæcilia Society (based largely upon the Chant and the classic polyphony) which have so masterfully pioneered the liturgical musical enterprise, do not always appeal to people of nationalities other than those principally represented thereby. Not the least of imagined stumbling-blocks is the presumption that there is but a dearth of modern music left available for sacred purpose. Consequently, it is not to be wondered at if many have feared that the field for future musical achievement is but an arid one and impossible of much successful cultivation.

But in relief from such misapprehensions, let it be understood from the start that the music now declared authoritative is of the supremest order of excellence and capable of the highest artistic development. It has been selected from the inexhaustible musical product of the entire Christian era by the very reasons of its inherent beauty and liturgical appropriateness. Mastered by the well educated choir of boys and men, the musical offering cannot only correspond to the legislation concerning it, but it is abundantly replete with artistic possibilities commensurate with, and infinitely superior for its purpose to the standard heretofore furnished by the familiar mixed choir of male and female voices now abrogated by authority.

The first *collaborateur* in this series of essays has discussed the recent legislation in its general principles and application, particularly in its relation to the practical organization of the liturgical choir of male voices. The second writer has dealt with the scientific cultivation of the boy voice, undoubtedly the *crux* of the situation, upon which the musical success of the restoration must largely depend. The present paper in continuation of the series is concerned with the acquirement of a suitable repertoire. It purposes to treat the matter as the circumstances of the Church in this country require and particularly in reference to parishes of English-speaking people. Its paramount consideration in thus attempting to elucidate the subject at hand shall be to abide strictly by the provisions of the *Motu proprio*, in their ideal balance of ecclesiastical conservatism and musical privilege.

It is assumed, as a *sine qua non* to the development of our theme, that we have to do with a properly organized choir of competent boys and men, and that the first necessary steps have been taken in the way of vocal instruction: From this point of departure, they are to be thoroughly instructed in Gregorian Chant, and as experience may prepare the way, they may venture into the polyphonic music which we have inherited from the writers of the fifteenth and sixteenth centuries. Such modern music as is conformable to the Liturgy, can, when circumstances allow, be also introduced into the plan of study. The achievements possible to the liturgical choir are so diversified and capable of expansion, that we cannot, at this stage, foresee the scope

of its future accomplishments. Therefore, leaving its more remote potentialities to the estimate of the far-sighted, let us start with the first principles which the present status of our practical labors in the choir room demands, and endeavor to outline a course of progress which may raise the liturgical choir to the superior standard which it is abundantly able to maintain.

II.—THE GREGORIAN CHANT.

It is clearly evident, upon a careful study of the *Motu proprio* in its various sections, that a most palpable object of its insistence is the restoration of the Gregorian Chant. Its common employment for both ordinary and extraordinary purposes is positively assumed, and much of the particularization which follows is so clearly based only upon the postulate that the directions therein contained shall be unquestionably obeyed, that it is utterly incapable of interpretation except upon this theory. This point is so obvious as to be beyond all dispute. No evasion or circumlocution can explain or modify one phrase of the *Motu proprio* into a less positive construction. As certainly as women are dismissed from the choir, and boys ordered in their places by the Chief Pastor himself, so certainly is the customary use of the Gregorian Chant made obligatory. Even in such authorization as is given to other styles of music, the following rule is laid down: "The more closely a composition for Church approaches in its movement, inspiration, and savor the Gregorian form, the more sacred and liturgical it becomes; and the more out of harmony it is with that supreme model, the less worthy is it of the Temple."

It would seem to the purpose that we should thus dwell for a brief pause, not so much upon the superlative excellence of the Chant as sung by male voices, as upon the peremptoriness and far-reaching character of the mandate concerning it, for there has been considerable hedging upon this point. To many, and certainly to those in authority, it is evident that the retirement of women from the choir and the restoration of the Chant are the two promising indications which point to a probable salvation of our Church music from the utter secularization and corruption which has long threatened it. To others of equal candor, however different in degree of perspicacity, these two requirements

constitute serious difficulties which are to be deplored, though not wantonly controverted. Hence the invention of convenient sophistries which, like so many bubbles in mid air, may at any instant be blown into nothing by one breath from Rome. Those who wish to, and those who do not wish to, may as well make up their minds to face these issues as best they can. The principle governing the selection both of our singers and of the music which they are to sing, is made a forensic one, and we organists and choirmasters have nothing to do in the premises but to conduct ourselves accordingly and work for results. Of them we have no reason to be apprehensive. The legislation as to female singers has been discussed by the previous writers of this series, and is now mentioned only in way of comparison with the parallel issue to which the present section of our subject is devoted.

As to the obligation by which those in charge of Church music are to provide that Plain Chant is to be made the first consideration of repertory, both its ethics and legal force require that the singers should not neglect a thorough study of the Chant for any purpose whatever. In other words, until such time as the various Masses and the Office of Vespers or Compline can be sung to the Chant prescribed by the liturgical books, the choir should not experiment in modern music to any considerable, and most certainly not to a disproportionate, extent. It is a short-sighted and erroneous idea to imagine that a smattering of the Chant will suffice for the new choir, while its principal efforts can be expended in work which indulges a modern taste and involves greater display. Display and the self-consciousness of which it is begotten, are the very things to be most studiously avoided in the choir. The exclusion of women is an important step toward this desirable consummation, and the use of Gregorian Chant, which accentuates the solemnity of the sacred rite rather than the exploitations of the singers, is a corresponding check upon any tendency toward ostentation. With the distinct understanding, therefore, that the *Motu proprio* means exactly what it says on the subject of Gregorian Chant, we shall do well to devote a short space to a *résumé* of its venerable origin.

The Gregorian Chant, or *Roman Chorâl*, as it is also properly called, is of composite derivation. It is, primarily, the metamor-

phosis of the musical system which prevailed among the Greeks in the halcyon days when Hellenic art was in its glorious ascendancy. The Grecian music, traceable itself to remote Egyptian and Phœnician origin, reached its highest development in the renowned days of the classic drama. Adopted with qualifications by the Romans also, though never so assiduously cultivated by them, it represents the state of artistic culture which music had attained at the dawning of the Christian era. Of a character suited to the demands of the magnificent drama which was produced on a scale of august stateliness surpassing the dreams of the most enthusiastic visionary of our times, its virility withstood the decline and disruption of the transitional period and, regenerated and transformed, it blossomed forth anew in the garden of Christian art. Together with the system of music derived from the Greeks, remnants of the Hebrew temple music, particularly of the Psalms, were incorporated into Christian worship by early Jewish converts. Of course, it is not to be understood that Christian music fashioned itself definitely according to the Modes of the Greeks and Romans or the chant of the Hebrews, but that, taking into account the disintegration and demolition which ensued upon the decadence of Greek and Roman art and the various conditions attendant upon the assimilation of Judaism into the new religion, the general scheme of Christian music was naturally based upon these two existent types.

We need not dwell longer upon the origin of the *cantus* of the Church, nor need we consider the enlargement of its scope and unfolding of its genius as Christianity emerged from the period of persecution. Its further history through the revisions of the Ambrosian and Gregorian epochs, and the later compilations of the liturgical books of various periods, are matters well known to the student. The last signal culmination of its progress up to the accession of the present Pope was the issuance of the famous Ratisbon edition of the Chant during the pontificate of Pope Pius IX, and its publication by Messrs. Pustet & Co. under a thirty years' *privilegium* which lasted through the reign of Pope Leo XIII and expired but last year. Meanwhile, an exhaustive archæological research into original and authentic forms of the Chant which had been undertaken and long pursued by the

Benedictines of Solesmes, produced results of advanced scholastic perfection, and the publications of the Solesmes Chant from the presses of Messrs. Desclée, Lefebvre & Co., Tournai, Belgium, presented a serious claim to the recognition of the Church. Pope Pius X, convinced that the Solesmes version of the Chant represents the most accurate and ideal form of the same, has promulgated this result of the profound erudition of the Benedictines as the official Chant for the use of the Catholic world. As a final precaution and guarantee of its authenticity, he has ordered its most scrupulous revision and issuance from the Vatican presses. It is understood that the new liturgical books will be forthcoming at an early date, and that the former publishers of the Solesmes Benedictines at Tournai have been granted the privilege of issuing duplicate editions. The prices will not be prohibitive, and every means will be taken for the thorough dissemination of this revised edition of Plain Chant, which will form the basis for the Gregorian restoration now inaugurated by the Holy See.

It is an error to assume that the technical study of the Chant on the part of the choirmaster who is well grounded in the modern musical system, is such a very complex matter. The intervals of the different Gregorian Modes are represented in the diatonic scale plus *b flat*, and while the choirmaster should most certainly understand the formation and relation of the Modes, the process of their study by no means implies that in the execution of the Chant he should eliminate the modern scale from his mind, and revise, almost to the point of complete inversion, his ordinary habits of musical thought. On the contrary, the modern natural scale, constituting as it does the fixed order of diatonic sound sequence, (permitting, of course, as in Plain Chant, the use of *Si flat* in order to avoid the augmented fourth or *tritonus*), serves him as the standard melodic *norma* upon which he can locate the successive tones according to their modal progression.

The technical analysis of the Chant is, however, beyond the scope of our present considerations. The choirmaster should go properly into the subject, and to that end he cannot do better than to study the Rev. Dr. Haberl's *Magister Choralis*,¹ translated from German into English, French, Italian, and several other

¹ Fr. Pustet & Co., New York.

languages. It is a most valuable and lucid compendium, and in its second division (*sectio theoretica*) the student will find in most succinct form all that it is necessary for him to know as to the modal structure of the Chant. Another useful text-book² is A. Lemaistre's *Complete and Practical Method of the Solesmes Plain Chant*, adapted and translated from Dom Birkle, O.S.B. It is certain that, with the aid of the above text-books, the competent choirmaster can in a few days so master the general principles of the subject that he will be able intelligently to apply his knowledge of the same to practical purposes. He should persevere in the technical study of the Chant until he has become thoroughly grounded in it, and, as a matter of related and equal importance, he should endeavor, if he does not already understand the Latin language, to acquire a knowledge of the same sufficient for the ordinary purposes of a well-informed instructor in Church music. He should scrupulously strive to qualify himself upon this essential point, for the intelligible rendering of vocal music requires, first of all, an understanding of the verbal text. The singers can be spared much of the technical study of the Chant and interpret it according to the principles which they would apply to music composed agreeably to modern rules.

It is exceedingly unfortunate that in some quarters the necessity is thought to exist for editions of the liturgical books in modern instead of Gregorian notation. While such editions are designed to facilitate the ready reading of the Chant, it is to be feared that they preclude any rational interpretation of its spirit and rhythm as indicated in the original notation. The staff, notes, and clefs of the latter are not at all formidable. Probably the chief fancied obstacle to its easy mastery is the fact that the pitch of the notes indicated thereby is relative instead of absolute. But if so, the books in modern notation do not relieve this difficulty in the slightest degree, for in them each Chant composition is reduced to the natural scale of *C*, which the organist must customarily transpose into a key suited to the compass of the voices. The disposition of the Gregorian melody into a convenient vocal range is quite as elementary a matter as the transposition from the scale of *C* into another determined scale. Several very

² Published last year by Joseph F. Wagner, 9 Barclay Street, New York.

serious difficulties are involved in the use of this unsatisfactory expedient of modern notation, by which the general musical efficiency of organist and singers is bound to be jeopardized to some extent, for it is hardly to be supposed that professional musicians are going to confine the entire extent of their musical experiences to the one art form of Gregorian Chant. I refer, first, to the unwise and detrimental tampering with the sense of absolute pitch, rare enough at best, which is involved in habitual transposition from one determined key to another; whereas, the pitch of the notes on the Gregorian staff is relative only. I next allude to the annihilation of the sense of positive *tempo* which must follow the use of quarter and eighth notes which, at the same time, are not to be considered as such, but treated rather according to the free rhythm of the Chant. As a still further complication, some of the Tournai books in modern musical characters contain dots over the music of the accented syllable or word in order to indicate emphasis. The dot is the same as that used to indicate *staccato* in modern music, which term bears a very different signification. Metronome marks are also used, presumably to indicate a rate of speed, but as the Chant is without determined *tempo*, the metronome marks but add to the general confusedness. A church choir, however much an easy or "royal road to learning" would seem to be desirable to them, should by no means be subjected to the necessity of such mental contortions as are consequent upon the use of a makeshift notation which is supposed to mean one thing for this and another thing for that. The Reverend clergy who, in advance of the new Vatican and Tournai editions, have given orders for the books in modern notation, would do well to consider if it would not be more advantageous in the long run to change their orders and obtain the real Chant notation for their choirs. The pliant and mellifluous character of the Chant, as properly interpreted from the Gregorian staff, is in great contrast with the stilted and labored production which can hardly be avoided when it is delineated by means of this incongruous attempt at a modern notation which confounds the significance of its various tokens.

We now arrive at a question which should be thoroughly pondered, and determined only upon a careful weighing of the forcible

arguments which are adduced by theorists whose convictions upon the subject differ. Is it permitted, in singing Plain Chant, to deviate at times from the unisonal character which is at the basis of its fabric and spirit and, for the expression of an extraordinary degree of musical sentiment, to break forth into vocal harmony? In the face of most emphatic opinions to the contrary and a consistent practice to that effect by many of the most prominent votaries of the Chant, the writers of this series of essays, after careful deliberation and mutual consultation, express as their consensus of opinion that within such limits as are generally conceded to the principles of organ accompaniment to the Chant, its harmonization for voices is permitted and at times advisable. The principle which once admits the harmonized organ accompaniment to the Chant admits also its vocal harmonization. It is true indeed that the Chant was not harmonized in its early days. And why? Because any such thing as a concordant relation of sounds was unheard of. But as soon as there arose those who could effect anything like a consonance of tones, the attempt was made. Hucbald's clumsy *Organum* of the tenth century, and the more pretentious *Discant*, or *diaphonia*, *triaphonia*, etc., which followed it in the twelfth century, were attempts in this direction. The *falsi bordon* to which Mr. W. S. Rockstro upon clear evidence ascribes a date a full century and a half before that between 1305 and 1377, which is usually assigned, was the next accomplishment of note in this regard. The Gregorian melody upon which all these manipulations of concordant parts were based, remained as an immutable voice part, and was designated as the *cantus firmus*. The contrapuntists of the Palestrina school based their colossal masterpieces upon Gregorian themes and reduced such themes to definite rhythm for that purpose, and a fixed rhythm to the Chant is quite as opposed to the early conception of it as is a harmonization of it. In all of these achievements of note, in which such stupendous results were evolved from early and almost barbarous approximations, we discern a principle of blending, rather than confusion of art forms, upon which we consider ourselves justified in defending a legitimate harmonization of the Chant for voices. We are well aware that there is thus propounded a principle which is capable of abuse. But we do not believe that any possible

trifling with such a privilege upon the part of the incompetent can possibly be so detrimental to the ultimate success of the Gregorian restoration as would be the attempt, for the sake of strict interpretations which we do not consider altogether warranted, to repress entirely the innate tendency of our singers toward "singing in parts." It is to be seriously feared that the choirmaster who endeavors, for the sake of an academical and pedantic principle, to train the average American choir along strictly uncompromising unisonal lines, would soon be confronted by the threatened dispersion of his singers, and perhaps experience the collapse of his own enthusiasm. In further suggestions as to the practical teaching of the choir, it will be assumed, conformably to our theories upon the permissibility of vocal harmonization, that it is to be allowed. We must be prudent in this regard, however, and avoid the chromatic treatment which we ordinarily apply in harmonizing modern melody.

The organ accompaniment to the Chant constitutes a large subject which can be treated intelligibly only in detail and at very considerable length. Its general principles are well summed up in the appendix to the *Magister Choralis*. The matter is well expounded and illustrated in the writings of Witt, Haller, Beltjens, Piel, Mettenleiter and Oberhoffer. Messrs. Novello, Ewer & Co. are about to issue a treatise on Gregorian accompaniment by Louis Niedermeyer and Joseph d'Ortigue, the latter of whom is the chairman of the Paris Liturgical Commission. It is translated into English by Mr. Wallace Goodrich and should prove a useful volume.

GEORGE HERBERT WELLS.

Washington, D. C.

(To be continued.)

CHURCH EXTENSION.

I.

I KNOW a little "shanty" in the West, patched and desolate, through whose creaks and cracks the blizzard moans and chills,—cellarless, stairless, and dreary. Built on low prairie land, the excuse for a garden about it floods with water and malaria when the rains come, so that the tumbling old fence with its network

of weeds, falling, fails to hide the heart-breaking desolation. The "shanty" has three rooms; the first a combination of office, library, and bedroom. In one corner is a folding-bed; in another, a desk; and another, curtained off with cheap print, is an improvised wardrobe. Against one wall stands a poor bookcase, while a few chairs are scattered about. The next room is also a combination, this time for eating and sleeping. A table is against one wall, a bed is in the corner, and near by are a washstand and a few chairs. Back of all is the third room: kitchen, coal bin, utility, and what not!

Whose "shanty" is it? Who lives here?

A pioneer on the vast plains, advance guard of civilization, trying in a sod hut to compromise between the longings within him and the wilderness which overwhelms by its lonely savagery without?—No!

The hut of a negro, huddled away on the outskirts of a great city?—No!

A squatter on the railroad right-of-way?—No!

It is the rectory of a Catholic parish in a town of 2,000 inhabitants, in a well-settled State of the Union. And to-day it is the home of an educated, cultured gentleman—a priest—who has left his wordly chances behind him, for this.

Across the street stands a shaky, once white building, surmounted by a cross, the only sign of its high mission. Outside as ugly as the gargoyles of Notre Dame without the artistic beauty around, that, by contrast at least, makes them magnificent. The steps shake when you mount them. The floor trembles at your tread. The rough, unsightly pews are the acme of discomfort, and a house painter's desecrating brush has touched the altar and the Holy of Holies. No vestry. The confessional is literally a box. The vestments are few and tattered. Not a sound of footstep from fortnight to fortnight across the threshold of the Hidden God but His priest's, as alone he comes daily to offer up the mighty redeeming Sacrifice, or steals before the altar, to watch and pray, and perchance—who can blame him?—also to sob down his discouragement before this tawdry throne of his Master.

Why alone?

Because his people do not care. The decades of neglect,

when neglect was the only thing possible, have left the scattered few unmindful. Do not think, gentle reader, that I am drawing with rough charcoal and tinting with pigments from my imagination. I am drawing with a well-tempered pen, and using the colors of fact.

One priest had died in this spot a short year after his coming—died of the fever bred by malarial surroundings—died while his sister was speeding from cultured Boston to share his exile, only to find that she had passed her brother's body on his last journey home. Other priests followed; none of them stayed long enough to die,—except this one. *He* will stay. The timid, shrinking eye fights to master the determined expression of a Western mouth and jaw; and these last win. He is working, and working hard against the odds of indifference and irreligion; working to save for the children the inestimable gift of Faith which the parents have forgotten to appreciate. Yes, he will win as surely as God reigns and His grace lives.

This is not a solitary case. It may be the worst I have personally seen; but men who have travelled in our land know how many other places there are sadly needing the help that, it is evident, this needs. The young priest who labors here has been making an effort to get out of the malaria-breeding house. He has \$400 pledged to him, after the work of months, and after meeting rebuke and discouragement everywhere.

"I can give you nothing," said one indifferent. "Let the parish die."

"Nothing," said another. "What do I care? my children are Protestants anyway."

"Oh, go live somewhere else, where a priest is appreciated," said another.

And so it went. He will get his poor home some day, but will he ever get his church? Not in fifty years, without help. And, in fifty years, what will be left?

The years of struggle we Catholics of America have passed through, when every parish was really a mission, even in the great cities, have blinded us to the fact that our struggle has not ended, but has simply been transferred. The amazing progress of Catholicism in the centres has lulled us into a feeling of security

in our own strength. So we have built up the centre—and in our confidence have allowed the wings to become weakened, and have neglected the outposts. But while all this was doing within, it might be the part of wisdom to learn what activity has manifested itself without.

II.

According to Dr. H. K. Carroll, religion in the United States gained 582,878 communicants in 1904, with 2,310 churches. Catholics gained 241,955 of these communicants, and 226 churches. The Baptists gained only 85,040 communicants, but they built 469 churches. The Methodists gained only 69,244 communicants, but built 178 churches. The Episcopalians gained 25,381 communicants, but built 138 churches. The Congregationalists gained 7,555 communicants, but built 79 churches, while the little Universalists gained only 462 communicants, but built 83 churches. There is one church for every 925 Catholics ; but there is also one church for every 108 Methodists, for every 65 Universalists, for every 100 Baptists, for every 102 Episcopalians, and for every 118 Congregationalists. When we remember that Dr. Carroll's estimate of our strength is only about 12,000,000, while we estimate it at 20,000,000, the figures are still more alarming. The Protestant sects are building rapidly in the West and South, as a consultation of their reports for church extension work in 1904 conclusively proves. Let us glance at them.

The Methodists have a regular organized Church Extension Board, with a Secretary, an Assistant Secretary, a large committee for consultation, both clerical and lay, and many travelling representatives. They have a standing offer of \$250 as a gift to aid in the building of a Methodist church in any of the frontier States and territories, the only condition being that each church must cost not less than \$1,250 above the value of the lot. Over 775 churches have been made possible by this donation, and many are memorial churches named after the donors. In 1904, the Methodist Extension Board aided 388 churches, and up to the close of 1904 they aided in all, 13,914. They made loans to poor churches of \$11,431.53. They hold funds in annuity amounting to \$619,734.75. They received in 1904, for this build-

ing work, \$270,709.60, and they paid out in actual donations \$114,921.15. But the remarkable part of their report is that this Church Extension Board received, from *all its funds* in 1904, the sum of \$429,150.81. This money was raised by conference collections, by personal gifts, and by bequests.

The Baptists have Church Extension work as a department of their Home Mission Society. They received last year in legacies \$146,478.84. They have a Church Extension Beneficial Fund, the income alone of which is used, amounting to \$158,508.20. Their Home Mission Society has permanent funds, the income alone of which is used, amounting to \$1,393,152.93. Their church building department aided, in 1904, the building of 102 churches, 77 by gifts, 5 by loans, and 20 by both. Since 1881, they have aided 961 churches. Their average gifts to churches have amounted to \$597.50, and through their work of last year they secured \$181,930 worth of property. In 1905 they plan to erect 148 new churches. The money is raised by gifts and voted out directly by the convention. Like the Methodists, they hold annuity funds (meaning that money is accepted and interest paid, during the life of the giver, but after his or her death, it becomes the property of the Society). The Baptists hold \$535,197.79 in this way. As to their success, let me make a quotation from one of the reports. "Last year, while 60 churches are reported as having become self-supporting, on the other hand nearly 90 new churches were organized in our mission fields; our general missionaries report of over 200 new places that ought to be occupied the coming year. No one who is at all familiar with the development of the West can question the need for strengthening our forces there."

Church Extension work for the Congregationalists is in the hands of the Congregational Church Building Society, which celebrated in 1904 the Golden Jubilee of its existence. This Society ended its first year's work, showing an income of only \$1,766.94. It started when the West was beginning to open up, and when it was felt that an opportunity was opening with the country. The amount of money received in the beginning was not very large, but little by little legacies began to pour in, and the Society is now most effective. Last year it appropriated \$251,649.28 for church building. It has helped to secure since its

foundation \$17,000,000 worth of church property. In 1904 gifts were granted to 106 churches, amounting to \$77,374.28. It lent \$143,650 to 61 churches, and \$30,625 for the building of pastors' houses. In its fifty years of existence it has aided 3,491 churches, and has spent \$3,323,519.64 on the same. It has aided 876 parsonages with \$382,923.60. It is worthy of note that the Society loses very little of the money which is lent to churches. The record of this Society from 1853 to the present is a record of growth. Its third year seems to be a year of great discouragement. For, from a revenue of \$1,796.68 it dropped to \$560.26; but the next year found it with \$2,384.74, and the next year with over \$6,000.00, and the next with over \$10,000. Five years after, it had \$14,000, and two years after this the revenue jumped to \$23,000. The following year gave \$32,000. Two years later it shows over \$50,000, and two years later over \$77,000. Then the revenue dropped again, but in ten years it had jumped to \$100,000, and then followed steady growth, until at last, in 1897, it ran almost to \$400,000. All this, it should be remembered, was exclusive of the sums received for parsonage building. This Society follows very conservative lines. It never gives a donation to start a church, the rule being to pay only last bills. However, it makes the appropriation and when the church has advanced as far as to show all bills paid, except the amount of that appropriation, a check is mailed. In this way the struggling congregation gets the encouragement of the donation, and is prompted to its very best effort. As to the methods of collection, the Home Missionary Societies of the Congregational Church help a great deal, as do the Sunday-schools and Christian Endeavor Societies. Legacies seem to come in with quite good regularity. A feature of the Congregational church building is the interest shown in architecture. The last report of the Secretary says: "Buildings are the sign of civilization . . . the Society has had several fine opportunities to substitute a neatly drawn plan of a tasty church for what would have been a respectable barn, if it had been built. Our public plan aims at a reasonably high standard of taste, convenience, and comfort in the place it helps build for the worship of the Most High. . . . As we read the wishes of donors we are to

encourage the erection of good buildings to others ; the beauty of the sanctuary is not to be underestimated." We should judge from this that the Society has a consulting architect of its own, who has frequently supplied tasteful, church-like designs for buildings at a moderate cost. This feature alone ought to commend itself to our people, since we so often find our rural churches poorly designed, while for the same expenditure of money we could have more nearly approached the Catholic ideal.

It would seem from the report of the Episcopalians that they have been meeting difficulties which we must inevitably foresee in a work of this kind, established under auspices of our own. Their Society is called the American Church-Building Fund Commission, and is incorporated by an act of the Legislature of the State of New York. The Society was established by the General Convention of the Protestant Episcopal Church, on October 25th, 1880. They set out to secure the amount of \$1,000,000, and to that end they seem to depend upon collections which the bishops recommended should be taken up each year, on the second Sunday of November, in every parish. From our own experience with collections which are recommended but not ordered, we know what the result must necessarily have been. However, other things besides collections came to the aid of the Commission, so that, at the end of the twenty-fourth year, August 31, 1904, the permanent fund of the Protestant Episcopal Church-Building Commission amounted to \$386,982.54. When we consider the wealth of many of the congregations, this is a very small sum indeed, and very far from the million-dollar mark. However, this fact is recognized by the Commission, and they have made another appeal to the ministers in each parish, asking that the collection be taken up more regularly.

This Commission spends nothing but the interest on the fund, which increased last year only \$5,068.95. In order to bring in more gifts the Commission has established what is called a "Name Memorial Fund," and "a gift of \$5,000 or more establishes this memorial, which can bear any name designated by the donor, and will associate forever the memory of a deceased relative or friend with the good work which the gift will continually accomplish." In this way they have received \$115,812.50. They have also a

number of small memorials, numbering six, amounting to \$8,316.58. The Commission is managed on very conservative lines, and when a church fails to meet its obligations, the Commissioners have foreclosed the mortgages, giving as a reason that "they feel their faithfulness to their trust must be maintained, though it is always a matter of deep regret whenever they are obliged to resort to extreme measures." The action shows wisdom.

Speaking of the progress of the work, the report for 1904 says that they have aided 344 churches, by loans, since the foundation of the Society, and in the past eleven years, 350 churches and 41 rectories have received gifts. They say that it is very gratifying that out of 215 loans made by the Commission, only 5 are at the present time unsettled. It seems to be the policy of the Commission to limit each gift to \$500. They will make no loan on a church that has any debt upon it. The work is slowly but surely growing, and it is certain to accomplish the end for which it is intended; but it came into the field rather late, and it takes less rapid methods of extension than those employed by others. By the constitution of the Society, gifts of money are made for one purpose only, viz. "to aid the erection of a *new* church building." It is particularly stated that the Commission is not empowered to *give* money to aid in the building of rectories, school houses, or parish houses; to advance money for the beginning of a work; or to make a gift to any parish in debt. This Commission has adopted recently the plan of having auxiliary committees in each diocese. The committees are composed of clerical and lay members, and are made helpful to the Commission in the following ways: by urging rectors to take up the annual collection, by exerting personal influence for contributions and legacies, by giving information as to real estate values, and the responsibility of borrowers. The auxiliary committee is also authorized to adopt other recognized measures for the building up of the fund.

The last report I take up is that of the Universalist Young People's Society, which organization seems very much interested in church building work. Nowadays the Young People's Societies do so much in the different Protestant organizations that it is oftentimes rather difficult to know where the recognized work of the Church begins, and where that of the Young People's Society ends,

inasmuch as the Universalists built 86 churches last year, there must be some other Society doing church building work, besides that which is accomplished by the Young People's organization. These young people, since 1894, have what is known as a Two-Cents-a-Week method. "The National Union" furnishes sets of 52 envelopes each. These sets are taken voluntarily by the members, and two cents each is placed therein.

A local collector sends the money to headquarters at regular intervals. Recently there has been added what is known as the Permanent Two-Cents-a-Week Fund. Any person paying in the sum of \$26 thereby establishes a permanent subscription to the Two-Cents-a-Week Fund, for the interest of \$26 at 4 per cent. is just two cents a week. Since 1894, this Two-Cents-a-Week plan has brought in \$17,000 from Young People's Societies, which are contributing through this scheme about \$3,000 a year. Some time ago, a pledge was made by the National Convention to give \$4 for every dollar raised by a mission church. There are three mission movements of this kind now in progress, two of them well established. This Society, besides doing church building work, is paying \$1,900 a year toward the support of pastors in mission localities.

III.

So much for the work *without*. Now to the necessity *within*. Last week I sat in the library of a Chicago club which has a membership of 2,500 of the strong men of that great city. I asked the friend who was with me, and who is a member of the club, what percentage of those men had been born in Chicago. He answered: "Less than twenty-five per cent." I then asked him whence they had come. He answered: "They are country boys. They come from all over the West. Their sons will probably have to go back, in many cases, to the farm, or suffer from the competition of the strong young fellow who has already learned his lesson of life there." Yes, the truth is that the bone and muscle of American life is growing in the country and in the small town, until it goes forth to city after city with its treasury of power. What inroads on business and professional life these sons of farmers are making everywhere! They fill the benches

of the universities and colleges to-day; but to-morrow they will fill the chairs, if they are not already filling them. To-day they are behind the counter; but to-morrow they will be behind the desk. To-day they are digging the mine; but to-morrow they will be at the ticker with experience to back an unclouded judgment. Let these men go to the cities as they are now, too often, religiously neglected, and what will become of your magnificence? In the town of the "shanty" are O'Donnells, O'Connells, Lafertys, and Larkins, all leaders in the community, as they should be with their heritage of honest red blood; but some have drifted away from us; and as for the others,—the breath of the zephyr would sweep them from their religious moorings. Many of their brightest children have left for the cities, and have taken their places in professional life, but the pews of the cathedral know them not,—nor does the beauty of the \$10,000 Stations of the Cross move them. The golden moment has passed.

For the long neglected and scatterd mission, there is but one hope,—pride. Religion is only a memory with the majority. Faith is like Good Deeds in *Everyman*: too weak to walk, or even to crawl. Mixed marriages have sapped its strength, but the *pride* may yet be awakened that will bring back better things. What are we doing to awaken it in this and countless other little parishes,—we who have comparative prosperity in other fields? We are building great rich cathedrals, beautiful churches, and chapels, and embellishing their walls with costly paintings and works of art. We are spending money on an extra amethyst for a chalice, or a brilliant for an already costly ciborium, while the Eucharistic God in the West and South lies on brass and is covered with tinsel. We are putting our wealth to the elaboration of already beautiful things, and in more than one parish we seek means to spend *excess* of revenue, but never *outside ourselves*. Institutions of charity in large cities, already wealthy and often receiving State aid, absorb the silver quarters of the Catholics of the West to spend them on club houses in the slums. Yes! yes! It is all *good work*, I grant; but here is *better* work, more necessary and touching most closely the very heart of American Catholicism. It is a work for *white* men, who are falling away, while we are working to save the red and black.

More still. The hillsides of Ireland are dotted with churches, built or aided by American Catholic gold. Not only little parishes have asked and have received, but great cathedrals have become beggars. They loom up to meet your eye as you enter the harbors. One ornament from their gilded walls would mean a new church, a reawakened pride and life to the little Western parish. The cost of a certain monstinance in a cathedral I know would build three houses for homeless priests, or two churches for dying parishes. The price of a chalice encrusted with gems, given to a curate by a pious friend, would furnish an entire sanctuary, or a parish residence, in the West or South. Our elaborate memorial chapels would build ten, thirty, fifty better memorials, schools, and rectories, where they are needed as much as the bread men eat. "Not on bread alone doth man live."

A Catholic Church Extension Society would be no departure from our missionary methods of the past,—no fosterer of laziness. The *Annals of the Propagation of the Faith* tell us of the hundreds of thousands of dollars that have been spent to aid in the building-up of the Church in America. I know of many churches now holding rich, prosperous congregations which were aided in their efforts to rise by the money sent from France. In many of our cities congregations received the land upon which their churches are now built. In the olden days, too, every new parish had *numbers* behind it. Emigration came thick and fast, so fast indeed that hope of future gains worked wonders. But in these little missions of the West and South the prospect for rapid gain is not great, and congregations are very weak in point of numbers. Yet *their* work is the real Apostolic work—the work worth doing—the work best in accord with the spirit of a great Church. These little outposts need help to-day, far more than it was needed in the East fifty years ago. The different Protestant denominations, especially the Methodist and Baptist, have been wise in their generation. Passing through small towns in Oklahoma and Southern Kansas, towns often not yet on the map, the steeple of a church always looms up. That is the pioneer church. The people going to that church do not always belong to the particular denomination which built it, but it is the only church available. Hence, it is the church which gains. Protestants of

all denominations attend it, and remain nominally as they were, but their children will conform. This is the secret of Methodist growth in the West, as it is the secret of Baptist growth in Texas. It may be urged that Catholics cannot accomplish this; for the gulf dividing the Protestant and Catholic is too great. I answer that in Pennsylvania, in the country around Loreto, where Prince Galitzin labored so long and faithfully as a missionary priest, you have the very spectacle repeated for the Catholic Church that I have seen in Texas for Baptists. The Kelleys, Rileys, and Murphys in the Protestant ministry to-day were wrenched from us in the neglected West and South, or in the wilds of Maine. But, in this part of Pennsylvania, you see that the missionary spirit of the Catholic Church has converted almost an entire section of the country.

There are facts which stand out from the different Church Extension Society reports, as well as figures—facts worth pondering over. The largest and most influential Protestant sect in the United States is without doubt the Methodist Episcopal. Its influence is exerted on more people than that of any two others. It is looked upon by the majority of non-Catholics as the nearest approach to a National Church that exists in America. It is remarkable that its chances in early days were no greater than those of any other sect. It was a fair field and no favor, with the advantage of prestige on the side of Episcopalianism. Methodism has long ago outstripped her aristocratic competitor. Why? An answer is written in the reports of her home missionary work. No one can read the report I have before me and not see that Methodism has made the most of her opportunities. Her Church Extension Society has done much toward accomplishing wonders.

From the same report the fact stands out that this is a work which appeals. Methodists are not wealthy, yet the Secretary of the Church Extension asks only a chance to make the work known. He knows what the result has been in the past. "The returns," he says, "from the free distribution of literature are significant and important, and we are responding to large demands daily. We only ask the opportunity to reach the people."

From all these reports another fact of great value looms up. The aid extended to small churches has usually assisted them in

becoming self-supporting, while the money lent to weak congregations for building purposes, has almost invariably been returned with its interest,—not always promptly, but nevertheless surely.

From the small beginnings each Church Extension Society has made, and the success that finally has come to them, it seems that we Catholics should have no cause to fear the outcome of a movement of this kind. We have not only the encouragement of the success of others, but we have also the warnings of their mistakes. We are at least fifteen million strong. We are no longer poor, but well established in populous centres, so that beginnings are easily made and followed up. All that is really needed is the pistol shot and the word "Go." I have studied carefully the plans of each Society with a view of forming a new plan suited to our own conditions; but a plan which copying none, yet contains the best in all. It will be time enough to present it when this article has been thoroughly discussed by the readers of the REVIEW, as I sincerely hope it will be. I believe that here is the work of this generation of American Catholics.

FRANCIS C. KELLEY.

Lapeer, Michigan.

THE ORIGIN OF THE DOUAY BIBLE.

I.—THE FOUNDATION OF DOUAY COLLEGE.

MARY of England died on the seventeenth of November, 1558. In the afternoon of the same day Elizabeth was proclaimed Queen in virtue of the statute of Henry VIII, and received the homage of her subjects. The policy of the new Sovereign on the absorbing issue of religion was awaited eagerly by all classes. But if any doubt existed in the minds of the adherents of the old faith in regard to the religious tendencies of Elizabeth, it was soon dispelled. Her first parliament met on January 25, 1559, and its chief concern was the matter of religion. The statutes passed in the reign of Queen Mary for the support of the ancient faith were repealed, and the acts of Henry VIII in derogation of the papal authority, and of Edward VI in favor of the reformed service, were in a great measure revived.¹ The convocation assembled on

¹ Lingard : *History of England*.

January 27, 1559, in obedience to the command of the Queen, and in February presented a memorial to the Lords, declaring their belief on different points of Catholic doctrine and acknowledging the supremacy of the Pope. The famous Act of Supremacy was passed by parliament on April 28, 1559. Against the provisions of this bill, the bishops, with a single exception, strenuously objected, but very soon after its passage were ordered to take the oath. Only one obeyed and for his miserable complaisance retained his see. The others were deprived of their bishoprics, imprisoned, and submitted to various indignities. In a surprisingly short time all the prelates of Queen Mary's reign were deposed, some to languish in prison, while others found a safe asylum on the Continent. The new prelates installed tendered the oath of supremacy to the clergy of their dioceses. In general it was refused, and many of those who complied did so against their consciences and would have been ready for another turn had occasion and their own advantage so required. So great was the vacancy caused by these men who sacrificed their offices and emoluments rather than betray their consciences, that the necessities of the Church required the admitting of some mechanics into orders. That these confessors of the old faith were men of character and learning is sufficiently attested by the fact that because of the lack of competent teachers the universities were in a most lamentable condition. The "University of Oxford" was so empty after the Catholics had left it upon the alteration of religion that there was very seldom a sermon preached in the University Church called St. Mary.² Numbers of these eminent men went abroad, and we are told that hardly was there a university in Flanders, France, or Italy that did not receive one or more of them.

That the Catholic priesthood was perpetuated in England was due in the Providence of God to the apostolic zeal and heroic courage of one of these voluntary exiles for conscience sake. Many of the old clergy had found security from persecution in the houses of the people, and there continued the exercise of the sacred ministry. But their number yearly diminished, and no new additions being made to its ranks the priesthood was threatened with total extinction. This thought perpetually haunted the mind

² Dodd: *Church History of England*.

of Wm. Allen, who in 1559 had renounced his dignities at Oxford and betaken himself to Louvain. Ill-health compelled him to return to England in 1562, and during three years then spent in his native land, he occupied himself in expounding to the people the doctrines of the true faith. A treatise which he published at this time on the *Notes of the Catholic Church*, drew upon him the ire of the Reformers, and again he fled from England and sought refuge at Louvain. Ordained priest at Mechlin in 1565, for two years thereafter he taught theology in a monastery of that city. But all the while the condition of his unhappy countrymen deprived of the ministrations of the true religion weighed on his soul. Yet Providence was shaping the instruments and preparing the means to render feasible the project of perpetuating the clergy of England.

Dr. John Vendeville, royal professor at the University of Douay, and Morgan Philips, one-time rector of Oriel College in the University of Oxford, made it possible for Fr. Allen to begin the work the accomplishment of which was the desire of his heart. These three holy priests were fellow-voyagers on a pilgrimage to Rome, and, discoursing on the way, Allen made known to his companions the design he had cherished so long. The pious idea impressed itself on the minds of Vendeville and Philips, and through their aid Allen was enabled in 1568 to purchase a small house near the University, and the English College at Douay became a reality. Such was the modest beginning of the institution which for many years was to play an important part in the history of religion in England. Hundreds of brave men, confessors of the faith, left this missionary home to preach in season and out of season the truths of the Catholic faith to their heresy-ridden countrymen, and hundreds rendered the supreme test of love for the Master, laying down their lives for the brethren.

The Low Countries were at this time in serious revolt against the authority of Philip II of Spain. The Calvinists were in sympathy with the rebel element, and the trouble was as much religious as political. How far the hand of Elizabeth could be detected in these proceedings is an unsettled matter. One is easily disposed to believe that she would not be averse to lending

her aid to any cabal which would keep the arms of the Catholic powers busy at home. Be this as it may, the English at Douay soon came to be regarded with suspicion, and the belief became general that they were leagued with the Spaniards. The College was frequently searched for arms and the students were submitted to various annoyances. In 1578 the disquiet of the populace had reached such a pitch that to allay their fears an order was promulgated by the magistrates that the English should leave the town, which they did on the twenty-seventh of March. This event had long been anticipated by Dr. Allen and preparation made for the removal of the college. Hospitality and protection had been offered at Rheims, and thither the exiles removed. The magistrates of Douay seem to have repented their hasty action, for on November 15, 1578, they addressed a letter to the English at Rheims inviting them to return. This invitation, however, was not then accepted. For fifteen years the College flourished at Rheims; ordinations were numerous; the efforts of the missionaries were successful; and many who went forth crowned their labors by the martyr's death.

The assassination of the Guises in 1588 was a severe blow to the College, removing as it did those staunch friends of the exiled Catholics. Then, too, the accession of Henry IV to the French throne portended no good to the Catholic cause, and the authorities at Rheims began to think that the affairs of the College would be benefited by returning to the Spanish Dominions. Dr. Richard Barrett, then President of the Seminary, finally decided on this course, and on June 23, 1593, the College was again established at Douay, there to continue its work until the final dissolution after the French Revolution.

II.—THE PRINTED ENGLISH BIBLE BEFORE THE YEAR 1582.

When Dr. Allen founded Douay College, he invited to this home of learning the refugees of Oxford and Cambridge who had been scattered throughout the various universities of the Continent. These men now flocked to Douay, and the new College was thus fortunate in securing for professors and instructors men already famed for knowledge and of known piety and devotion in the cause of true religion. It was a time of sharp and bitter

religious controversy. The latter half of the sixteenth century witnessed a remarkable output of religious literature in England. Despite his great and incessant labors Dr. Allen published a number of controversial and polemical works. He defended the Catholic priesthood against the bitter attacks of its calumniators, elucidated the doctrines of the Church, and wrote an apology for the English Colleges at Rome and Rheims. His treatises on the Sacraments in general and the Eucharist—*Sacrament and Sacrifice*—first published in 1576, are considered masterpieces and merited high praise from Bellarmin. The Doctors of Douay and Rheims were indefatigable workers, as the titles of the numerous and varied volumes from their pens plainly attest. It is regrettable that most of these works are not now accessible; but if the fruits of all their labors had perished, English Catholics would justly hold the names of these men in benediction for the version of the Bible which still bears the name of Douay.

The passionate love of Holy Scripture which the reformers so suddenly developed is no less astonishing than the aptitude with which every man read into the sacred word the meaning he would have it convey. As Calvin and Luther on the Continent justified their doctrines by referring to their own translations of Scripture, in England translations of the Bible multiplied rapidly after Tyndale, and it became a matter of great ease to convict the Church of Rome of every superstition and idolatry. Tyndale's Bible was completed in 1525, and from that time until 1611, when the Authorized Version appeared, the mania for Biblical translation was epidemic among the Anglican Reformers, and, needless to say, the sacred text suffered accordingly at the hands of its various expositors. The tree is known by its fruit, and if the tree be bad the fruit must be evil; so we may be permitted from the character of the men who fathered the different versions, at least to judge the motives which inspired them in their work. These men were William Tyndale, Miles Coverdale, John Rogers, and Richard Taverner. The Great Bible, the Genevan, and the Bishops', were the products of groups of revisers, based chiefly on existing versions.

William Tyndale was born about 1471 or 1484. He went early to Oxford and thence to Cambridge. He was ordained

priest and professed among the Franciscan Fathers at Greenwich. Foxe says of him that "as soon as he had received some taste and savor of the divine truth by reading of Luther's books he thought no labor or travail to be pretermitted to allure and to draw all other Englishmen to the like knowledge and understanding." In 1524 Tyndale sailed for Hamburg and from there paid a visit to Luther at Wittenberg. Very possibly with the actual assistance of Luther he commenced his translation of the New Testament. Frustrated in his design of printing the edition at Cologne, Tyndale fled to Worms where the work of publishing was completed. The influence of Luther on this translation was so marked that it has been described as the New Testament translated into English from the German version of Luther, though Tyndale himself declared that he translated from the Greek. John Cochlen, an able controversialist and opponent of the Reformation, writing to James V, of Scotland, June 10, 1533, says of the printing at Cologne: "And indeed eight years ago, two apostates from England, who having learned the German language at Wittenberg, had translated Luther's New Testament into English, came to Cologne and there living in concealment for some time . . . they secretly hired printers to print at first three thousand copies. As they proceeded eagerly and hopefully in the work the booksellers and printers who knew of it boasted that the whole of England would shortly be Lutheran, whether the King and Cardinal wished it or not."

In the work of translation Tyndale was assisted by one William Roye, like himself an apostate Franciscan from the monastery at Greenwich. Of this man Tyndale himself says in an address prefixed to one of his works, that he was "a man somewhat crafty when he cometh under new acquaintance and before he be thorough known and namely when all is spent . . . whose tongue is able not only to make folks stark mad but also to deceive the wisest, that is at the first sight and acquaintance." In a letter of one Hiram Rinck, written to Wolsey on October 4, 1528, the books of Roye and Hutchins are spoken of as "stuffed with heresy," and "William Roye, William Tyndale and their adherents, formerly Observants of the Order of St. Francis, but now apostates, and many other rebels of the King's grace, ought to

be arrested, punished, and delivered up on account of the Lutheran heresy."

Miles Coverdale was born about 1488. Educated at the Monastery of the Augustinians at Cambridge, he was ordained a priest of that Order about 1514. Soon tiring of the monk's cowl he became a secular, and was on the Continent after 1528, assisting Tyndale in translating various portions of the Old Testament. The celibacy of the clergy became irksome to Coverdale and he married a lady of Scotch descent, to which felicitous event he afterwards owed the safety of his neck. He received various ecclesiastical preferments from Edward VI, but was imprisoned in 1553 in the reign of Queen Mary. The King of Denmark interposed his good offices, moved thereto by the prayers of his Chaplain, who had married a sister of Coverdale's wife, and Coverdale obtained his freedom. Thereafter he remained on the Continent until the death of Mary, when he returned to England, where he died in February, 1569. Coverdale was neither a Greek nor Hebrew scholar,³ and his version is a secondary eclectic translation. The first edition appeared in 1535, and professed to be a translation from the Dutch and Latin. The New Testament is Tyndale's, revised by Luther and others. In the dedication of the work it is said, "to help me therein, I have had sundry translations not only in Latin, but also of the Dutch interpreters, whom because of their singular gifts and special diligence in the Bible, I have been the more glad to follow for the most part."

John Rogers, the acknowledged author of "Matthew's Bible," was, like Tyndale and Coverdale, an apostate priest. He was at Antwerp about 1534, as Chaplain to the Merchant Adventurers. While there, Foxe says, "he fell in company with that worthy martyr of God, William Tyndale and with Miles Coverdale, which both for the hatred they bore to popish superstition and idolatry, and love they bore toward true religion, had forsaken their native country. In conferring with them the Scriptures, he came to great knowledge in the Gospel of God, insomuch that he cast off the heavy yoke of popery, perceiving it to be impure and filthy idolatry, and joined himself with them two in that painful and most profitable labor of translating the Bible into the English tongue,

³ Kenyon: *Our Bible and the Ancient Manuscripts*.

which is entitled 'The Translation of Thomas Matthew.' The "yoke of popery," which Rogers found so heavy, was lightened for him by the yoke of matrimony, which he entered into with one Adriana Pratt, and when his Bible appeared, there was contained therein a table of "things" *not* to be found in Scripture, among which "things" we are not surprised to find the "marriage of priests." The translation itself is for the most part reprinted from Tyndale and Coverdale, and the animus of the man is seen in the notes which are strongly and offensively anti-papal; as in a prologue which appears to the Epistle to the Romans, which is almost a literal translation of Luther's Preface to that Epistle. Rogers returned to England about 1548 and became a prebendary of St. Paul's. In the reign of Queen Mary he was the first victim of the religious persecution and perished at the stake in Smithfield.

Richard Taverner was born about 1505. He was successively at Cambridge and Oxford and took up the study of law near London. He was at the Court in 1534 as a protégé of Thomas Cromwell, but seems to have obtained a license to preach from Edward VI, and though in retirement during the reign of Mary, reappeared after the accession of Elizabeth by whom he was appointed high-sheriff of Oxfordshire. It is related by the historian of Oxford that, after the exodus of the Catholic scholars from the University, the preachers were so scarce that on one occasion this same Richard Taverner mounted the pulpit of St. Mary's Church, with his gold chain about his neck and his sword by his side, and regaled the people with a ludicrous address in lieu of a sermon. Taverner's only recommendation for undertaking a translation of the Bible seems to have been that he was a proficient Greek scholar. The moving spirit in the work was Thomas Cromwell, at whose suggestion it was undertaken. If the subject were not so serious, the interest of Cromwell in a translation of Holy Scripture might be considered in the nature of a jest. A man to whom vice and virtue were but names, and who in his lust for place and power could calmly outrage every sense of morality and religion, can hardly be associated in the mind with the true lover of God's word. Yet this Cromwell received a royal patent, dated November 14, 1539, to take special "care and

charge that no manner of person or persons within this our realm shall enterprise, attempt, or set in hand, to print any bible in the English tongue of any manner of volume during the space of five years next ensuing after the date hereof, but only such as shall be deputed, assigned, and admitted by the said Lord Cromwell."

These are the men who undertook the sacred task of putting before the people in their mother tongue the Holy Scriptures. The distinctive qualification common to all was a deep hatred for the Church from which they had apostatized. With little learning for a task which required the profoundest scholarship, yet with an unbounded confidence in their own abilities, they presumed to expound the hidden meanings of the sacred writings. Recreant to the solemn obligations which the priesthood imposed upon them, they sought in many instances to justify their criminality by reading into the sacred text an apology for their own corruption. One is hardly prepared to believe that the spirit of the Lord would illumine the minds of such men, or that their boasted love for the Scripture was anything more than a thinly-veiled disguise to hide the shame of their own apostasy. As Abbot Gasquet remarks, "England was not a Bible-thirsty land at this time, and the only anxiety for an English version was felt by a small minority of the people who desired it not for the thing in itself so much as means of bringing about the changes in doctrine and practice which they desired."⁴

The first Bible to receive authorization was the Great Bible published in 1539. The author was Coverdale, and the work is based on the version of Rogers. A copy of the first edition of this Bible is preserved in the library of St. John's College, Cambridge. An elaborate frontispiece discloses among other worthies the figure of Cromwell, holding in his hand a volume inscribed *Verbum Dei*, and over his head are the words of the psalm—was it a warning or a judgment?—"Diverte a malo et fac bonum, inquire pacem et persequere eam." However, the Bible which was most in vogue at the time of Elizabeth was the version brought out by Genevan refugees during the reign of Queen Mary. The principal author was one William Whittingham, minister of the English

⁴ Gasquet: *Eve of the Reformation*.

congregation at Geneva, who had married a sister of Calvin's wife. The New Testament was published in 1557, and the whole Bible—Breeches Bible—appeared in 1560. The Old Testament is based on the Great Bible, and the text of the New Testament is that of Tyndale, revised by Beza. The annotations are strongly Calvinistic.

Much ado has been made of the public burning of the copies of Tyndale's New Testament at St. Paul's in 1530 by Bishop Tunstall, and the conclusion deduced therefrom that the ecclesiastical authorities were opposed to the vernacular Scriptures. Such an assertion, however, is far from the truth. The hostility was not against a translation, but rather against a mutilation of the sacred text. On the testimony of Archbishop Cranmer, Sir Thomas More, Foxe the Martyrologist, and the authors of the Preface to the Rheims Testament, men whose knowledge of the facts is surely as deserving of credence as those whose denial comes centuries after their time, the whole Bible was to be found in the mother tongue long before John Wickliffe was born. These translations were read without let or hindrance from any ecclesiastical authority, and the necessity of prohibiting the promiscuous reading of Bible translations arose only because of such versions as Tyndale and his followers circulated among the people. When Tyndale substituted "congregation" for church, "image" for idol, "elder" for priest, "repenting" for penance, "favor" for grace, and many such ecclesiastical words to which a definite and dogmatic meaning had been attached, the Lutheran character of his translation became apparent. The purpose of this change of words was a change of faith, and the aim and intent of Tyndale's translation was the dissemination of the heresies of Luther. For the "innovation was not a mere matter of words. Behind the change in vocabulary there did undeniably lie an implied change in doctrine; just as behind the vestment controversy there lay the deeper controversy respecting the nature of the Sacraments."⁵

III.—THE DOUAY VERSION.

This was the tendency the divines at Rheims had in mind to combat when they undertook the translation of the Bible for

⁵ Hoare : *The Evolution of the English Bible*.

English Catholic readers. The task was begun about the middle of October, 1578. The principal translator was Dr. Gregory Martin. Born at Maxfield, near Winchelsea, in the County of Sussex, he entered St. John's College, Oxford, in 1557, and took his degree of Master of Arts on July 3, 1564. For a time Martin submitted to heresy which was then being forced on the people by the laws of Elizabeth; but he soon followed the example of so many of his brethren in the University, and chose the lot of the exile rather than deny the faith which his conscience told him was true. He passed over to Douay about the year 1571, and after five years spent in the study of theology was ordained priest in 1576. After his ordination he was sent to Rome, but was called to Rheims in 1578 to fill the chair of Hebrew and Holy Scripture in the English College which had lately been transferred from Douay. While at Oxford Martin was reputed the best Hebrew and Greek scholar of his college, and the high quality of his attainments is eminently attested in a complimentary address tendered the Duke of Norfolk, the education of whose children was at that time under Martin's care, wherein the latter is saluted as "the Hebraist, the Hellenist, the poet, the honor and glory of Oxford." Withal he lives in the annals of Rheims as a man of eminent piety and gentle disposition, and a capacity for labor which a weak constitution and continually failing health in no wise abated.

In the preparation of the Bible Dr. Martin was assisted by his fellow-professors of Rheims, chiefly Dr. Allen, Dr. Bristow, Dr. Worthington, and Dr. Reynolds.

Richard Bristow was born at Worcester in 1538, and was educated at Oxford, where he received his degree of Master of Arts in 1562. Becoming Fellow of Exeter College, his brilliant scholarship opened the way for the highest preferments, but falling under the suspicion of the reformers, he left the University and went to Louvain. There he met Dr. Allen, whom he joined shortly afterwards at the newly-opened College of Douay. He took his theological degrees at the University of Douay, and though in feeble health, became a professor in the seminary, where he organized the course of studies, explained the Bible and published several controversial works. He is described as a man

of a rich and brilliant nature, prudent and eloquent, and deeply versed in the science of languages.

Thomas Worthington was born at Blainscough, in Lancashire. He entered Oxford in 1566, but fled to Douay after the accession of Elizabeth. He was ordained priest in 1577, and immediately went to Rome. Subsequently sent on the mission to his country he was seized at Islington, near London, and imprisoned in the Tower. After some months he was given his liberty and deported to Normandy. In 1588 he was made Doctor in theology at Treves, and in 1589 was called to assist Richard Barrett in the administration of the Seminary at Rheims. He was elected Superior of the Seminary in 1599, but was called to Rome in 1613. After a few year's residence in Rome he obtained permission to return to England as a missionary, where he died in 1626. Before his death he was admitted into the Jesuits, and is counted among their writers. He is described as a pious, intellectual man, but of a weak, unsteady character, although his works show him to have been possessed of a profound knowledge of Scripture and the Fathers, and skilled in combating heresy.

William Rainold or Reynolds was born near Exeter, and made his studies at the College of Wykeham near Winchester. He acquired the reputation of an apt philosopher and a consummate logician. He became an ardent Protestant, took his degree of Master of Arts, and received Anglican ordination. Shortly afterwards he was converted from heresy on reading a work of Parsons, wherein was exposed the method of distorting the text of Holy Scripture resorted to by the Protestants. Going to Rome, he presented himself before the Inquisition, retracted his Anglican doctrines and then went to Flanders where he was distinguished for his virtues and talents. He went afterwards to Rheims where he was received cordially by Dr. Allen and made professor of theology and Hebrew. After exercising these functions for some years, he retired to Antwerp where he died August 24, 1594. Father Reynolds was the author of several controversial works and a book in defence of the Rheims translation of the New Testament.

In the work of translating the Scriptures, Dr. Martin rendered into English one or two chapters every day; the others then

revised, criticised, and corrected the translation.⁶ The entire Bible was finished before 1582, but was published only in separate parts. The New Testament appeared at Rheims in 1582, with a preface setting forth the aim of the work, and explanatory notes elucidating the different passages and refuting the errors of heterodox translators. The notes were written chiefly by Bristow, Allen, and Worthington. The Old Testament was published at Douay in 1609-10 through the efforts of Dr. Worthington, then Superior of the Seminary. From the preface we learn that the translation had been prepared even before the appearance of the New Testament; the delay in publishing being occasioned "for lack of good meanes" and "our poor estate in banishment."

The reasons which actuated the translators of the Douay Bible in this work are admirably detailed in the preface to the New Testament, a document of considerable length, but of such historic value that one must regret it does not now find a place in every Catholic Bible. The necessity of a translation of Holy Scripture is not absolute nor always profitable, but rendered so, "upon special consideration of the present time, state and condition of our countrie unto which, divers thinges are either necessarie or profitable and medicinable now, that otherwise in the peace of the Church were neither much requisite nor perchance wholly tolerable." The wisdom of the Church is commended, which never forbade the reading of vulgar versions of the Scripture, as is evidenced from the translations existing among the Armenians, the Slavonians, the Goths, the Italians, the French, and also the English "even before the troubles that Wicleffe and his followers raised in our Church." Since Luther's revolt learned Catholics have published the Bible in the several languages of almost all the principal provinces of the Latin Church, and although the Church never prohibited utterly any Catholic translations, the Council of Trent wisely regulated the reading thereof to such as were "like to take much good and no harm thereby." The practice of the early Church is detailed concerning the proper use of the Scripture to be made by the laity, and the Fathers cited that the same should be delivered in measure and discretion according to each man's need and capacity. The current objection that the Church

⁶ Haudeccœur: *La Conservation Providentielle du Catholicisme en Angleterre*.

through envy withheld the Scriptures from the people, is said to be a suggestion "of the same serpent that seduced our first parents, who persuaded them, that God had forbidden them that tree of knowledge lest they should be as cunning as Himself and like unto the Highest"; and the clamorings for the "open Bible" are silenced with this delicious *argumentum ad hominem*: "look whether your men be more vertuous, your women more chaste, your childre more obedient, your servants more trustie, your maides more modest, your frendes more faithful, your laitie more just in dealing, your clergy more devout in praying: whether there be more religion, fear of God, faith and conscience in all states now, than of old, when there was not so much reading, chatting and jangling of God's word, but much more sincere dealing, doing and keeping the same." The lamentable condition of the existing vulgar versions and the false translations of Protestants, who scrupled not "to alter all the authentic and Ecclesiastical wordes used sithence our Christianitie," are dwelt upon at some length, and therefore "we having compassion to see our beloved countrie men, with extreme danger to their soules to use onely such prophane translations and erroneous men's mere phantasies, for the pure and blessed word of truth, much also moved thereunto by the desires of many devout persons: have set forth for you (benigne readers) the new Testament to begin withal, trusting that it may give occasion to you, after diligent perusing thereof, to lay away at least such their impure versions as hitherto you have seen forced to occupie."

The methods pursued in the translation and the reasons of the scrupulous rendering of the text of the Vulgate, are clearly disclosed. The use made of the Greek text is explained and the cavil that the old Latin is followed because it is "Papistical," is retorted, for if it be so, "Papistrie is very ancient, and the Church of God for so many hundred yeres wherein it hath used and allowed this translation, hath been Papistical."

The religious adherence to the Latin text is the reason of so many words and phrases found in the translation which may seem rude and uncouth, and numerous examples are cited of words not yet familiar to English ears; but many are hallowed Catholic terms which do not admit being precisely Englished without losing their value. The marginal rendering are explained and

every means taken "to satisfy the indifferent reader, and to help his understanding every way, both in the text, and by annotations; and withal to deal most sincerely before God and man, in translating and expounding the most sacred text of the holy Testament."

The original Douay version of the Bible has undergone so many revisions and has been so altered and modified that "scarcely any verse remains as it was originally published,"⁷ yet the title-page will always tell the story and perpetuate the memory of the apostolic men who from their home in exile sent forth to their countrymen the glad tidings, the true word "which proceedeth from the mouth of God."

JOHN A. BUTLER.

Brookline, Mass.

THE ENCYCLICAL OF PIUS X ON THE TEACHING OF CHRISTIAN DOCTRINE.

WHEN, a year ago, we published the *Manual for Teachers of Christian Doctrine*, we felt that it was an answer to a wide and pressing demand for systematic and uniform instruction in our catechetical schools. The religious of St. Joseph's, at Chestnut Hill, had set themselves with singular intelligence and devotion to supply that demand, not merely in their own schools, but also for the benefit of others who, conscious of the difficulty of bringing modern methods in education to bear upon the teaching of the Catechism, might wish to avail themselves of the experience and labors which had enabled the nuns of Mount St. Joseph to develop a most efficient system that brought into operation, simultaneously, the external senses, mind, and heart of the pupil.

Priests and religious who were about their Father's business, at once seemed to realize the superior merit of the *Manual* which, if it demanded attentive study for the novice in teaching, amply repaid the initial labor, not only by the success in imparting interest and knowledge to the children but as well by developing the mental capacities of the young teachers, so as to make them think and act systematically, and thus to increase their

⁷ Wiseman: *Essays*, Vol. I.

aptitude for teaching in all other branches of knowledge which require clear and simple methods of exposition. But there are good reasons why the work thus begun should be carried further, so as to cover the entire period of systematic religious instruction in the way suggested by the *Manual for Teachers of Christian Doctrine*. This means that there are other scholastic and practical aids by which instruction in the science and history of our holy religion may be furthered, so that the field of Catholic apologetics may be eventually covered in a way that satisfies all reasonable demands.

This may be effected only by the generous coöperation of priests and teachers of our Catholic community. Nothing we could say to urge such coöperation could be more persuasive than the timely words of our Holy Father, in the Encyclical on this subject, which we print here as the best possible argument to demonstrate that what we have contended and labored for in THE ECCLESIASTICAL REVIEW and THE DOLPHIN is in complete harmony with the mind of the Holy See. The first part of the Pontifical Letter sets forth the need of Religious Instruction, and the sad consequences to morals of a neglect of proper knowledge in matters pertaining to Faith.

The Holy Father writes :—

IGNORANCE OF RELIGION THE CAUSE OF RELIGIOUS INDIFFERENCE.

The inscrutable designs of Divine Providence have raised us, despite our lowliness, to the office of Supreme Pastor of the entire flock of Christ at a time when serious troubles and difficulties confront us. Long has the enemy been prowling round the fold, attacking it with so subtle cunning that now more than ever seems to be verified the prediction of the Apostle to the elders of the Church of Ephesus : "I know that ravening wolves will enter in among you, not sparing the flock." (Acts 20 : 29.) Those who still cherish zeal for the glory of God are at pains to find the causes of the religious decadence. While at variance in their conclusions, they point out, each according to his own views, different ways for protecting and restoring the Kingdom of God on earth. But to us, venerable brothers, it seems that while other reasons may play their part, we must agree with those who hold that the main cause of the present indifference and torpor, as well as of the very serious evils that flow from it, is to be found in the

prevailing ignorance about divine things. This fully bears out what God Himself affirmed through the Prophet Osee: "And there is no knowledge of God in the land. Cursing and lying and killing, and theft and adultery have overflowed, and blood hath touched blood. Therefore shall the earth mourn, and every one that dwelleth in it shall languish." (Osee 4: 1.)

It is a common complaint, only too well founded, that among Christians there are large numbers who live in utter ignorance of the truths necessary for salvation. And when we say among Christians, we mean not only the masses and those in the lower walks of life, who are sometimes not to blame owing to the inhumanity of hard taskmasters whose demands leave them little time to think of themselves and their own interests, but we include, and indeed more especially, all those who, while endowed with a certain amount of talent and culture and possessing abundant knowledge of profane matters, have no care nor thought for religion. It is hard to find words to describe the dense darkness that environs these persons; the indifference with which they remain in this darkness is the saddest sight of all. Rarely do they give a thought to the Supreme Author and Ruler of all things or to the teachings of the faith of Christ. Consequently they are absolutely without knowledge of the Incarnation of the Word of God, of the Redemption of mankind wrought by Him, of grace which is the chief means for the attainment of eternal welfare, and of the Holy Sacrifice and the Sacraments by which this grace is acquired and preserved. They fail to appreciate the malice and foulness of sin. They have, therefore, no care to avoid it and free themselves from it. Hence they reach their last day in such a state that the minister of God, anxious to take advantage of the slightest hope of their salvation, is obliged to employ those final moments which should be consecrated entirely to stimulating the love of God, in imparting brief instruction on the things indispensable for salvation;—even then it often happens that the invalid has become so far the slave of culpable ignorance that he considers superfluous the intervention of the priest, and faces calmly the terrible passage to eternity without reconciling himself with God. Our predecessor, Benedict XIV, therefore, had good reason to write as he did: "This we affirm: that the majority of those who are condemned to eternal punishment fall into this everlasting misfortune through ignorance of those mysteries of the faith which must be known and believed by all who belong to the elect." (Inst. 26: 18.)

Under these circumstances, venerable brothers, what wonder is it if to-day we see in the world, not merely among barbarous peoples but in the very midst of Christian nations a constantly increasing corruption and depravity? The Apostle writing to the Ephesians admonished them: "But fornication and all uncleanness or covetousness, let it be not so much as named among you, as becometh saints, or obscenity or foolish talking." (Eph. 5: 3-4.) St. Paul bases this holiness and the modesty that curbs the passions on supernatural wisdom: "See therefore, brethren, how you walk circumspectly; not as unwise, but as wise: redeeming the time, because the days are evil. Wherefore become not unwise; but understanding what is the will of God." (*Ibid.* 15, 16.) The Apostle had good reason for speaking in this way; for the human will has retained but little of that love of what is honest and just which God the Creator infused into it and which drew it, so to speak, toward the real and not merely apparent good. Depraved as it has become by the corruption of the first sin, and almost forgetful of God its author, its affections are almost entirely turned to vanity and deceit.

REVELATION ANSWERING THE NEED OF A DIVINE GUIDE.

This erring will, blinded by perverse passions, has need therefore of a guide to point out the way and lead it back to the paths of justice so unhappily abandoned. This guide, not selected at random, but designated especially by nature, is no other than the intellect. But if the intellect be itself lacking in true light, that is, in the knowledge of divine things, it will be the blind leading the blind, and both will fall into the ditch. Holy David, praising God for the light of truth which is flashed from Him upon our minds, said: "The light of Thy countenance, O Lord, is signed upon us." (Ps. 4: 7.) And he described the effect of this light when he added: "Thou hast given gladness in my heart"—the gladness that fills the heart to make it run in the way of the Divine commandments.

All this becomes evident on a little reflection. The doctrine of Jesus Christ reveals God and His infinite perfection to us with far greater clearness than does the natural light of the human intellect. What follows? That same doctrine commands us to honor God by faith, which is the homage of our mind; by hope, which is the homage of our will; by charity, which is the homage of our heart; and thus it binds and subjects the whole of man to his Supreme Maker and Ruler. So, too, the doctrine of Christ alone makes known to us

the true and lofty dignity of man, by showing him to be the son of the Father who is in heaven, made to His image and likeness and destined to live with Him in eternal bliss. From this very dignity, and from the knowledge that man has of it, Christ showed the obligation of all men to love one another like brothers, as they are, commands them to live here below as children of light, "not in rioting," to quote the words of the Apostle, "and drunkenness, not in chambering and impurities, not in contention and envy." (Rom. 13: 13.) Christ likewise commands men to place all their solicitude in God, since He has care of us, orders us to stretch forth a helping hand to the poor, to do good to those who do evil to us, to prefer the eternal good of the soul to the fleeting things of time. Not to go too far into detail, is it not the doctrine of Jesus Christ that inspires proud man with the love of humility, which is the source of true glory? "Who-soever shall humble himself . . . he is the greater in the kingdom of heaven." (Matt. 18: 4.) From the same doctrine we learn Prudence of the spirit, by means of which we are enabled to shun the prudence of the flesh, Justice which teaches us to give every one his due, Fortitude which makes us ready to suffer all things, and by means of which we do in fact heroically suffer all things for the sake of God and eternal happiness, and, finally, Temperance, through which we find it possible to love even poverty for the sake of the kingdom of God and actually to glory in the Cross, paying no heed to contempt. In fine, the science of Christianity is a fount not only of light for the intellect, enabling it to attain truth, but of warmth to the will, whereby we raise ourselves up to God and unite ourselves with Him for the practice of virtue.

We indeed do not mean to say that a knowledge of religion may not be joined with a perverse will and unbridled conduct. Would to God that facts did not too abundantly prove the contrary. What we do maintain is that the will cannot be upright nor the conduct good so long as the intellect is the slave of crass ignorance. A man using his eyes may certainly turn aside from the right path, but the one who has become blind is certain to walk into the mouth of danger. Besides, there is always some hope for the reform of perverted morality so long as the light of faith is not wholly extinguished; whereas, if want of faith is added to corruption as a result of ignorance, the evil hardly admits of remedy, and the road to eternal ruin lies open.

Such, then, are the unhappy consequences of ignorance in matters of religion; such, too, are the necessity and utility of religious instruc-

tion. Vain, indeed, would it be to expect one to perform the duties of a Christian who does not know them.

THE DUTY OF PASTORS TO ACT AS GUIDES.

It remains, then, to inquire whose duty it is to eliminate this ignorance from the minds of the people, and to impart to them a knowledge that is so necessary. And here, venerable brothers, there is no room for doubt, for this most important duty is incumbent upon all who are pastors of souls. On them, by command of Christ, rests the obligation of knowing and feeding the flocks entrusted to them. To feed implies first of all to teach. "I will give you," God promised through Jeremiah, "pastors after My own heart, and they will feed you with knowledge and doctrine." (Jer. 3: 15.) Hence the Apostle St. Paul said: "Christ sent me not to baptize, but to preach the Gospel" (I Cor. 1: 17), thus indicating that the first office of all those who are intrusted to some extent with the government of the Church is to instruct the faithful.

We do not think it necessary to speak here of the noble nature of this instruction or to show how meritorious it is in the sight of God. Assuredly the alms with which we alleviate the trials of the poor is highly praised by the Lord. But who will deny that a far greater measure of praise is due to the zeal and the labor expended, not on the fleeting welfare of the body, but on the eternal welfare of souls, by teaching and admonition? In truth, than this nothing is nearer or dearer to the heart of Jesus Christ the Saviour of souls, who, through the lips of Isaias, affirmed of Himself: "I have been sent to preach the Gospel to the poor." (Luke 4: 18.)

PERSONAL OBLIGATION OF PRIESTS.

For our present purpose it will be better to dwell on a single point and to insist on it, viz., that for a priest there is no duty more grave or obligation more binding than this one. Who will deny that knowledge should be joined with holiness of life in every priest? "For the lips of the priest shall keep knowledge." (Mal. 2: 7.) The Church does, in fact, require it most rigorously in those who are to be raised to the sacerdotal ministry. Why? The answer is because from them the Christian people expect to learn, and it is for that end that they are sent by God, "and they shall seek the law at his mouth, for he is the angel of the Lord of Hosts." (*Ibid.*) Thus the bishop, in ordaining, addressing the candidates for Orders, says to them: "Let your spiritual

doctrine be as medicine for the people of God ; let them be prudent coöperators of our order, in order that, meditating day and night on His law, they may believe what they shall read, and teach what they shall believe." (Pont. Rom.) If what we have just said is applicable to all priests, with what greater force does it apply to those who possess the title and the authority of parish priests, and who, by virtue of their rank, and in a sense by virtue of a contract, hold the office of ruling souls? These, to a certain extent, are to be numbered among the pastors and doctors designated by Christ in order that the faithful may no longer be as children tossed to and fro, and carried about by every wind of doctrine by the wickedness of men, but that "doing the truth in charity they may in all things grow up in Him who is the head, even Christ." (Eph. 4: 14, 15.)

PREACHING.

Hence the Council of Trent, treating of the pastors of souls, lays down as their first and chief duty the instruction of the faithful. It prescribes that they must speak to the people on the truths of religion on Sundays and the more solemn feasts, and do so either daily or at least three times a week during the holy seasons of Advent and Lent. Nor is it content with this, for it adds that parish priests are bound, either by themselves or through others, to instruct the young, at least on Sundays and feast days, in the principles of faith and in obedience to God and their parents. (Sess. 5, ch. 2 de ref.; Sess. 22, ch. 8; Sess. 24, ch. 4 and 7 de ref.) And when the Sacraments are to be administered it enjoins upon them the duty of explaining in the vernacular their efficacy to those who are about to receive them.

These prescriptions of the sacred Council of Trent have been epitomized and still more clearly defined by our predecessor, Benedict XIV, in his *Constitution "Etsi minime"* in the following words: "Two chief obligations have been imposed by the Council of Trent on those who have the care of souls: the first that they speak to the people on divine things on feast days; and secondly, that they instruct the young and the ignorant in the rudiments of the law of God and of Faith."

THE OFFICE OF CATECHIZING.

Rightly does that most wise Pontiff make a distinction between the two duties of the sermon, commonly known as the explanation of

the Gospel, and of the Catechism. Perchance there are some who, desirous of saving themselves trouble, are willing to believe that the explanation of the Gospel may serve also for catechetical instruction. The error of this must be apparent to all who stop to think for a moment. The sermon on the Gospel is addressed to those who may be supposed to be already instructed in the rudiments of the faith. It is, so to say, the bread that is broken for those who are grown up. Catechetical instruction, on the other hand, is that milk which the Apostle St. Peter wished the faithful to yearn after in all simplicity like new-born babes. The task of the catechist is to take up one or other of the truths of faith or Christian precept and explain it in all its parts; and since the scope of his instruction is always directed to amendment of life, he should institute a comparison between what is required of us by our Lord and our actual conduct. He should, therefore, make use of examples skilfully selected from the Holy Scriptures, Church history, and the lives of the saints, using persuasion with his hearers, and pointing out to them how they are to shape their conduct. He should conclude with an efficacious exhortation in order that they may be moved to shun and detest vice and to practise virtue.

We are aware that the office of the catechist is not much sought after because, as a rule, it is deemed of little account, as it does not lend itself easily to the winning of applause. But this, in our opinion, is an estimate born of vanity and not of truth. We are quite willing to admit the merits of those pulpit orators who, out of genuine zeal for the glory of God, devote themselves to either the defence and maintenance of the faith or to eulogizing the heroes of Christianity. But their labor presupposes labor of another kind, that of the catechist. Where the latter is wanting, the foundations are wanting, and they labor in vain who build the house. Too often it happens that ornate sermons which win the applause of crowded congregations serve only to tickle the ears, and fail utterly to touch the heart. Catechetical instruction on the other hand, plain and simple though it be, is that word of which God Himself speaks in *Isaia*s: "And as the rain and the snow come down from heaven and return no more thither, but soak the earth, and water it, and make it to spring and give seed to the sower and bread to the eater; so shall My word be which shall go forth from My mouth; it shall not return to Me void, but shall do whatsoever I please, and shall prosper in the things for which I sent it." We believe the same may be said of those priests who devote

much time and labor to the writing of books to illustrate the truths of religion. They are worthy of great commendation for their activity. But how many read these volumes and derive from them fruit that corresponds in any way to the toil and the wishes of those who wrote them? Whereas, the teaching of the Catechism, when performed as it should be, never fails to be of profit to those who listen to it.

SALUTARY EFFECTS OF CHRISTIAN INSTRUCTION UPON SOCIAL LIFE.

In order to stimulate the zeal of the ministers of the Sanctuary we must repeat that there are to-day vast numbers, continually recruited by fresh accessions, who are either utterly ignorant of the truths of religion, or who, at most, possess only such knowledge of God and of the Christian faith as to lead the life of idolaters. How many are there, not only among the young, but among adults and those tottering with age, who know nothing of the principal mysteries of faith, who on hearing the name of Christ can only ask: "Who is He . . . that I may believe in Him?" (John 9: 36.) In consequence of this ignorance they regard it as no crime to excite and to cherish hatred against their neighbor, to enter into most unjust contracts, to give themselves up to dishonest speculations, to possess themselves of the property of others by enormous usury, and to commit other iniquities not less reprehensible. Furthermore, they are unaware that the law of Christ not only forbids immoral actions, but condemns deliberate immoral thoughts and immoral desires; even when they are restrained by some motive from abandoning themselves to sensual pleasures, they without any kind of scruple feed on evil thoughts, multiplying sins beyond the hairs of the head. Again we deem it necessary to repeat that such persons are to be found not only among the poorer classes of the people or in country districts, but among those in the highest walks of life, and even among those puffed up with knowledge, who, relying upon a vain erudition, think they are at liberty to turn religion into ridicule and to "blaspheme that which they know not." (Jude 2: 10.)

Now, if it is vain to expect a harvest where no seed has been sown, how can we hope to have better-living generations if they be not instructed in time in the doctrine of Jesus Christ? It follows, too, that if faith languishes in our days, if it has almost vanished among large numbers, the reason is that the duty of catechetical teaching is either fulfilled very superficially or altogether neglected.

Nor will it do to say, in excuse, that faith is a free gift bestowed upon each one at baptism. Yes, all baptized in Christ have infused into them the habit of faith; but this most divine germ, left to itself and unaided, so to speak, from outside sources, "does not develop or put forth great branches." (Mark 4 : 32.) Man at his birth has within him the faculty of understanding, but he has need also of the mother's word to awaken it as it were, and to put it into act. So, too, the Christian, born again of water and the Holy Ghost, has faith within him, but he requires the word of the Church to fecundate it and develop it, and make it fruitful. Hence the Apostle wrote: "Faith comes from hearing, and hearing by the word of God" (Rom. 10 : 17), and to show the necessity of teaching, he adds: "How shall they hear without a preacher?" (*Ibid.*)

Now, if what we have said so far demonstrates the supreme importance of religious instruction, it follows that we ought to do all that lies in our power to maintain the teaching of Catechism, and where the practice of so doing has fallen into disuse there should be a revival of the teaching of Catechism, which Benedict XIV has described as "the most effective means for spreading the glory of God and securing the salvation of souls." (Const., *Etsi Minime* 13.)

UNIFORMITY OF PRACTICE IN TEACHING.

We, therefore, venerable brothers, desirous of fulfilling this most important duty which is imposed upon us by the Supreme Apostolate, and wishing to introduce uniformity everywhere in this most weighty matter, do by our supreme authority enact and strictly ordain that in all dioceses the following precepts be observed:

I. On every Sunday and feast day, none excepted, all parish priests and, generally speaking, all those who have the care of souls shall throughout the year, with the text of the Catechism, instruct for the space of an hour the young of both sexes in what they must believe and do to be saved.

II. They shall, at stated times during the year, prepare boys and girls by continued instruction lasting several days to receive the Sacraments of Penance and Confirmation.

III. Every day in Lent and, if necessary, on other days after the feast of Easter, they shall likewise by suitable instructions and reflections most carefully prepare boys and girls to receive their First Communion in a holy manner.

IV. In each parish the Confraternity of the Christian Doctrine is to be canonically instituted. Through this Confraternity the parish priests, especially in places where there is a scarcity of priests, will find valuable helpers for catechetical instruction in pious lay persons who will lend their aid to this holy and salutary work, both from a zeal for the glory of God and as a means of gaining the numerous indulgences granted by the Sovereign Pontiffs.

V. In large towns, and especially in those which contain universities, colleges, and grammar schools, let religious classes be founded to instruct in the truths of faith and in the practice of Christian life the young people who frequent the public schools, from which all religious teaching is banned.

VI. In consideration of the fact that in these days adults not less than the young stand in need of religious instruction, all parish priests and others having the care of souls, shall, in addition to the usual homily on the Gospel to be delivered at the Parochial Mass on all days of obligation, explain the Catechism for the faithful in an easy style, suited to the intelligence of their hearers, at such time of the day as they may deem most convenient for the people, but not during the hour in which the children are taught. In this instruction they are to make use of the Catechism of the Council of Trent; and they are to divide the matter in such a way as within the space of four or five years to treat of the Apostles' Creed, the Sacraments, the Decalogue, the Lord's Prayer, and the Precepts of the Church.

THESE LAWS BINDING BY VIRTUE OF APOSTOLIC AUTHORITY.

This, venerable brothers, we do prescribe and command by virtue of the Apostolic authority. It now rests with you to put it into prompt and complete execution in your dioceses, and by all the force of your power see to it that these prescriptions of ours be not neglected, or, what comes to the same thing, that they be not carried out superficially. That this may be avoided, you must not cease to recommend and to require that your parish priests do not impart this instruction carelessly, but that they diligently prepare themselves for it; let them not speak words of human wisdom, but "with simplicity of heart and in the sincerity of God" (II Cor. 1: 12), imitating the example of Jesus Christ, who, though "He revealed mysteries hidden from the beginning of the world" (Matt. 13: 35), yet spoke "always to the multitudes in parables, and without parables did not speak to them."

(*Ibid* 34.) The same thing was done also by the Apostles taught by our Lord, of whom the Pontiff Gregory the Great said: "They took supreme care to preach to the ignorant things easy and intelligible, not sublime and arduous." (Moral. 2, xvii, ch. 25.) In matters of religion the majority of men in our times must be considered as ignorant.

We would not, however, have it supposed that this studied simplicity of preaching does not require labor and meditation—on the contrary, it requires both more than does any other kind of preaching. It is much easier to find a preacher capable of delivering an eloquent and elaborate discourse than a catechist who is able to impart instruction entirely worthy of praise. It must, therefore, be carefully borne in mind that a person, whatever facility of ideas and language he may have inherited from nature, will never be able to teach the Catechism to the young and the adult without preparing himself thoughtfully for it. They are mistaken who suppose that in consequence of the intellectual inferiority of the common people they can perform this office in a careless manner. On the contrary, the more uncultured the hearers, the greater is the necessity for study and diligence, in order to bring home to their minds those most sublime truths which are so far beyond the natural understanding of the multitude, and which must yet be known by all, the learned as well as the unlettered, in order that they may attain eternal salvation.

A BLESSING UPON THE WORKERS AND THE WORK.

And now, venerable brothers, permit us to close this letter by addressing to you these words of Moses: "If any man be on the Lord's side, let him join with me." (Ex. 32: 26.) We pray and conjure you to reflect on the ruin of souls which is wrought solely by ignorance of divine things. Doubtless you have done many useful and certainly praiseworthy things in your respective dioceses for the benefit of the flock entrusted to you, but before all else, and with all the diligence, all the zeal, all the assiduity that it is possible for you to employ, see to it that the knowledge of Christian doctrine penetrates and pervades through and through the minds of all: "Let everyone" (these are the words of the Apostle St. Peter), "as he has received grace, minister the same one to another, as good stewards of the manifold grace of God." (I Peter 4: 10.)

Through the intercession of the Most Blessed Immaculate Virgin,

may your diligence and your energy be fructified by the Apostolic blessing, which, in token of our affection and as an earnest of divine favors, we impart to you and to the clergy and the people entrusted to each one of you.

Given at Rome, at St. Peter's, on the 15th day of April, 1905, in the second year of our Pontificate.

PIUS X, POPE.

Often ere now have words of burning zeal and charity like the above been uttered by the Supreme Pontiff, and if at any time they have failed to produce the desired fruit, it has been not so much through lack of realizing their truth and urgency, but because they have been allowed to scatter instead of being gathered and emphasized by those of us whose office it is to second them. There is no organization on earth that can so effectually communicate the mind and will of its Supreme Chief to all its members as the Catholic Church. Every bishop who hears the word may pass it along the line of his clerical army in Pastoral Letter to the priests who obey his lawful commands. Every pastor can formulate the same words to become the food of salvation for his flock. And in the present case there is no question of things that are difficult or inopportune. If in the matter of Plain Chant, of parish government, and of other canonical prescriptions urged by the Sovereign Pontiff, there is allowed some latitude of interpretation implying a certain tolerance of conditions which cannot at once be altered, there is no such reason here. Instruction in Christian Doctrine is as essential to the life of the soul as air is to that of the body, and no cause but a lack of good will can prevent us from adopting the methods of uniform and repeated teaching which the Holy Father prescribes as positive law.



Analecta.

PIUS PP. X.

MOTU PROPRIO.

DE PROTONOTARIIS APOSTOLICIS, PRAELATIS URBANIS,
ET ALIIS

QUI NONNULLIS PRIVILEGIIS PRAELATORUM PROPRIIS FRUUNTUR.

Inter multiplices curas, quibus ob officium Nostrum apostolicum premimur, illa etiam imponitur, ut venerabilium Fratrum Nostrorum, qui episcopali caractere praefulgent, pontificales praerogativas, uti par est, tueamur. Ipsi enim Apostolorum sunt Successores; de iis loquitur Cyprianus (*ep. 69, n. 8*) dicens, *Episcopum in Ecclesia esse et Ecclesiam in Episcopo*; nec ulla adunatur Ecclesia sine Episcopo suo, imo vero Spiritus ipse Sanctus *posuit Episcopos regere Ecclesiam Dei* (*Act. XX, 38.*) Quapropter, *Presbyteris superiores esse Episcopos*, iure definivit Tridentinum Concilium (*Sess. XXIII, c. 7*). Et licet Nos, non tantum honoris, sed etiam iurisdictionis principatum supra ceteros Episcopos, ex Christi dispositione, tamquam Petri Successores, geramus, nihilominus Fratres Nostri sunt Episcopi, et sacra Ordinatione pares.

Nostrum ergo est, illorum excelsae dignitati sedulo prospicere, eamque pro viribus coram christiano populo extollere.

Ex quo praesertim Pontificalium usus per Decessores Nostros Romanos Pontifices aliquibus Praelatis, episcopali caractere non insignitis, concessus est, id saepe accidit, ut, vel malo hominum ingenio, vel prava aut lata nimis interpretatione, ecclesiastica disciplina haud leve detrimentum ceperit, et episcopalis dignitas non parum iniuriae.

Quum vero de huiusmodi abusibus ad hanc Apostolicam Sedem Episcoporum querelae delatae sunt, non abnuerunt Praedecessores Nostri iustis eorum postulationibus satisfacere, sive Apost. Litteris, sive S. Rit. Congr. Decretis pluries ad rem editis. In id maxime intenderunt Benedictus XIV, per epist. S. R. Congr. d. d. 31 Martii MDCCXLIV, "*SSmus Dominus Noster*," iterumque idem Benedictus, d. 17 Februarii MDCCCLII "*In throno iustitiae*"; Pius VII, d. 13 Decembris MDCCCXVIII "*Cum innumeri*," et rursus idem Pius, d. 4 Iulii MDCCCXXIII "*Decet Romanos Pontifices*," et Pius IX, d. 29 Augusti MDCCCLXXII "*Apostolicae Sedis officium*." E sacr. Rit. Congregatione memoranda in primis Decreta quae sequuntur: de Praelatis Episcopo inferioribus, datum die 27 mensis Septembris MDCLIX et ab Alexandro VII confirmatum; dein Decreta diei 22 Aprilis MDCLXXXIV de Canonicis Panormitanis; diei 29 Ianuarii MDCCCLII de Canonicis Urbinatibus; diei 27 Aprilis MDCCCXVIII de Protonotariis Titularibus, a Pio PP. VII approbatum; ac diei 27 Augusti MDCCCXXII de Canonicis Barensibus.

Hisce tamen vel neglectis, vel ambitioso conatu, facili aufugio, amplificatis, hac nostra aetate saepe videre est Praelatos, immoderato insignium et praerogativarum usu, praesertim circa Pontificalia, viliores reddere dignitatem et honorem eorum, qui sunt revera Pontifices.

Quamobrem, ne antiquiora posthabeantur sapienter a Praedecessoribus Nostris edita documenta, quin imo, ut iis novum robur et efficacia adiiciatur, atque insuper praesentis aevi indoli mos iuste geratur, sublati omnibus consuetudinibus in contrarium, nec non amplioribus privilegiis, praerogativis, exemptionibus, indultis, concessionibus, a quibusvis personis, etiam speciali vel special-

issima mentione dignis, nominatim, collective, quovis titulo et iure, acquisitis, assertis, aut praetensis, etiam Praedecessorum Nostrorum et Apostolicae Sedis Constitutionibus, Decretis, aut Rescriptis, confirmatis, ac de quibus, ad hoc, ut infirmentur, necesse sit peculiariter mentionem fieri, exquisito voto aliquot virorum in canonico iure et liturgica scientia peritorum, reque mature perpensa, motu proprio, certa scientia, ac de Apostolicae potestatis plenitudine, declaramus, constituimus, praecipimus, ut in posterum, Praelati Episcopis inferiores alique, de quibus infra, qua tales, non alia insignia, privilegia, praerogativas audeant sibi vindicare, nisi quae hoc in Nostro documento, Motu Proprio dato, continentur, eademque ratione ac forma, qua hic subiiciuntur.

A.—DE PROTONOTARIIS APOSTOLICIS.

1. Quatuor horum habeantur ordines: I. Protonotarii Apostolici de Numero Participantium, septem qui Collegium privative constituent; II. Protonotarii Apostolici Supranumerarii; III. Protonotarii Apostolici ad instar Participantium; IV. Protonotarii Apostolici Titulares, seu honorarii (extra Urbem).

I.—PROTONOTARII APOSTOLICI DE NUMERO PARTICIPANTIUM.

2. Privilegia, iura, praerogativas et exemptiones quibus, ex Summorum Pontificum indulgentia iamdudum gaudet Collegium Protonotariorum Apostolicorum de numero Participantium, in propriis Statutis nuperrime ab ipsomet Collegio iure reformatis inserta, libenter confirmamus, prout determinata inveniuntur in Apostolicis Documentis inibi citatis, ac praesertim in Constitutione "*Quamvis peculiaris*" Pii Pp. IX, diei 9 mensis Februarii MDCCCLIII, paucis exceptis, quae, uti infra, moderanda statuimus:

3. Protonotarii Apostolici de numero Participantium habitu praelatio rite utuntur, et alio, quem vocant *pianum* atque insignibus prout infra numeris 16, 17, 18 describuntur.

4. Habitu quotidiano incedentes, caligas, collare et pileum ut ibidem n. 17 gestare poterunt, ac insuper Annulum gemmatum, quo semper iure utuntur, etiam in privatis Missis aliisque sacris functionibus.

5. Quod vero circa usum Pontificalium insignium, Xystus V in sua Constitutione "*Laudabilis Sedis Apostolicae sollicitudo*," diei 6 mensis Februarii MDCLXXXVI, Protonotariis Participantibus con-

cessit: "Mitra et quibuscumque aliis Pontificalibus insignibus, etiam in Cathedralibus Ecclesiis, de illorum tamen Praesulum, si praesentes sint, si vero absentes, absque illorum consensu, etiam illis irrequisitis, extra curiam uti," in obsequium praestantissimae Episcoporum dignitatis, temperandum censuimus, ut pro Pontificalibus, extra Urbem tantum agendis, iuxta S. R. C. declarationem quoad Episcopos extraneos vel Titulares, diei 4 mensis Decembris MCMIII, ab Ordinario loci veniam semper exquirere teneantur, ac insuper consensum Praelati Ecclesiae exemptae, si in ea sit celebrandum.

6. In Pontificalibus peragendis, semper eis inhibetur usus throni, pastoralis baculi et cappae; item septimi candelabri super altari, et plurium Diaconorum assistentia; Faldistorio tantum utentur, apud quod sacras vestes assumere valeant. Pro concessis enim in citata Xysti V Constitutione, "quibuscumque aliis pontificalibus insignibus," non esse sane intelligenda declaramus ea, quae ipsis Episcopis extra Dioecesium sunt interdicta. Loco *Dominus vobiscum* numquam dicent *Pax vobis*; trinam benedictionem impertientur numquam, nec versus illi praemittent *Sit nomen Domini* et *Adiutorium*, sed in Missis tantum pontificalibus, Mitra cooperti, cantabunt formulam *Benedicat vos*, de more populo benedicentes; a qua benedictione abstinebunt, assistente Episcopo loci Ordinario, aut alio Praesule, qui ipso Episcopo sit maior, ad quem pertinet eam impertiri.

7. Ad Ecclesiam accedentes, Pontificalia celebraturi, ab eaque recedentes, habitu praelatitio induti, supra Mantelletum Crucem gestare possunt pectoralem, a qua alias abstinebunt; et nisi privatim per aliam portam ingrediantur, ad fores Ecclesiae non excipientur ut Ordinarius loci, sed a Caeremoniario ac duobus clericis, non tamen Canonici seu Dignitatibus; seipsos tantum aqua lustrali signabunt, tacto, aspersorio illis correcto, et per Ecclesiam procedentes populo numquam benedicent.

8. Crux pectoralis, a Protonotariis Participantibus in pontificalibus functionibus adhibenda, aurea erit, cum unica gemma, pendens a funiculo serico *rubini* coloris commixto cum auro, et simili flocculo retro ornato.

9. Mitra in ipsorum Pontificalibus erit ex tela aurea (numquam tamen pretiosa) quae cum simplici alternari possit, iuxta Caerem. Episcop. (I, XVII, nn. 2 et 3); nec alia Mitra nisi simplici diebus poenitentialibus et in exsequiis eis uti licebit. Pileolo nigri coloris sub Mitra dumtaxat uti poterunt.

10. Romae et extra, si ad Missam lectam cum aliqua solemnitate

celebrandam accedant, habitu praelatio induti, praeparationem et gratiarum actionem persolvere poterunt ante altare, in genuflexorio pulvinaribus tantum instructo, vestes sacras ab altari assumere, aliquem clericum *in Sacris* assistentem habere, ac duos inferiores ministros. Fas erit praeterea Canonem et Palmatoriam, Urceum et Pelvim cum Manutergio in lance adhibere. In aliis Missis lectis, a simplici Sacerdote ne differant, nisi in usu Palmatoriae. In Missis autem cum cantu, sed non pontificalibus, uti poterunt etiam Canone et Urceo cum Pelvi et lance ad Manutergium.

11. Testimonium autem exhibere cupientes propensae voluntatis Nostrae in perinsignem hunc coetum, qui inter cetera praelatorum Collegia primus dicitur et est in Romana Curia, Protonotariis Participantibus, qui a locorum Ordinariis sunt exempti, et ipsis Abbatibus praecedunt, facultatem facimus declarandi omnibus qui Missae ipsorum intererunt, ubivis celebrandae, sive in oratoriis privatis, sive in altari portatili, per eiusdem Missae auditionem diei festi praecepto rite planeque satisfieri.

12. Protonotarius Apostolicus de numero Participantium, qui ante decimum annum ab adepto Protonotariatu Collegium deseruerit, aut qui a decimo saltem discesserit, et per quinque alios, iuxta Xysti V Constitutionem, iisdem privilegiis gavisus fuerit, inter Protonotarios *ad instar* eo ipso erit adscriptus.

II.—PROTONOTARII APOSTOLICI SUPRANUMERARII.

13. Ad hunc Protonotariorum ordinem nemo tamquam privatus aggregabitur, sed iis tantum aditus fiet, qui Canonicatu potiuntur in tribus Capitulis Urbis Patriarchalium, id est Lateranensis Ecclesiae, Vaticanae ac Liberianae; itemque iis qui Dignitate aut Canonicatu potiuntur in Capitulis aliarum quarundam extra Urbem ecclesiarum, quibus privilegia Protonotariorum *de numero* Apostolica Sedes concesserit, ubique fruenda. Qui enim aut in propria tantum ecclesia vel dioecesi titulo Protonotarii aucti sunt, aut nonnullis tantum Protonotariorum privilegiis fuerunt honestati neque Protonotariis aliisve Praelatis Urbanis accensebuntur, neque secus habebuntur ac illi de quibus hoc in Nostro documento nn. 80 et 81 erit sermo.

14. Canonici omnes, etiam Honorarii, tum Patriarchalium Urbis, tum aliarum ecclesiarum de quibus supra, tamquam singuli, insignibus et iuribus Protonotariorum ne fruantur, nec gaudeant nomine et honore Praelatorum, nisi prius a Summo Pontifice inter Praelatos Domesticos per Breve adscripti sint, et alia servaverint quae infra num. 34 dicun-

tur. Protonotarius autem *ad instar*, qui Canonicis eiusmodi accenseatur, eo ipso privilegia Protonotarii Supranumerarii acquirat.

15. Protonotarii Apostolici Supranumerarii subiecti remanent proprio Ordinario, ad formam Concilii Tridentini (*Sess. 24, C. 11*), ac eorum beneficia extra Romanam Curiam vacantia Apostolicae Sedi minime reservantur.

16. Habitum praelatitium gestare valent coloris violacei, in sacris functionibus, idest caligas, collare, talarem vestem cum cauda, nunquam tamen explicanda, neque in ipsis Pontificalibus celebrandis: sericam zonam cum duobus flocculis pariter sericis a laeva pendentibus, et Palliolum, seu Mantelletum supra Rocchetum; insuper nigrum biretum flocculo ornatum coloris *rubini*: pileum item nigrum cum vitta serica, opere reticulato exornata, eiusdem *rubini* coloris, cuius coloris et serici erunt etiam ocelli, globuli, exiguus torulus collum et anteriores extremitates vestis ac Mantelleti exornans, eorum subsutum, itemque reflexus (*paramani*) in manicis (etiam Roccheti).

17. Alio autem habitu uti poterunt, Praelatorum proprio, vulgo *piano*, in Congregationibus, conventibus, solemnibus audientis, ecclesiasticis et civilibus, idest caligis et collari violacei coloris, veste talari nigra cum ocellis, globulis, torulo ac subsuto, ut supra, *rubini* coloris, serica zona violacea cum laciniis pariter sericis et violaceis, peramplo pallio talari item serico violaceo, non undulato, absque subsuto aut ornamentis quibusvis alterius coloris, ac pileo nigro cum chordulis et sericis flocculis *rubini* coloris. Communi habitu incedentes, caligas et collare violacei coloris ac pileum gestare poterunt, ut supra dicitur.

18. Propriis insignibus seu stemmatibus imponere poterunt pileum cum lemniscis ac flocculis duodecim, sex hinc, sex inde pendentibus, eiusdem *rubini* coloris, sine Cruce vel Mitra.

19. Habitum et insignia in choro Dignitates et Canonici Protonotarii gerunt, prout Capitulo ab Apostolica Sede concessa sunt; poterunt nihilominus veste tantum uti violacea praelatitia cum zona sub choralibus insignibus, nisi tamen alia vestis tamquam insigne chorale sit adhibenda. Pro usu Roccheti et Mantelleti in choro attendatur, utrum haec sint speciali indulto permissa; alias enim Protonotarius, praelatitio habitu assistens, neque locum inter Canonicos tenebit, neque distributiones lucrabitur, quae sodalibus accrescent.

20. Cappam laneam violaceam, pellibus ermellini hiberno tempore, aestivo autem *rubini* coloris serico ornatam, induent in Cappellis Pontificiis, in quibus locum habebunt post Protonotarios Participantes.

Ii vero Canonici Protonotarii qui Praelati non sunt, seu nomine tantum Protonotariorum, non vero omnibus iuribus gaudent, ut nn. 13 et 14 dictum est, in Cappellis locum non habebunt, neque ultra limites pontificiae concessionis habitu praelatio et *piano*, de quibus nn. 16 et 17, uti umquam poterunt.

21. Habitu praelatio induti, clericis quibusvis, Presbyteris, Canonicis, Dignitatibus, etiam collegialiter unitis, atque Praelatis Ordinum Regularium, quibus Pontificalium privilegium non competat, antecedunt, minime vero Vicariis Generalibus vel Capitularibus, Abbatibus, et Canonicis Cathedralium collegialiter sumptis. Ad Crucem et ad Episcopum non genuflectent, sed tantum sese inclinabunt: duplici ductu thurificabuntur: item si sacris vestibus induti functionibus in choro adsistant.

22. Gaudent indulto Oratorii privati domi rurique, ab Ordinario loci visitandi atque approbandi, in quo, etiam solemnioribus diebus (exceptis Paschatis, Pentecostes, Assumptionis B. M. V., SS. Apostolorum Petri et Pauli, nec non loci Patroni principalis festis) celebrare ipsi Missam poterunt, vel alius Sacerdos, in propriam, consanguineorum, affinium, familiarium et cohabitantium commoditatem, etiam ad praeceptum implendum. Privilegio autem altaris portatilis omnino carere se sciant.

23. Licet iisdem acta conficere de causis Beatificationis et Canonizationis Servorum Dei, quo tamen privilegio uti non poterunt, si eo loci alter sit e Collegio Protonotariorum Participantium.

24. Rite eliguntur in Conservatores Ordinum Regularium aliorumque piorum Institutorum, in Iudices Synodales, in Commissarios et Iudices Apostolicos etiam pro causis beneficialibus et ecclesiasticis. Item apud ipsos professionem Fidei recte emittunt, qui ex officio ad eam adiguntur. Ut autem iuribus et praerogativis, hic et num. 23 expressis, frui possint Canonici Protonotarii in S. Theologia aut in iure Canonico doctorali laurea insigniti sint oportet.

25. Extra Urbem, et impetrata venia Ordinarii loci, cui erit arbitrium eam tribuendi quoties et pro quibus Solemnitatibus voluerit, atque obtento etiam consensu Praelati ecclesiae exemptae, in qua forte celebrandum sit, pontificali ritu Missas et Vesperas aliasque sacras functiones peragere poterunt. Quod functiones attinet collegialiter, seu Capitulo praesente, celebrandas, a propriis Constitutionibus, de Ordinarii consensu, provideatur, iuxta Apostolica Documenta.

26. Ad ecclesiam accedentes, Pontificalia celebraturi, ab eaque recedentes, habitu praelatio induti, supra Mantelletum Crucem

gestare possunt pectoralem (a qua alias abstinebunt) : et nisi privatim per aliam portam ingrediantur, ad fores ecclesiae non excipientur ut Ordinarius loci, sed a Caeremoniario et duobus clericis, non tamen a Canonicis seu Dignitatibus : seipsos tantum aqua lustrali signabunt, tacto aspersorio sibi porrecto, et per ecclesiam procedentes populo numquam benedicent.

27. Pontificalia agent ad Faldistorium, sed vestes sacras in sacrario assument et deponent, quae in Missis erunt : a) Caligae et sandalia serica cum orae textu ex auro ; b) Tunicella et Dalmatica ; c) Crux pectoralis sine gemmis, e chordula serica *rubini* ex integro coloris pendens, auro non intertexta, simili flocculo retro ornata ; d) Chirothecae sericae, sine ullo opere phrygio, sed tantum orae textu auro distinctae ; e) Annulus cum unica gemma ; f) Mitra ex serico albo, sine ullo opere phrygio, sed tantum cum orae textu ex auro, et cum laciniis similiter aureis, quae cum simplici ex lino alternari poterit, iuxta Caerem. Episcoporum. (*I, XVII, nn. 2 et 3*) ; haec vero simplex, diebus poenitentialibus et in exsequiis una adhibebitur ; g) Canon et Palmaria, a qua abstinendum coram Ordinario seu maiori ; h) Urceus et Pelvis cum Mantili in lance ; i) Gremiale.

28. In Vesperis solemnibus (post quas benedictionem non impertientur) aliisque sacris functionibus pontificaliter celebrandis, Mitra, Cruce pectorali, Annulo utentur, ut supra. Pileolus nigri dumtaxat coloris, nonnisi sub Mitra ab eis poterit adhiberi.

29. In pontificalibus functionibus eisdem semper interdicatur usus throni, pastoralis baculi et cappae ; in Missis autem pontificalibus, septimo candelabro super altari non utentur, nec plurium Diaconorum assistentia ; Presbyterum assistentem pluviali indutum habere poterunt, non tamen coram Episcopo Ordinario aut alio Praesule, qui ipso Episcopo sit maior ; intra Missam manus lavabunt ad Ps. *Lavabo* tantum. Loco *Dominus Vobiscum*, nunquam dicent *Pax vobis* ; trinam benedictionem impertientur nunquam, nec versus illi praemittent *Sit nomen Domini* et *Adiutorium*, sed in Missis tantum pontificalibus, Mitra cooperti, cantabunt formulam *Benedicat vos*, de more populo benedicentes : a qua benedictione abstinebunt assistente Episcopo loci Ordinario aut alio Praesule, qui ipso Episcopo sit maior, cuius erit eam impertiri. Coram iisdem, in pontificalibus celebrantes, Mitra, simplici solummodo utantur, et dum illi sacra sumunt paramenta, aut solium petunt vel ab eo recedunt stent sine Mitra.

30. De speciali commissione Ordinarii, Missam quoque pro defunctis pontificali ritu celebrare poterunt Protonotarii Supranumerarii,

cum Absolutione in fine, Mitra linea utentes; numquam tamen eandem Absolutionem impertiri illis fas erit, post Missam ab alio celebratam; quod ius uni reservatur Episcopo loci Ordinario.

31. Romae et extra, si ad Missam lectam cum aliqua solemnitate celebrandam accedant, habitu praelatio induti, praeparationem et gratiarum actionem persolvere poterunt ante altare in genuflexorio pulvinaribus tantum instructo, vestes sacras ab altari assumere (non tamen Crucem pectoralem et Annulum) aliquem clericum in *Sacris* assistantem habere, ac duos inferiores ministros; Canonem et Palmatoriam, Urceum et Pelvim cum Manutergio in lance adhibere; sed ante v. *Communio* manus ne lavent. In aliis Missis lectis a simplici Sacerdote ne differant, nisi in usu Palmatoriae: in Missis autem cum cantu, sed non pontificalibus, uti poterunt etiam Canone, Urceo cum Pelvi, ac lance ad Manutergium, nisi ex statutis vel consuetudine in propria ecclesia haec prohibeantur.

32. Canonico Protonotario Apostolico Supranumerario pontificalia peragere cum ornamentis ac ritu superius enunciatis fas non erit, nisi infra terminos propriae dioecesis; extra autem, nonnisi ornatu et ritu, prout Protonotariis *ad instar*, ut infra dicitur, concessum est.

33. Cum tamen Canonicos trium Patriarchalium Urbis, ob earumdem praestantiam, aequum sit excellere privilegiis, eo vel magis quod in Urbe, ob Summi Pontificis praesentiam, Pontificalium privilegium exercere nequeunt, illis permittitur, ut in ecclesiis totius terrarum orbis, impetrata Ordiniorum venia, ac Praesulum ecclesiarum exemplarum consensu, Pontificalia agant cum ritu atque ornamentis nn. 27, 28, 29 recensitis. Insuper, licet aliquis ex ipsis inter Praelatos nondum fuerit adscriptus, Palmatoria semper, etiam in privatis Missis uti poterit.

34. Recensita hactenus privilegia illa sunt quibus dumtaxat Protonotarii Apostolici Supranumerarii fruuntur. Verum, cum eadem collective coetui Canonicorum conferantur, Canonici ipsi, tamquam singuli, iis uti nequibunt, nisi Praelati Urbani fuerint nominati et antea suae ad Canonicatum vel Dignitatem promotionis et auspicatae iam possessionis, atque inter Praelatos aggregationis, ut num. 14 dicitur, testimonium Collegio Protonotariorum Participantium exhibuerint; coram ipsius Collegii Ducano, vel per se vel per legitimum procuratorem, Fidei professionem et fidelitatis iusiurandum de more praestiterint, ac de his postea, exhibito documento, proprium Ordinarium certiore fecerint. Quibus expletis, eorum nomen in sylloge Protonotariorum Apostolicorum recensebitur.

35. Canonici ecclesiarum extra Urbem, qui ante Nostri huius documenti Motu Proprio editi publicationem, privilegia Protonotariorum, una cum Canonicatu, sunt assequuti, ab expeditione Brevis, de quo supra, num. 14, dispensantur; iusiurandum tamen fidelitatis coram Ordinario suo praestabunt infra duos menses.

36. Collegialiter tamquam Canonici pontificalibus functionibus, iuxta Caeremoniale Episcoporum, sacris vestibus induti adistentes non alia Mitra utantur, quam simplici, nec unquam hoc et ceteris fruuntur Protonotariorum insignibus et privilegiis extra propriam ecclesiam, nisi in diplomate concessionis aliter habeatur. Canonicus tamen qui forte ad ordinem saltem Subdiaconatus non sit promotus, neque in choro cum aliis Mitra unquam utatur. In functionibus autem praedictis inservientem de Mitra non habebunt, prout in Pontificalibus uni Celebranti competit. Qui in Missa solemni Diaconi, Subdiaconi aut Presbyteri assistentis munus agunt, dum Dignitas, vel Canonicus, aut alter Privilegiarius pontificaliter celebrant, Mitra non utentur; quam tamen adhibere poterunt Episcopo solemniter celebrante, ut dictum est de collegialiter adistentibus, quo in casu, cum ministrant, aut cum Episcopo operantur, maneant detecto capite.

37. Protonotarius Supranumerarius defunctus efferri aut tumulari cum Mitra non poterit, neque haec eius feretro imponi.

38. Ne autem Protonotariorum numerus plus aequo augeatur, prohibemus, ne in posterum in ecclesiis, de quibus supra, Canonici Honorarii, sive infra, sive extra Dioecesim degant, binas partes excedant eorum, qui Capitulum iure constituunt.

39. Qui secus facere, aliisve, praeter memorata, privilegiis et iuribus uti praesumpserint, si ab Ordinario semel et bis admoniti non paruerint, eo ipso, Protonotariatus titulo, honore, iuribus et privilegiis, tamquam singuli, privatos se noverint.

40. Sciant praeterea, se, licet forte plures una simul, non tamquam unius ecclesiae Canonici, sed tamquam Protonotarii conveniant, non idcirco Collegium praelatitium constitui; verum quando una cum Protonotariis de numero Participantium concurrunt, v. gr. in Pontificia Capella, tunc quasi unum corpus cum ipsis effecti censentur, sine ullo tamen amplissimi Collegii praeiudicio, ac servatis eiusdem Capellae et Familiae Pontificiae consuetudinibus.

41. Si quis (exceptis Canonicis trium Patriarchalium Urbis) quavis ex causa Dignitatem aut Canonicatum dimittat, cui titulus, honor et praerogativae Protonotarii Apostolici Supranumerarii adnexa sint, ab eiusmodi titulo, honore et praerogativis statim decedet. Qui vero

Pontificium Breve inter Praelatos aggregationis obtinuerit, horum tantum privilegiis deinceps perfruetur.

III.—PROTONOTARII APOSTOLICI AD INSTAR.

42. Inter Protonotarios Apostolicos *ad instar* Participantium illi viri ecclesiastici adnumerantur, quibus Apostolica Sedes hunc honorem conferre voluerit, ac praeterea Dignitates et Canonici alicuius Capituli praestantioris, quibus collegialiter titulus et privilegia Protonotariorum, cum addito *ad instar*, ubique utenda, fuerint ab eadem Apostolica Sede collata. Canonici enim qui aut in propria tantum ecclesia vel dioecesi titulo Protonotarii aucti sunt, aut nonnullis tantum Protonotariorum privilegiis fuerunt honestati, neque Protonotariis aliisve Praelatis Urbanis accensebuntur, neque secus habebuntur ac illi de quibus hoc in Nostro documento nn. 80 et 81 erit sermo.

43. Qui Protonotarii Apostolici *ad instar* tamquam singuli iuribus honorantur, eo ipso sunt Praelati Domus Pontificiae; qui vero ideo sunt Protonotarii quia alicuius ecclesiae Canonici, Praelatis Domesticis non adnumerantur, nisi per Breve Pontificium ut num. 14 dictum est. Omnes Protonotarii *ad instar* subiecti remanent, ad iuris tramitem, Ordinario loci.

44. Beneficia illorum, qui Protonotarii *ad instar* titulo et honore gaudent tamquam Canonici alicuius Capituli, si vacent extra Romanam Curiam, Apostolicae Sedi minime reservantur. Beneficia vero eorum, qui tali titulo et honore fruuntur, tamquam privata persona, non poterunt nisi ab Apostolica Sede conferri.

45. Quod pertinet ad habitum praelatitium, *pianum* et communem, stemmata et choralia insignia, habitum et locum in Pontificia Cappella, omnia observabunt, uti supra dictum est de Protonotariis Supranumerariis, nn. 16, 17, 18, 19, 20.

46. Iisdem iuribus gaudebunt, praecedentiae, privati oratorii, conficiendi acta Beatificationis et Canonizationis, passivae electionis in Conservatores, ceterisque; item recipiendae Fidei professionis reverentiae ad Crucem, thurificationis, quibus omnibus fruuntur Protonotarii Supranumerarii, ut supra nn. 21, 22, 23, 24, ac iisdem sub conditionibus.

47. De venia Ordinarii et Praesulis consensu ecclesiae exemptae, extra Urbem, Missas, non tamen de requie, pontificali ritu et ornatu celebrare poterunt, prout supra notatur, ubi de Protonotariis Supranumerariis, nn. 25, 26, 27, 28, 29; verum his legibus: Nec Falditorio nec Gremiali unquam utantur, sed una cum Ministris in scamno,

cooperto panno coloris diei, sedeant; caligis et sandaliis utantur sericis tantum, cum orae textu item serico flavi coloris ornato, et similiter sericis chirothecis sine alio ornamento; Mitra simplici ex serico damasceno, nullo ornamento, ne in oris quidem distincta, cum rubris laciniis ad vittas. Extra Cathedrales Ecclesias tantum, assistentem Presbyterum habere poterunt pluviali indutum, dummodo non assistat Episcopus Ordinarius aut alius Praesul ipso Episcopo maior. Crucem pectoralem auream sine gemmis gerent, appensam funiculo serico violacei ex integro coloris, auro non intertexto. Omnia, quae in Missa cantanda vel legenda sunt, nunquam ad scamnum, sed ad altare cantabunt et legent. Manus infra Missam lavent tantum ad Ps. *Lavabo*.

48. Poterunt insuper, pariter extra Urbem, de venia Ordinarii et cum Praesulis ecclesiae exemptae consensu, Mitra, Cruce pectorali et Annulo ornati, ad scamnum, more Presbyterorum, celebrare Vesperas illius festi, cuius Missam ipsi pontificaliter acturi sint, vel peregerint (absque benedictione in fine). Iisdem ornamentis eodemque ritu uti licebit, de speciali tamen commissione Ordinarii, in Vesperis festi, cuius Missa in pontificalibus ab alio quolibet Praelato celebretur, itemque in benedictione cum Sanctissimo Sacramento solemniter (non tamen trine) impertienda, in Processionibus, et in una ex quinque absolutionibus in solemnioribus exsequiis, de quibus in Pontificali Romano.

49. Romae Missam lectam, aliqua cum solemnitate celebrantes, si praelatio habitu sint induti, ea retineant, quae de Protonotariis Supranumerariis n. 31 constituta sunt; extra Urbem, de speciali tamen commissione Ordinarii, eodem modo se gerent; aliis in Missis et functionibus, tamquam Praelati Domestici, ut n. 78, Palmatoriam tantum, si velint, adhibeant.

50. Qui Canonicorum coetui adscriptus, cui hactenus recensita Protonotariorum *ad instar* privilegia concessa sint, tamquam privata persona iisdem uti velit, prius Breve Pontificium, ut dicitur nn. 14 et 43, de sua inter Praelatos Domesticos aggregatione, servatis servandis, obtineat, simulque suae ad Canonicatum vel Dignitatem promotionis, initaeque possessionis ac inter Praelatos aggregationis testimonium Collegio Protonotariorum Participantium exhibeat. Tum coram ipsius Collegii Decano, vel per se vel per legitimum procuratorem, Fidei professionem ac fidelitatis iusiurandum, de more, praestet; de his denique exhibito documento proprium Ordinarium certiore faciat. Qui vero tamquam privata persona huiusmodi titu-

lum rite fuerit consecutus, non ante privilegiis eidem titulo adnexis uti poterit, quam legitimum suae nominationis testimonium memorato Collegio exhibuerit, Fidei professionem et fidelitatis iusiurandum, uti supra, ediderit, de hisque omnibus authenticum documentum suo Ordinario attulerit. Haec ubi praestiterint, eorum nomen in sylloge Protonotariorum recensebitur.

51. Qui ante has Litteras, Motu Proprio editas, iuribus gaudebant Protonotarii *ad instar*, tamquam alicuius ecclesiae Canonici, a postulatione Brevis, de quo in superiori numero, dispensantur, quemadmodum et a iureiurando, ut ibidem dicitur, praestando, quod tamen proprio Ordinario infra duos menses dabunt.

52. Habitum et insignia in choro Dignitates et Canonici Protonotarii gerent, prout Capitulo ab Apostolica Sede concessa sunt; poterunt nihilominus veste tantum uti violacea praelatitia cum zona sub choralibus insignibus, nisi tamen alia vestis, tamquam insigne chorale sit adhibenda. Pro usu Roccheti et Mantelleti in choro attendatur, utrum haec sint speciali indulto permissa; alias enim Protonotarius, habitu praelatitio assistens, neque locum inter Canonicos tenebit, neque distributiones acquireret, quae sodalibus accrescent.

53. Collegialiter tamquam Canonici pontificalibus functionibus, iuxta Caeremoniale Episcoporum, sacris vestibus induti assistentes, non alia Mitra utentur quam simplici, nec unquam hoc aliisve supra memoratis insignibus et privilegiis extra propriam ecclesiam, nisi in concessionis diplomate aliter habeatur. Canonicus tamen, qui forte ad ordinem saltem Subdiaconatus non sit promotus, ne in choro quidem cum aliis Mitra unquam utatur. In functionibus autem praedictis inservientem de Mitra non habebunt, prout in Pontificalibus uni Celebranti competit. Qui in Missa solemni Diaconi, Subdiaconi aut Presbyteri assistentis munus agunt, dum Dignitas, vel Canonicus, aut alter Privilegiarius pontificaliter celebrant, Mitra non utentur; quam tamen adhibere poterunt, Episcopo solemniter celebrante, ut dictum est de collegialiter adsistentibus, quo in casu, cum ministrant, aut cum Episcopo operantur, maneant detecto capite.

54. Protonotarius *ad instar* defunctus efferri aut tumulari cum Mitra non poterit, nec eius feretro ipsa imponi.

55. Ne autem Protonotariorum numerus plus aequo augeatur, prohibemus, ne in posterum in ecclesiis, de quibus supra, Canonici Honorarii, sive infra, sive extra Dioecesim degant, binas partes excedant eorum, qui Capitulum iure constituunt.

56. Qui secus facere, aliisve, praeter memorata, privilegiis et

iuribus uti praesumpserint, si ab Ordinario semel et bis admoniti non paruerint, eo ipso, Protonotariatus titulo, honore, iuribus et privilegiis, tamquam singuli, privatos se noverint.

57. Sciant praeterea; se, licet forte plures una simul, non tamquam unius ecclesiae Canonici, sed tamquam Protonotarii, conveniant, non idcirco Collegium Praelatitium constituere; verum, quando una cum Protonotariis de numero Participantium concurrent, v. gr. in Pontificiis Cappellis, tunc quasi unum corpus cum ipsis censentur, sine ullo tamen amplissimi Collegii praeiudicio, ac servatis eiusdem Cappellae et Familiae Pontificiae consuetudinibus.

58. Si quis, quavis ex causa, Dignitatem aut Canonikatam dimittat, cui titulus, honor et praerogativae Protonotariorum *ad instar* adnexa sint, statim ab iisdem titulo, honore et praerogativis decidet. Qui vero Pontificium Breve inter Praelatos aggregationis obtinuerit, horum tantum privilegiis deinceps perfruetur.

IV.—PROTONOTARII APOSTOLICI TITULARES SEU HONORARIJ.

59. Cum Apostolica Sedes, non sibi uni ius reservaverit Protonotarios Titulares seu honorarios nominandi, sed Nuntiis Apostolicis, Collegio Protonotariorum Participantium et forte aliis iamdiu illud delegavarit, antequam de eorum privilegiis ac praerogativis aliquid decernamus, leges seu conditiones renovare placet, quibus rite honesteque ad eiusmodi dignitatem quisque Candidatus valeat evehi, iuxta Pii PP. VII Praedecessoris Nostri Constitutionem "*Cum innumeri*," Idibus Decembr. MDCCCXVIII datam.

60. Quoties igitur de honorario Protonotariatu assequendo postulatio praebeatur, proferantur, ab Ordinario recognita, testimonia, quibus constet indubie: (1) de honesta familiae conditione; (2) de aetate saltem annorum quinque et viginti; (3) de statu clericali ac caelib; (4) de Laurea doctoris in utroque, aut canonico tantum iure, vel in S. Theologia, vel in S. Scriptura; (5) de morum honestate et gravitate, ac de bona apud omnes aestimatione; (6) de non communibus in Ecclesiae bonum provehendum laudibus comparatis; (7) de idoneitate ad Protonotariatum cum decore sustinendum, habita etiam annui census ratione, iuxta regionis cuiusque aestimationem.

61. Quod si huiusmodi Protonotariatus honor alicui Canonico coetui collective ab Apostolica Sede conferatur (quod ius, collective Protonotarios nominandi, nemini censi posse delegatum declaramus), eo ipso, quo quis Dignitatem aut Canonikatam est legitime consequutus, Protonotarius nuncupabitur.

62. Pariter, qui Vicarii Generalis aut etiam Capitularis munere fungitur, hoc munere dumtaxat perdurante, erit Protonotarius Titularis; hinc, si Dignitate aut Canoniatu in Cathedrali non gaudeat, quando choro interesse velit, habitu Protonotarii praelatio, qui infra describitur, iure utetur.

63. Protonotarii Apostolici Titulares sunt Praelati extra Urbem, qui tamen subiecti omnino manent locorum Ordinariis, Praelatorum Domus Pontificiae honoribus non gaudent, neque inter Summi Pontificis Familiars adnumerantur.

64. Extra Urbem, dummodo Summus Pontifex eo loci non adsit, in sacris functionibus rite utuntur habitu praelatio, nigri ex integro coloris, idest veste talari, etiam, si libeat, cum cauda (nunquam tamen explicanda), zona serica cum duobus flocculis a laeva pendentibus, Rocchetto, Mantelletto et bireto, absque ulla horum omnino parte, subsuto aut ornamento alterius coloris.

65. Extra Urbem, praesente Summo Pontifice, descripto habitu indui possunt, si hic tamquam chorale insigne concessus sit, vel si quis uti Vicarius adfuerit.

66. Habitu praelatio induti, omnibus Clericis, Presbyteris, etiam Canonicis, singulatim sumptis, praeferantur, non vero Canonicis, etiam Collegiatarum, collegialiter convenientibus, neque Vicariis Generalibus et Capitularibus, aut Superioribus Generalibus Ordinum Regularium, et Abbatibus, ac Praelatis Romanae Curiae; non genuflectunt ad Crucem vel ad Episcopum, sed tantum se inclinant, ac duplici ductu thurificantur.

67. Super habitu quotidiano, occasione sollemnis conventus, audientiae et similium, etiam Romae et coram Summo Pontifice, zonam tantum sericam nigram, cum laciniis item nigris, gestare poterunt, cum pileo chordula ac floccis nigris ornato.

68. Propriis insignibus, seu stemmatibus, pileum imponere valeant, sed nigrum tantummodo, cum lemniscis et sex hinc sex inde flocculis pendentibus, item ex integro nigris.

69. Si quis Protonotarius Titularis, Canonicatus aut Dignitatis ratione, choro intersit, circa habitum se gerat iuxta normas Protonotariis *ad instar* constitutas, num. 52, vestis colore excepto.

70. Sacris operantes, a simplicibus Sacerdotibus minime differant; attamen extra Urbem in Missis et Vesperis solemnibus, pariterque in Missis lectis aliisque functionibus solemnius aliquando celebrandis, Palmatoria tantum ipsis utenda conceditur, excluso Canone aliave pontificali suppellectili.

71. Quod pertinet ad acta in causis Beatificationis et Canonizationis, et ad passivam electionem in Conservatores ac cetera, iisdem iuribus gaudent, quibus fruuntur Protonotarii Supranumerarii, uti nn. 23 et 24 supra dictum est.

72. Beneficia eorum qui, tamquam privatae personae, Protonotariatum Titularem assequuti sunt, non vero qui ratione Vicariatus, Canoniciatus sive Dignitatis eodem gaudent, ab Apostolica tantum Sede conferantur.

73. Noverint autem, se, licet forte plures una simul, non tamquam unius ecclesiae Canonici, sed tamquam Protonotarii, conveniant, non ideo Collegium constituere.

74. Tandem qui Protonotariatu Apostolico honorario donati sunt, tamquam privatae personae, titulo, honoribus, et privilegiis Protonotariatus uti nequeunt, nisi antea diploma suae nominationis Collegio Protonotariorum Participantium exhibuerint, Fideique professionem, ac fidelitatis iusiurandum coram Ordinario, aut alio viro in ecclesiastica dignitate constituto emiserint. Qui vero ob Canonicatum, Dignitatem, aut Vicariatum, eo potiti fuerint, nisi idem praestiterint, memoratis honoribus et privilegiis, quae superius recensentur, tantummodo intra propriae dioecesis limites uti poterunt.

75. Qui secus facere, aliisque, praeter descripta, privilegiis uti praesumpserint, si ab Ordinario semel et bis admoniti non paruerint, eo ipso honore et iuribus Protonotarii privatos se sciant: quod si Protonotariatum, tamquam privata persona adepti sint, etiam titulo.

76. Vicarii Generales vel Capitulares, itemque Dignitates et Canonici nomine atque honoribus Protonotariatus titularis gaudentes, si, quavis ex causa, a munere, Dignitate aut Canonicatu cessent, eo ipso, titulo, honoribus et iuribus ipsius Protonotariatus excident.

B.—DE CETERIS PRAELATIS ROMANAE CURIAE.

77.—Nihil detractum volumus honoribus, privilegiis, praeminentiis, praerogativis, quibus alia Praelatorum Romanae Curiae Collegia, Apostolicae Sedis placito, exornantur.

78. Insuper concedimus, ut omnes et singuli Praelati Urbani seu Domestici, etsi nulli Collegio adscripti, ii nempe, qui tales renunciati, Breve Apostolicum obtinuerint, Palmatoria uti possint (non vero Canone aut alia pontificali suppellectili) in Missa cum cantu, vel etiam lecta, cum aliqua solemnitate celebranda; item in Vesperis aliisque solemnibus functionibus.

79. Hi autem habitum, sive praelatitium sive quem vocant *pianum*, gestare poterunt, iuxta Romanae Curiae consuetudinem, prout supra describitur nn. 16, 17; numquam tamen vestis talaris caudam ex-

plicare, neque sacras vestes ex altari assumere valeant, nec alio uti colore, quam violaceo, in bireti flocculo et pilei vitta, opere reticulato distincta, sive chordulis et flocculis, etiam in pileo stemmatibus imponendo ut n. 18 dictum est, nisi, pro eorum aliquo, constet de maiori particulari privilegio.

C.—DE DIGNITATIBUS, CANONICIS ET ALIIS, QUI NONNULLIS PRIVILEGIIS PRAELATORUM PROPRIIS FRUUNTUR.

80. Ex Romanorum Pontificum indulgentia, insignia quaedam praelatitia aut pontificalia aliis Collegiis, praesertim Canonicorum, eorumve Dignitatibus, quocumque nomine nuncupentur, vel a priscis temporibus tribui consueverunt; cum autem eiusmodi privilegia deminutionem quamdam episcopali dignitati videantur afferre, idcirco ea sunt de iure strictissime interpretanda. Huic principio inhaerentes, expresse volumus, ut in pontificalium usu nemini ad aliquod ex supra memoratis Collegiis pertinenti in posterum ampliora suffragentur privilegia, quam quae, superius descripta, competunt Protonotariis sive Supranumerariis, sive *ad instar*, et quidem non ultra propriae ecclesiae, aut ad summum Dioeceseos, si hoc fuerit concessum, limites; neque ultra dies iam designatos, aut determinatas functiones; et quae arctiora sunt, ne augeantur.

81. Quoniam vero de re agitur haud parvi momenti, quippe quae ecclesiasticam respicit disciplinam, ne quis audeat arbitraria interpretatione, maiora quam in concedentis voluntate fuerint, sibi privilegia vindicare; quin potius paratum sese ostendat, quatenus illa excesserint, minoribus coarctari; singulis locorum Ordinariis, quorum sub iurisdictione vel quorum in territorio, si de exemptis agatur, aliquis ex praedictis coetibus inveniatur, demandamus, ut, tamquam Apostolicae Sedis Delegati, Apostolicarum Concessionum documenta ipsis faventia, circa memorata privilegia, infra bimestre tempus, ab hisce Nostris Ordinationibus promulgatis, sub poena immediatae amissionis eorum quae occultaverint, ad se transmitti curent, quae intra consequentem mensem ad Nostram SS. Rituum Congregationem mitant. Haec autem, pro suo munere, omnia et singula hisce Nostris dispositionibus aptans, declarabit et decernet, quaenam in posterum illis competant.

Haec omnia rata et firma consistere auctoritate Nostra volumus et iubemus; contrariis non obstantibus quibuscumque.

Datum Romae apud S. Petrum, die 21 Februarii MCMV, Pontificatus Nostri anno secundo.

PIUS PP. X.

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are :

Pontifical *Motu proprio* regarding the offices and privileges of Protonotaries Apostolic, Roman Prelates, and others who are nominated "Prelates." A complete English translation of this document will appear in our next issue.

CHURCH MUSIC AND THE AMERICAN BISHOPS.

Among those who have made strenuous efforts to place in a proper light before their diocesans the sense and purpose of the Pope's *Motu proprio* on the subject of Church Music, is Mgr. Keiley, Bishop of Savannah. He had, soon after the appearance of the pontifical document, advised his clergy to seek in every possible way to meet the difficulties which seemed to militate against the reform, and to advocate measures of conformity with the pontifical decree, so that they might counteract the persistent rumors that the Holy See did not intend to enforce the law, or that there was any disposition on the part of the Roman authorities to grant exemption therefrom, at least in missionary countries.

This disposition of Bishop Keiley became known to the Holy Father, who promptly expressed his pleasure in a letter of which the following is a translation :

VATICAN, April 20, 1905.

No. 526.

Most Illustrious and Right Reverend Monsignore :

The Holy Father warmly praises the firmness with which you have sought to secure the practical carrying out of the directions contained in his *Motu proprio* on the subject of sacred music ; and hopes that all the dioceses of the United States will take steps to follow your example, and thereby avoid the demand for its observance which His

Holiness is determined to send in time to all those who are delaying, or are unwilling to obey.

For this reason the august Pontiff imparts to you, your clergy and people, the Apostolic Benediction.

Your devoted servant,

JOHN BRESSAN,

Capp. Sec'y to His Holiness.

CRITICISM OF THE CHANCEL CHOIR.

Father Ludwig Bonvin, S. J., in an article in the *May Messenger*, takes exception to the zeal which advocates the exclusive establishment of chancel-choirs, and there is some reason for the criticism in view of the circumstances and present necessities of our churches. But he appears to be in error in his assumption that THE ECCLESIASTICAL REVIEW advocates the exclusive establishment of sanctuary choirs, or that it suggests the suppression of music composed for mixed choirs in favor of nothing but plain chant, or finally that our plea for the establishment of boys' choirs indicates that we have any particular grudge against women who have good voices and mean to use them for the glory of God in the Church.

We should have nothing in particular to say in defence of the two articles by Messrs. Finn and O'Brien, in the March and April numbers of the REVIEW, especially since Father Bonvin himself thinks that they are "*certainly among the best and most comprehensive I have seen on the subject,*" if it were not that the good Jesuit Father, who is at the same time a composer of good church music, deemed it necessary to spring on us rather sharply as though we had really perverted the *Motu proprio* instead of having done our best to help its practical application. We want to keep the discussion of course on a level of honest good humor and trust that Father Bonvin will so accept it, if we happen to show that he has been premature in attacking THE ECCLESIASTICAL REVIEW, and furthermore that, in doing so, he makes some statements that might need revision from the standpoint of logic, as well as from that of a whole-souled coöperation with the designs of the Holy Father.

We take it in the first place that if Fr. Bonvin has done more than hurriedly glance over the two articles referred to (which, as must have been plain to any reader of them, are only part of what we have to say, and of what has already been said in furtherance of the Sovereign Pontiff's command), he could hardly have identified our writers with those who hold (if there be, indeed, anybody among intelligent church musicians holding such view) that the *Motu proprio* teaches that "plain song alone should hold the field" (pp. 502 and 505).

As for Mr. O'Brien's plea for the training of chancel choirs, it is hardly possible to understand it in any other sense than as advocating "boys' choirs," which have, of course, their model in the surpliced choirs so well known to frequenters of churches in Europe. These surpliced choir boys we find in Rome, and wherever the Roman discipline is observed. They are surely desirable where the locality permits them; and elsewhere they may be supplied by a boys' choir in the organ loft, or in the nave or some chapel of the church. It seems to be stretching the meaning of words somewhat more than is customary to say with Fr. Bonvin that the Pope's suggestion to screen the choir "would even appear to argue against a sanctuary choir, for should the chancel choir be screened from view, it can no longer add to the exterior solemnity of the service as far as dress and grouping are concerned." (p. 503.) Certainly not "as far as dress and grouping are concerned," except that there are, occasionally, processions in which sanctuary choirs take part. But we hold that the principal reason for the existence of a boys' or a sanctuary choir is not so much to be seen as to be heard, which can be done very well from behind a screen. Moreover, the reason for having boys vested in surplice, even when they sing behind a screen, as is the custom in many churches in Rome, is one far removed from the suggestion of public exhibition even for edification; it is meant rather to keep the boys conscious of their task, and to educate their sense of reverence and propriety, much as the wearing of a cassock does with clerics in their rooms.

Nor did the writer in the REVIEW, we are sure, intend to disparage the charms of the female voice, or her right to sing in the church, when, as a reason for the preference of boys' voices in the

liturgical services, he alleged that the boy's voice "is preëminently the best vehicle for the expression of the religious sentiments of Catholic ritual-music." The statement is not very odd; it is almost a commonplace among physiologists that the suggestion of *personal* sentiment is more marked in a woman's than in a man's voice. The question is not one of the *existence* of emotion, or personality, which Fr. Bonvin thinks must be stronger in man than in woman, but rather of the power to *restrain that emotion in its expression*. One could ascertain the differential amount of that emotion probably best in liquid measure by computing the relative quantity of female and masculine tears shed in the world within a given space and time. Self-consciousness and vanity are, perhaps, no more reprehensible than pride and lack of sympathy, but they are found more easily in woman's nature than in man's, and they are more easily expressed through the voice than through any other organ of sense.

These things may indeed be matters of impression, although what we have said is, we think, generally conceded; for it does not really matter here by what predominant or specific reasons woman is disqualified from taking man's position in the liturgical service, since Father Bonvin himself admits that the Holy Father wishes the liturgical singing to be confined to men and boys. And to such an end we need only assiduous and proper training, for which the writers in the REVIEW have been anxious to supply adequate directions and suggestions.

But one is rather legitimately surprised to find Father Bonvin, as an advocate of good church music, contend that Pius X has not imposed a stricter obligation of restoring the chant to its proper place in the liturgy than his predecessors, Pius IX and Leo XIII. "The specific distinction," he writes, "between the ordinances of Pius X and those of other Popes with regard to plain-chant is essentially this: he orders the Gregorian melodies which have been simplified in the sixteenth century and declared official by Pius IX and Leo XIII to be replaced by the version, richer in neumes and embellishments, of the older codices" (p. 502). It appears that the specific distinction between the decrees of the present Pope and his predecessors, is this, that Pius X has *commanded*, with the full weight of his apostolic authority, what Pius

IX and Leo XIII only recommended and urged. "We do therefore publish, *motu proprio* and with certain knowledge, our present instruction to which, as to a *juridical code of Sacred Music, we will with the fulness of our Apostolic Authority, that the force of law be given*" (*Motu proprio*, Introduction). It is decidedly inaccurate, therefore, to assert that "unless the Pope issues any further positive orders, our relation to plain song remains what it has hitherto been" (p. 505). Such language, despite any attempt to hedge it in with limitations and protests of avoiding extremes, is calculated to frustrate the efforts of the Holy See, and to give a pretext to those who are not disposed to be disturbed from their present attitude of *lascia fare*.

For similar reasons we are constrained to ask: Is it altogether wise to formulate any plea against chancel choirs even in the stricter meaning of the word? Every indication of history and every tradition of the centuries show that the place for the choir is in the chancel. Says Mr. Wilfrid Anthony (REVIEW, June, 1904): "Since there is to be in every well-appointed church a chanters' choir composed of men and boys, the question arises where this liturgical choir is to be placed. The choice is twofold. The first is to place it in front of the sanctuary, that is, between it and the nave, and on a somewhat lower level than the former. . . . The plan is, moreover, in accordance with the *Ceremonial of Bishops*. Graduated stalls may be placed choirwise for the accommodation of the organist and director on one side. The organ may be located on one or both sides of the choir. The alternative disposition of the liturgical choir is to place it back of the sanctuary. This is more rarely done, and when adopted it is chiefly in churches built in the Romanesque or the Byzantine style, as in the case of the new Cathedral at Westminster." It is true that for a long time our church-edifices have not been constructed in view of this requisite, but we are building new churches and remodelling old ones, and it is not so difficult, even with the existing structures, to accommodate a sanctuary choir. Mr. O'Brien has made the experiment in the Jesuit church of the Gesù, and he speaks not only from personal experience but from that of men equally skilled with whom he had entered into consultation in order to make the articles in the REVIEW right

practical. Messrs. Finn and Wells, the other writers of the series, have moreover called into collaboration other well known organists and choirmasters in America, England, Germany, and Italy, so that they know very well what ground they are on. It is no secret that the abuse which Pius X wished to correct by his legislation about the concealing of the choir, had its origin or occasion in the fact that some of the organ galleries in Rome were located in the left transept, an arrangement which would naturally give rise to distractions, and so, "when the choir is directly exposed to the public gaze, it is fitting that the singers be screened from view."

As a matter of fact the introduction of chancel choirs needs no apology, since it has been successfully effected in numerous churches, such as St. Paul's choir, New York, and Westminster Cathedral, London, where polyphony is rendered by choirs seated in chancel.

MR. MEYERS' PLEA ON THE TRAINING OF BOYS' VOICES.

A correspondent who comments upon Mr. Meyers' letter in the May issue of the REVIEW writes:

There are many authorities on the training of boys' voices who sustain the position of Mr. A. B. Meyers, in the May REVIEW, as to the total eradication of the chest or *thick* register. There are many others who take the position that a modified form of chest voice on the lower tones, with a perfect blending of two vocal registers, is the better way. This last position is sustained by the views of such experts as the famous Dr. Buck, of Norwich, long since deceased; Dr. Frank Bates, also of Norwich; Dr. Varley Roberts, of Magdalen College, Oxford, and Sir George C. Martin, of St. Paul's Cathedral, London. It is a hopeful sign that Catholic choirmasters are commencing to take a friendly controversial interest in matters which are made so pertinent under the rulings of the *Motu proprio*.

DISTRIBUTION OF COMMUNION AT A SIDE ALTAR.

Qu. Anent the very valuable articles which have appeared in THE ECCLESIASTICAL REVIEW concerning the distribution of Holy Communion, permit me to ask a few questions of considerable practical import.

1. What is prescribed by the Church concerning the location of the tabernacle?

2. Is it *positively forbidden* to place tabernacles in cathedral or larger parish churches on the main altar, where pontifical and other principal functions take place?

3. If the tabernacle be placed on a side altar, and the Blessed Sacrament be reserved therein, may this be done in a side chapel, where the altar and tabernacle are necessarily hidden from the view of the bulk of the people who hear Mass from their pews on Sundays, etc.?

4. In case the Blessed Sacrament be reserved in such an inconspicuous side chapel, which is too small to accommodate a large number of people, may the Blessed Sacrament be carried—on days when there is a large concourse of people, and Mass must be said on the main altar—from the tabernacle to the main altar, at Communion of the Mass, and the prayers "*Ecce Agnus Dei*, etc.," recited, and Holy Communion distributed by the celebrant, either alone or assisted by others; then after Communion the *ciborium* with the remaining particles be carried to the main altar, covered, and brought back to the tabernacle,—if it be necessary, on the way to and from the tabernacle, to pass through the sacristies and an intervening small hall before reaching the respective altars?

Is such an arrangement a violation of rubrics?

By answering the above in the REVIEW, you will oblige some of your subscribers.

Resp.—1. In parochial and other churches the tabernacle ought to be *regularly* placed on the high altar (*S. C. Episc. and Reg.*, November 28, 1594, and *Rituale Rom.*, Tit. IV, Cap. I, de SS. Euch. Sacramento, No. 6), but not *necessarily* (*S. R. C.*, May 18, 1878, n. 3,449 ad I).

2. In cathedrals and very large parish churches it should (*valde opportunum est*) be placed in a side chapel, so as not to interfere with the pontifical or other solemn ceremonies (*Ceremoniale Episc.*, Lib. I, Cap. XII, no. 8). If the tabernacle is placed on the high altar, the Blessed Sacrament is to be removed to another altar before the pontifical or other solemn services begin (*ibidem*).

It is for this reason that the Ceremonials usually prescribe for the celebrant only a bow to the altar. If the Blessed Sacrament

is kept in the tabernacle of the altar, the celebrant (bishop or priest) genuflects, *e. g.*, when passing the middle of the altar during the incensation.

3. The Blessed Sacrament is to be reserved on a side altar in the sanctuary, or in a side chapel, even though the bulk of the people attending Mass may not see the altar. All that seems to be required is that the chapel should open into the church. The decrees or rubrics do not define the side altar more specifically.

4. The celebrant of the Mass may not, it seems, ordinarily bring to the high altar, or carry back, the Blessed Sacrament to the tabernacle altar, if he is obliged to pass through the sacristies and an intervening hall (S. R. C., December 19, 1829, n. 2672, ad I). Under the circumstances it would seem that the particles ought to be consecrated during the Mass on the high altar.

There is no prohibition against distributing Holy Communion at a side altar, during a novena, triduum, or on a special feast, and for this purpose bringing the Blessed Sacrament from the high altar (S. R. C., 3,576, ad VI, and 3,728 ad I).

It would be proper to give Communion at the side altar, and hence to improvise a Communion rail (S. R. C., 3,525, ad IV).

THE GROWTH OF MIXED MARRIAGES.

Editor of the REVIEW:

Can you not do something to check mixed marriages in this country?

Through this means alone the loss to the Church has been and is enormous; and seemingly is growing greater. True, we sometimes hear of good coming out of such alliances, but it is to be feared, nay it is certain, that those who so speak, pay little attention to the vast amount of evil accruing, and to the very little good accomplished. The writer has never yet met with a single instance in which far more harm—a hundred times over—has not resulted, than any good which may have been brought about by such marriages. He has the statistics of four different counties, which he does not consider exceptional. In one of these counties he found twelve Catholic families, and one hundred and seventy-five fallen away on account of mixed marriages. In another there was a loss of five hundred families to thirty remaining in the Church. That was in another State.

In this county there were from eighty to two hundred fallen-away Catholic families.

In the county where he now lives there are four hundred fallen-away families, three hundred of which are on account of mixed marriages; leaving but eighty families which can be claimed as Catholic.

It has been said that these figures are exceptional, even though they be actual statistics; but with a very wide acquaintance over this country, from the Atlantic to the Rocky Mountains, he is bound to declare the exceptions are the other way, and only in some very favored localities. And even then often because the result was unknown.

Thus he could mention old and well-attended Catholic settlements in several States out of which there are many families who have, after moving away from their old home, lost the faith. Numerous instances might be given where the parties were never known as Catholics until some acquaintance or relative came to visit them, and they came to church to conceal their defection.

Even when it does not turn out so badly in the first instance, it is but seldom that all good is not lost in the next generation. The children are more cold and less devout, and a second mixed marriage completes the loss of what was saved in the first. This matter is often pooh-poohed, but to those who really seek to know the results, the evil is appalling.

F. G. LENTZ.

Macomb, Ill.

THE ITALIAN PRONUNCIATION OF "MIHI."

Two writers in the *Irish Ecclesiastical Record* for May express their dissent from a statement made by us in commenting upon Dr. Donnelly's directions for the pronunciation of Latin reprinted in the January number of THE ECCLESIASTICAL REVIEW. We did not, indeed, intend to lay down anything like an authoritative rule implying a correction of a usage that might be styled Roman. Such usage is appealed to by the two gentlemen in the *Record*. One of these states that he spent eight years in Rome, and pronounced *mihi* for thirty-nine years *meekee*, in view of which experience he maintains that it *must* (italics not ours) be so pronounced, if the authority of Franzelin, Palmieri and Ballerini, whom he heard, is worth anything. The second writer

also appeals to experience, and asserts "that *mickee* is the only and correct" pronunciation adopted by Italians, and he refers as authority to that most elegant of modern Latinists, Leo XIII.

Now, although we said that "in regard to the pronunciation of the *h*, in the middle of words, which Dr. Donnelly gives as somewhat like *ch* or *k*, it might be suggested that this is not the pronunciation of cultured Italians *who make a point of enunciating accurately*," we are disposed to take issue with the two gentlemen in *The Ecclesiastical Record*, despite the assured tone of their statements. We might say in passing that there is evidently some difference between them in the quality of hearing, since *meekee* is certainly not the same sound as *mickee*.

However, the appeal is to what one hears in Rome. To that I can offer no objection; and although there are unquestionably many cultured Romans in Rome, the habit of pronouncing the old language of Rome in the most correct manner may not, I venture to say, be common there. Leo XIII was a prince of Latin composition, but with all due respect to his office and genius it may be said that he had anything but a fine pronunciation in the sense of which there is question here. One need not have been ten years in Rome to know how a public speaker pronounces his words or what is the common custom even out of the schools of Propaganda. The *e* sound added to consonants at the end of words is a conspicuous example of how Latin should *not* be pronounced, and Leo XIII was as conspicuous for this unwarranted habit as any Roman I have heard.

The criterion of a good Latin pronunciation according to the Roman (not necessarily the city) usage might be found further north, —where the *lingua Romana* is heard *in bocca Toscana*. The Florentines have even a way of turning their *c* into an aspirate, which is of course no argument in favor of the soft Latin *h*; but only shows that the Tuscan priest will have no difficulty in saying *mihi*, and if he is a scholar and careful about his pronunciation, he will say neither *mickee* nor *meekee* but *mihi*, with the rough breathing of the northern tongue. To hear this one has to get out of the set circles of Roman students, and pay some attention to pronunciation for which no length of residence with learned men can do adequate service. It remains of course still a matter of taste whether one will take the Roman usage with its apparent defects or the somewhat rarer and discriminating usage as it comes to us through the Italian inheritance of masters of the Roman language and academic ecclesiastical tradition. The Latin

language is the language of Rome, but the best pronunciation of that language, though unquestionably to be found in Rome, need not be as common there as in Tuscany or even Lombardy.

INACCURACIES OF ECCLESIASTICAL TERMINOLOGY.

(Communicated.)

MIGHT it not be advisable to refer in THE ECCLESIASTICAL REVIEW to some inaccuracies in language that are growing in use among us clerics in America. Thus some of our *D.D.*'s, when writing in English put their title in Latin. *The Rev. John Smith, S.T.D.*, is an incongruity, and should be, either *Rev. Joannes Smith, S.T.D.*, or "John Smith, D.D.," that is to say, where the name is given in English the title should be in the same language, or else both should be in Latin form.

Another inaccuracy peculiar to Americans is the style of naming our Theological Seminaries as the *Grand*. The inaccuracy comes, no doubt, from Canada. The French Canadians copied the French divisions of Seminaries—*Le Petit et le Grand*—to designate the distinction between the lower or preparatory or classical school for clerics and the higher or theological department of the Seminary proper. As translated by our Canadian friends the term *Grand* loses completely its original meaning. In French it expresses grade or rank; in English it expresses quality.

It is only a small blunder, apparently, but such uses help to deteriorate the language.

R. O.

THE FEDERATION OF CATHOLIC SOCIETIES AND THE CLERGY.

The Pennsylvania State Board of the Federation of Catholic Societies, following the indication of the General Assembly of all the State Federations held at Detroit, issues an appeal to the Reverend Clergy of the State in a circular letter which sets forth the present aims and efforts of the body of Federated Societies. President Smith writes:—

The work of Catholic Federation in Pennsylvania grows apace, and it is a pleasure to be able to report the excellent results it has won in the broad field of its activity. With fresh accession of numbers, whose

coöperation and earnestness bring the movement new strength, it is impossible to overestimate the good to come from this union of Catholic forces.

There is no one to-day who does not admit that our several independent organizations throughout this State, each doing its own work in its own chosen way, should be unified for our general good as citizens and as Catholics. It is time that our Pennsylvania Catholic Societies, without hurt to their several organizations and without prejudice to their autonomy, should be made one in sentiment and action for our common interests in our Counties and in our State and in the United States, as we are one in our faith throughout the universe. This is the broad platform on which Federation stands and from which, aided by the united voice of the Hierarchy of the State and Nation, it bids every Catholic Society to affiliate itself with this grand work of unification.

To-day, although little more than the organizing and shaping of the movement has been effected, Federation has substantial good works to show. Among these it may claim to have had an influence in the appointment of Catholic Army and Navy Chaplains and Catholic Indian Commissioners, the success, after frequent failures on the part of others, in placing the Père Marquette Statue in the Capitol, the restoration of rations to Catholic Indians, the betterment of conditions in the Philippines and Porto Rico, the admission of the wrong done to our Catholic Filipino Students, together with the promise of future fair treatment of these wards of the Nation. To these and other fruits already gathered by Federation, may we not add the unmeasured good that so often goes unreckoned, in the way of fostering a wholesome Catholic public spirit and opinion among our fellows, that bond of sympathy and fellowship which unhappily our millions of scattered Catholics hitherto have not known, and wanting which we have been content to lie under many disabilities? Thanks to Federation, these evils, the result of our inaction and lack of union, are passing away, in proportion as true light is diffused within and without our own ranks.

No Catholic worthy of the name can look on these matters with indifference. Neither can any society that fairly carries the Catholic name afford to stand idly by and shirk the duty to which Federation is insistently calling all Catholic bodies alike, irrespective of race or rank or nationality. The success of the movement lies only in union. Therefore you are asked to respond faithfully to all official calls and to

take an intelligent interest in the proceedings at the meetings, as well as by individual efforts to seek to spread abroad a true knowledge of the aims and purposes of Federation, so that this great Catholic movement may be supported by all the counties in the State.

In its staunch faith, zealous activity, generous charity, Pennsylvania stands second to no State in the Union. Under the guidance of its illustrious Archbishop and zealous Bishops it has made strides in the spiritual and material development of the Church, which make the ecclesiastical Province of Pennsylvania an object of admiration and pride.

Although we may honestly boast of many achievements, we must confess that in lay activity there is an absence of that harmony of action, identity of interests, and unity of sentiment which should be the true badge of Catholicity. The composite character of our people, representing our fellows in the faith from all nationalities and races and rites, demands some method whereby we may be made one in sentiment and action, as we are already one in faith.

This can only be done by an organization such as that of the Federation of Catholic Societies. It is an absolute necessity for the times.

Over thirty States are already represented in its membership, which to-day numbers some two million. Twenty-two counties are already represented in the Pennsylvania State Federation. It enjoys the encouragement and the hearty approval and blessing of our Holy Father the Pope, of our American Cardinal, of the Apostolic Delegate, the archbishops and bishops and very many priests.

Almost every German Society in Pennsylvania is a member of the *State Association of the German Roman Catholic Societies of Pennsylvania* which is affiliated with the National Federation. *This Association is especially invited to join the State Federation also. . . .*

All Societies in every County of the State are requested to elect Delegates and Alternate Delegates, and to send to the State Secretary their credentials, giving full names and addresses. This is essential for our records, and the President of each Society will kindly see that action is taken on this matter at the first meeting of the Society after the receipt of this letter. . . .

Representation in the National Federation from State Federations shall be on the basis of one Delegate for each one thousand members or major fraction thereof.

No representation in the National Federation may be had from Pennsylvania except through the State Federation.

If no County Federation exists, direct representation may be had in the State Federation until a County Federation is formed. . . .

State Leagues or State Societies may become members of the Pennsylvania State Federation, and each shall be entitled to send to the Convention two Delegates and two Alternates for every 5,000 of its membership, as Delegates-at-Large to represent such League or Society, who shall have the same rights as the other Delegates to such Convention. Each State League or State Society shall be entitled, however, to at least two Delegates and two Alternates.

Each County Federation shall be entitled to representation by two Delegates and two Alternates for every five Societies or major fraction thereof; but each County Federation shall be entitled to at least two Delegates and two Alternates.

Each Society located where no County Federation exists shall be entitled to two Delegates and two Alternates. It is provided, however, that where five or more Societies which are members of the Federation exist in any one County, a County Federation must be formed. In Counties where there are fewer than five Societies, these may form a County Federation.

Every Parish and Catholic Institution affiliated with the Federation is entitled to send a Delegate-at-Large, either clergyman or layman, to all Federation Conventions.

Each Ordinary shall be entitled to send three Delegates to the Convention as Delegates-at-Large.

The appeal is approved by the signatures of:

† PATRICK JOHN RYAN,

Archbishop of Philadelphia.

† EDMOND FRANCIS PRENDERGAST,

Auxiliary Bishop of Philadelphia.

† JOHN FRANCIS REGIS CANEVIN,

Bishop of Pittsburg.

† JOHN EDMOND FITZMAURICE,

Bishop of Erie.

† MICHAEL JOHN HOBAN,

Bishop of Scranton.

† EUGENE AUGUSTINE GARVEY,

Bishop of Altoona.

THE MISSIONARY SPIRIT AMONG SEMINARISTS.

A number of articles that have appeared in THE ECCLESIASTICAL REVIEW of late indicate that there is a growing interest among the clergy and people of the United States in behalf of the foreign missions. The following thoughts on the subject are addressed to Seminarists in the hope of arousing some practical coöperation in promoting the cause of the missions. This spirit cannot but beneficially re-act upon the propagation of the faith at home.

ITS CHARACTER.

The growth of God's word is a complex work. "Paul planteth, Apollo watereth, and God giveth the increase." All who in any way have a share in this care of God's husbandry are coadjutors in the mission of His Son, and their missionary spirit is but the spirit of Christ. This spirit is possessed by all who, from the heart and with the fulness of their powers, strive to increase the word of God wherever Providence may direct their labors. The missionary spirit enlists not only for lands where the darkness of error is still to be dispersed, but also for the most crowded centres of civilization, for the most Catholic countries, for the most religious atmospheres. It is a deep fundamental spirit necessary to all who would merit the title of priests of Jesus Christ. It is a spirit of zeal for the faith of Christ begotten of the charity of God. It is one vital spark of Divine love setting a human heart on fire, consuming all its powers to make God better known on this earth.

Commonly, however, it denotes the rarer inspiration and higher enthusiasm which prompts men, like St. Francis Xavier, to become pioneers of the faith, to strike out into the wilderness, to prepare the soil and plant the first seeds of the "Word that enlighteneth the darkness." This is the perfection of the missionary spirit, the type which most fully resembles that of the Apostles, and it has gained for itself, by common consent, the name *apostolic*,—fulfilling the word of St. Paul, "I will most willingly spend myself, and be spent for the souls of men." It is the spirit of those who feel the call of Abraham, "Go forth out of thy own country, from thy own kindred and out of thy father's house

into the land which I will show thee." It is the spirit of those to whom appeal strongly the words of the prophet, "Behold, I have given thee to be a light to the Gentiles."

ITS TIMELINESS.

The Church must always include those who cry out with St. Paul, "A great door is opened to me"; who, like St. Francis Xavier, wait not for a field of labor, but make one. If the Church is to fulfil its mission, "Go, teach all nations," it must be ever striving to bring all into one fold. This is an essential duty, but is there a degree of development which any section of the Church must reach before this general duty to the world-wide Church shall exist? For this is the genesis of all the excuses offered for a lack of the missionary spirit. Must the spirit of propaganda be the last fruit of self-development? Must the Church first be impregnable at home before she can give attention to needs abroad? There is no objection that does not fall into this fundamental idea. Solemnly, with Sacred Scripture as a backing, we are told that "Our duty is to the lost of the House of Israel."

THE LESSON OF HISTORY.

But what is the truth? Reading history in the light of faith the answer comes not only as a deduction from the principles of the Gospel, it may be read also in the supernatural experience of the Church. It is a question of fact, and as such it shall here be treated. What of the past? It can be easily recalled that there are many reasons for the complete destruction of the African Church,—the Church which gloried in a Tertullian, a Cyprian, an Athanasius, and an Augustine. The great reason is to be found in retributive justice. The Church of Africa lacked the reactive strength of a missionary spirit and, bound up in its own self-development, it merited not to outlive its persecutors.

But nearer our own time. Leo XIII, of blessed memory, commenting on the unhappy state of France and the troubles which during his pontificate (as now also) weighed heavily upon the Church, recorded his conviction that the Catholicity of France will endure despite all, because of her missionary spirit. And do any of us need to be reminded that Ireland, which by its mission-

aries covered Central Europe with Christian monasteries and Christian settlements, struggled through the dark days of persecution by the help of a faith which had been nurtured and developed at home through the reactive charity of her missionaries abroad? Look at England. What is the lesson of her history? The Ven. Palotti says: "You will never succeed in converting England so long as English Catholics are selfish and self-centered and do nothing to share their gift of faith with the heathen who knows not the name of Christ." The lesson of Christian history is that, above and beyond the direct increase which missionaries effect in the Church's growth abroad, there is also a reactive spiritual growth at home. *The missionary spirit, born of faith and nurtured by charity, in turn begets faith and strengthens charity, and is the very life of the Church.*

HOME VOCATIONS STRENGTHENED WHERE APOSTOLIC VOCATIONS
ARISE.

How often in the history of the Church in the United States we read of Catholic nuns, frail as the women whom we see about us, with like affections for home and kindred, setting out across the wild ocean in days of many dangers and sufferings, traversing this wide continent with the dreary prospects of an unsettled and inhospitable West. I remember reading how a slowly-moving prairie wagon was stopped and the wasted form of a missionary was lifted out and laid softly on rough blankets on a still rougher earth; and there, beneath a foreign sky, in the bleak wilderness of a desert waste, a soul like unto yours and mine, encompassed in a mortal frame, knowing all human wants, and all the yearnings of a human heart, sent forth its last earthly sigh, a victim on the altar of God's love.

That was fifty years ago; but the missionary spirit still lives, and, even if we cannot possess it as we would, we can admire it in others and be strengthened in contemplating it. If to-day each parish had its representatives in some foreign land working for Christ, do you not think that such self-sacrifice would arouse souls that now are faint? This world lives by what it does. Example is inspiring. It is contagious. After all, who can say how many vocations go unheeded? Of many ways in which men

may be untrue to Christ, unheeded vocations are not an exception. If we in the United States to-day were receiving news at first hand from men and women whom we had known, and whose human hearts in far-off lands are now throbbing and living for the Church of God, would not Christianity be more real for us?

THE NEED AND OUR DUTY.

There is no fixed standard of growth to be reached before a Church can have her missionary force. All that is needed is a realization of our own blessings from God, and a charity which would make us share those blessings with others who possess them not. Look at the early Church. The Rev. Dr. Shahan says of the early Church: "Every Christian community sent out its swarms of nameless missionaries, who penetrated the remotest valleys and climbed the most inaccessible regions. Throughout the first and second centuries there is observable a universal propaganda." We are not our own; we are Christ's; and to be His, we should labor with love where the needs of Christ are greatest, and where Providence points out our path. The "quid sit nobis" is not the spirit of the disciple of Christ.

There is one conclusion necessary. If no one of our seminarists is destined to be an apostle in a foreign land, even if we are not meant for the more needy portions of the American Church, we must all possess the spirit of propaganda which will make us take every opportunity to preach Catholicity here among those who know it not, and we must cultivate deep sympathy, unselfish generosity, and active coöperation toward all that concerns the Church of God; and especially in behalf of those heroic missionaries who bear the torch of faith into lands now possessed by the enemy of man's salvation and by over one thousand million pagans.

JOS. L. EARLY.

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Ecclesiastical Library Table.

RECENT BIBLE STUDY.

Biblical Inerrancy.—Recent Catholic Biblicists have strained every nerve in their effort to satisfy the numberless difficulties raised against Biblical inerrancy on the part of science, of history, and of higher criticism. It would lead us too far in the present paper to enumerate all the various theories that have been proposed as possible keys for the solution of the difficulties; we can only indicate the general principles on which the theories are based, and add a few specimens of their application.

1. General Principles.—Most recent writers on the foregoing subject follow the general principles formulated in Fr. Lagrange's *l'Inspiration et les Exigences de la Critique*. "*Dieu enseigne tout ce qui est enseigné dans la Bible, mais il n'y enseigne rien que ce qui est enseigné par l'écrivain sacré, et ce dernier n'enseigne rien que ce qu'il veut y enseigner.*" The reader perceives that we have here a syllogistic series of statements; only the conclusions have been omitted. "God teaches all that is taught in the Bible; but He teaches therein only what is taught by the sacred writer"; hence, the conclusion runs, all that is taught in the Bible is only what is taught by the inspired writer. "And the latter teaches only what he wishes to teach." Hence, again, all that is taught in the Bible is only what the inspired writer wishes to teach.

We will not endorse the opinion of L. Lefrank expressed in his article *Pourquoi le problème biblico-scientifique n'est-il pas résolu*.¹ According to him, all attempts to solve the difficulty are only so many artifices to cover up the real state of things. However favorable tradition may be to the view of absolute Biblical inerrancy, it does not formally contain this thesis. The opposite view is not condemned in the Encyclical *Providentissimus Deus*. Lefrank's opinion is too radical and, what is worse, untrue. At the same time, the untenableness of Lefrank's thesis does not

¹ *Annales de Philosophie chrétienne*, 3 s., iv, 113-136.

add to the truth of Fr. Lagrange's statements. And we regret to say that exception has been taken to every one of his premises.

(a) **The Major Premise.**—In the major premise it is the expression "teaches" that creates difficulty. For being introduced into the syllogistic series, it must be retained throughout, and it thus limits the subject to part only of the Biblical contents. Father Nisius² drew attention to this fact several years ago; but no change has taken place in the wording of the principles on which Catholic Biblicists base their solution of the innumerable Scriptural difficulties that have been mentioned above. In its ordinary meaning, says Fr. Nisius, the idea of "teaching" implies three elements: First, the intention of communicating a truth; secondly, the stirring up of the disciple's attention and intellect; thirdly, both the one and the other with the view of attaining a certain educational purpose. Now, there are not only stray statements in Scripture, but whole passages too, and perhaps even entire historical books, in which God does not exercise His function of a Divine teacher. He guarantees, indeed, the inerrancy of all this, seeing that He has inspired the whole Bible with all its parts, down to its individual statements; but He does not *teach* every Biblical statement, if we understand the word "teach" in its proper sense.

This distinction is the more important since Fr. Lagrange does not allow that all statements of the Bible are revealed, *i. e.*, revealed in a true but wider sense of the word, though he maintains that all statements are inspired. He emphasizes this distinction again in the last number of the *Revue Biblique*,³ where he maintains that Biblical truths which are inspired without being revealed are only *per accidens* connected with dogmatic truth. We fail to see why God should be said to teach these truths, if it be maintained that He did not reveal them. And if God does not teach Biblical truth that is inspired without being revealed, how can the above principles concerning truth *taught* by God apply to solve the difficulties mainly connected with truth only inspired by God, without being revealed?

The exception just stated is not concerned with the truth or

² *Zeitschr. f. kath. Theol.*, 1900, p. 678 f.

³ April, p. 288.

falsehood of Fr. Lagrange's principles on which recent Catholic scholars base their theories for solving Biblical difficulties; it only urges their inapplicability to the bulk of objections raised against us. Fr. Lagrange himself expressly mentions the Death of Christ and His Resurrection as examples of Biblical truths that are inspired without being revealed. Historical and scientific subjects are, therefore, not covered by Divine revelation and much less, it seems to us, by Divine teaching. Strictly speaking, then, historical and scientific difficulties cannot be solved on the principles we are now considering.

(b) **The Minor Premise.**—The minor premise in Fr. Lagrange's syllogistic series appears to labor under a more serious disadvantage than its sister statement. It seems that it is not merely inapplicable, but downright false. "God teaches in Scripture only what is taught by the inspired writer," says Fr. Lagrange. Must we maintain, then, that the inspired writer understood and intended the typical sense of Sacred Scripture in all those passages of Scripture in which it really occurs? Certainly, God teaches the truth conveyed in the typical sense, and the sacred writer does not necessarily intend it. The Very Rev. W. McDonald, of Maynooth College, extends this question to Biblical statements capable of two meanings.⁴ And the Reverend writer maintains that on this last question theologians and philosophers have as much right to be heard as exegetes. In ordinary life, we are told, when, on the authority of another, a statement is made which is capable of two meanings, the inspirer or suggester of the statement is not committed to more than the meaning which he himself intended. Why then bind God by a stricter law than that which regulates the moral life of men? Or rather, why bind God with stricter bond of truthfulness in case He inspires a writer than in case He inspires a speaker? For it seems most likely that God, on the one hand, inspired Caiaphas to utter the words, "it is expedient for you that one man should die for the people, and that the whole nation perish not," and that on the other, Caiaphas did not wish to convey in those words the truth which God actually conveyed. Dr. McDonald appeals to other passages in Sacred Scripture as well. St. Augustine assures us that Jacob's claim to be the first-

⁴ *The Irish Ecclesiastical Record*, April, 1905, p. 343.

born is true in a certain sense; did the claimant himself understand the words in this true sense? Did the prophets of the Old Testament always understand the Messianic prophecies in their true sense, when they treated of the glory of the Messias, or did they agree with the Hebrew people generally in referring that glory to earthly splendor? Again, did St. Matthew and St. Luke understand their eschatological passages of the imminence of Christ's second coming, or were they far in advance of their contemporaries in the knowledge of the true interpretation of their inspired words? The same question must be applied to the inspired apocalyptic writers and their mysterious utterances. The same writer then tells us that he awaits theological proof for the statement that God is responsible, not merely for the moral and religious significance of utterances which He inspired, but also for any scientific and historical error which may have been intended by His human instrument. Fr. Lagrange's minor premise, then, is not at all self-evident; it must be proved before it can be accepted that God teaches in Scripture only what the sacred writer teaches.

(c) **The Subsumed Minor Premise.**—Next, we come to the subsumed minor premise of Fr. Lagrange's syllogistic series. It tells us that the sacred writer teaches only what he intends to teach. There is a sense in which this statement is true; but there is another sense in which it appears to us to be false. When the wording of a passage in itself and in its context is ambiguous; when neither the nature of the writing nor its scope determines its meaning, then it may be said that the passage means precisely what the writer intends to say in it. But when the passage considered objectively is not open to ambiguity, then it would be wrong to claim that the writer did not intend to say what is actually said in the passage, and this merely in order to get rid of extrinsic difficulties. Recent apologists appear to sin in this respect when they solve scientific and historical difficulties by maintaining that God did not intend to teach us science or history in the Scriptures, or that the sacred writers did not intend to write science or history in the modern critical acceptance of the word. All this may be true in its own sweet way; but what becomes of the inerrancy of the Bible? Is it legitimate to start

with the assumption of Biblical inerrancy, and in case of difficulties that cannot be solved to infer that the sacred writers cannot have intended their statements in their objective sense. Whatever may be said or thought of this method, it cannot be applied to any other book; or rather, any book can be said to be inerrant in this sense.

2. Application of the General Principles.—Since we have seen that the syllogistic basis of several recent methods of defending Biblical inerrancy is either inapplicable, or false, or again, true only in a certain sense, it must be expected that the apologetic edifice reared up on such a basis is very unsafe, to say the least. But let us review one or another of these recent theories more in detail.

(a) **Literary Form.**—In order to prepare us for their peculiar explanation of certain Biblical passages some recent defenders of Biblical inerrancy draw our attention to the various kinds of Old Testament literature. Fr. von Hummelauer enumerates the fable, the parable, epic poetry, religious history, folk-lore or family tradition, free narrative, midrash, and apocalyptic utterances.⁵ We have already considered the general outline of these various literary forms in the October issue of the REVIEW. The reader remembers that Genesis becomes thus a collection of Hebrew folk-lore; the Books of Samuel, of Kings, and of Paralipomenon contain merely religious history; neither are the Books of Job, of Ruth, of Judith, of Esther, and of Tobias to be taken as exact histories; the second Book of Machabees is an edifying narrative condensed out of Jason's large work. It will be remembered that Lenormant in his work entitled *Les Origines de l'Histoire* had denied the historical character of the first eleven chapters of Genesis, and that his work was placed on the *Index* of prohibited books. The reader is also well acquainted with Fr. Lagrange's famous work entitled *La Methode Historique* which has found its way among us in an English dress under the title "Historical Criticism and the Old Testament." A good review of this publication appeared in our May number.⁶ The reader will find that he has to be prepared for seeing parts of the Old Testament reduced to

⁵ *Exegetisches zur Inspirationsfrage, mit besonderer Rücksicht auf das Alte Testament*: Freiburg, 1904. Herder.

⁶ P. 547.

legendary primitive history occupying a place between the myth and real history.

Fr. Billot in his pamphlet entitled *De Inspiratione Sacrae Scripturae*⁷ denies three fundamental facts without which the foregoing theory cannot be defended. (1) It is false, he says, that the sacred writers are authors like profane authors, neither more nor less. He proves this from the fact that the inspired writers are only instrumental and not independent writers. (2) It is false that the Biblical writers chose their own special literary form. This contention too rests on the fact that God is the principal author of Sacred Scripture. (3) It is false that there is no literary form which the Holy Ghost cannot employ in the inspired books. For the inspiration of the Holy Ghost is incompatible with our ignorance, our vanity, and our untruthfulness. So-called primitive history, folk-lore, and Oriental history must therefore disappear from the catalogue of literary forms that are employed in the Old Testament. If Fr. Billot is right, Fr. von Hummelauer and Fr. Lagrange are wrong.

Fr. Murillo too has published a series of articles against Fr. von Hummelauer's views and all kindred theories of exegesis.⁸ Among other reasons which he urges against the view of Oriental or ancient history assumed by our recent Catholic apologists, he appeals to Cicero's canon of history: *ne quid falsi dicere audeat, ne quid veri non audeat: ne qua suspicio gratiae sit in scribendo ne qua simultatis*;⁹ he denies that historical fiction or romance is as effective as historical truth for inculcating moral principles; he does not see why it cannot be said that the Evangelists too related the life of Christ according to the Oriental historical method, if the latter be compatible with the character of an inspired book. These are only a few of Fr. Murillo's arguments which he urges against the exegetical principles of the recent Catholic apologists. We must warn the reader not to assume as true what is novel without hearing what can be said for the truth of the traditional views.

⁷ P. 128 ff.; Romae, De Propag. Fide.

⁸ El Movimiento Reformista y la Exegesis; *Razón y Fe*, Dec., 1904; Jan., etc., 1905.

⁹ De Orat. ii, 15.

(b) *Quotations.*—Melchior Canus pours out the vials of his wrath over his religious confrère Cajetan, because the latter had recourse to the theory of an implicit citation from the Septuagint version in order to explain a Biblical difficulty.¹⁰ What would the same theologian say if he were to see a list of the Catholic authors who are inclined nowadays to admit implicit citations not merely in one or another Biblical verse, but who extend such citations over large passages, and perhaps even over whole books of the Old Testament? We have touched upon this point in a previous paper, and shall not now rehearse what has been said before. The evil had grown sufficiently to call for a remedy from the Biblical Commission.

This is the wording of the question proposed to the Commission: "Is it lawful for the Catholic exegetist to solve the difficulties occurring in certain texts of Sacred Scripture, which appear to relate historical facts, by asserting that in these we have to deal with a tacit or implicit quotation of a document written by an uninspired author, and that the inspired author did not at all intend to approve or adopt all of these assertions, which cannot, therefore, be held to be free from error?"

According to some authorities, the question has been discussed for these three years by the Commission, so that its answer must be regarded as the outcome of the most mature deliberation. The answer reads; "In the negative, except in the case when, due regard being paid to the sense and judgment of the Church, it is proved by solid arguments; (1) that the sacred writer has really quoted the sayings or documents of another; and (2) that he has neither approved nor adopted them, so that he may be properly considered not to be speaking in his own name." This answer was submitted to the Holy Father, and signed and sanctioned by His Holiness on February 13, 1905.

It may not be out of place to add a few words of comment. In order to say that a Biblical quotation is not guaranteed by Biblical inerrancy, two facts must be proved independently: First, that the verse or passage is really quoted; secondly, that in quoting verse or passage the inspired writer has not approved or adopted the words thus cited. There is no reason why these two

¹⁰ L. 2 de locis, c. 18, ad 6^{um}.

conditions should be true of implicit quotations only. The underlying principles urge us to extend the same conditions to all Biblical quotations. In order to argue that Biblical inerrancy does not extend to a certain passage on the plea of its being a quotation, the two conditions must always be verified: first, that all doubt be removed as to the fact that the passage is really quoted from a profane source; secondly, that all doubt be removed as to the fact that the passage has not been approved or adopted by the sacred writer.

A faithful adherence to these principles will do away with the greater part of the second portion of Fr. von Hummelauer's theory. It will also do away with the poison that certain readers might gather out of Dr. H. A. Poels' two articles entitled "History and Inspiration."¹¹ For if it must be proved in each case that the inspired writer did not approve or adopt a certain popular view or belief of his contemporaries as his own, before Biblical inerrancy can be denied to this view or belief as found in the Bible, the theory of Dr. Poels becomes quite innocuous. The same may be said of the second part of his theory concerning the private views or beliefs of the author. At the same time, this latter does not appear to agree with the wording of the recent decree in which the author is represented as "speaking in his own name" when he approves or adopts the words quoted from profane sources. But if Dr. Poels does not quarrel with the Biblical Commission, we will not quarrel with him.

(c) **Human Authorship.**—Fr. von Hummelauer defends the view that the question of the human authorship of the inspired books as such does not belong to theology. He fully grants that under certain circumstances it may be a theological question; but pre-scinding from such circumstances, he considers the question as belonging to criticism. Fr. Murillo, too, has considered this problem in the series of articles already quoted. Dr. McDonald writes: "It seems to me that the human authorship of each of the books of the New Testament, at least, is a dogmatic fact; nor do I see any sufficient reason for saying that it is no part of the business of the Church to decide who were the human authors of the Old Testament books, though it may be that she has not

¹¹ *Catholic University Bulletin*, January and April, 1905.

and never will have the information that would justify her in proposing any such decisive teaching."

Finally, it gives us pleasure to mention a thorough recent work in which the Mosaic authorship of the Pentateuch is defended from a critical point of view.¹² The author is Dr. Hoberg, Professor in the University of Freiburg. After a preface, a table of bibliography, and a brief introduction, the writer considers the testimony of the Old Testament concerning the Mosaic authorship of the Pentateuch. He investigates in order the testimony of the Books of Paralipomenon, of the law book of Josias, of the Books of Esdras, of Kings, of Samuel, of Judges, of Josue, of the prophetic literature, of the Psalms, and of the Pentateuch itself. Next, he hears the testimony of the New Testament on the same question. Lastly, the writer gives us a brief summary of the various attempts to deprive Moses of the authorship of the Pentateuch.

¹² Hoberg : Moses und der Pentateuch ; *Biblische Studien*, x, 4 ; Freiburg, 1905, Herder.

Criticisms and Notes.

CERTAINTY IN RELIGION. By the Rev. Henry H. Wyman, Paulist.
New York: The Columbus Press. 1905. Pp. 119.

Father Wyman is a convert to the Catholic faith; he is also a clear-eyed and strongly persistent thinker who faces practical problems for the purpose of solving them, in order that the results may demonstrate the consistency of a Divine Revelation which appeals to the thoughtful mind on solid grounds of credibility. Our readers have from time to time had opportunity of noting these qualities of our author in various articles on apologetics from him which have appeared in the REVIEW. The writer's aptitude is shown forth in this modest booklet, which is intended to lead the inquirer into truth,—that is to say, from sincere doubt to positive assurance in the knowledge of God's will concerning man's destiny and the ways of reaching it which He points out for us.

As a first principle, Father Wyman lays down the recognized fact that certainty is attainable in all knowledge required for man's well-being and happiness. The negative position of the sceptic, the agnostic, or the evolutionist, who denies the criteria of certainty and a First Cause, is in reality only an assumed point of view, or rather a deliberate closing of one's eyes to an existing point of view; for universal doubt, or the assertion that a First Cause may never be known, or the assumption of an evolution unto perfect being, are statements which establish something as a starting-point that renders absolute uncertainty or uncreated existence a mere fiction of the mind. Thus Father Wyman reasons from the need of knowledge to the necessity of Revelation; next he examines the evidences of Revelation,—the Bible, the prophecies of the Old Testament and their fulfilment in Christ, the proof of Christ's Messianic character and Divine power, in virtue of which He establishes a Church, which, bearing the unmistakable marks of its origin and mission, proves its claims through the ages down to our own time.

It might be objected to Father Wyman's reasoning that in assuming the Biblical record as an evidence of Divine Revelation he goes beyond or contrary to the established historical facts as conceded by

agnostic criticism. But the objection is only apparent, and does not militate against his main thesis. Suppose that we were to allow that the *sensus communis*, which has hitherto viewed the Scriptural record as unquestioned historical tradition of actual events establishing primitive religious belief, be at fault in certain respects; that the narrative of the Bible as it has come to us, contained much that is legendary, although not devoid of the primary moral truths which must ever remain the fundamental principles of any religious revelation; would this affect the main question of fact,—namely, whether God has revealed Himself to man that he may find Him and in Him his own ultimate satisfaction? Certainly not. The Biblical record, whatever doubts may arise about the authenticity of different parts, and however it may agree with certain primitive traditions found elsewhere, as archæologists assure us, remains true in this that it makes certain statements of future events called prophecies, which could not have been foreseen without a Divine intuition; and which could not have been verified as we find them verified in fact, except through an agency which passes human power as tested by the experience of ages. This is the testimony upon which Father Wyman's argument must be taken to have laid its main stress; and this testimony is not at all weakened by the doubts of the agnostic who refuses to accept the claim of Divine authorship for the Bible, or denies the historical evidence which would argue from the right of prescription that the origin of the human authorship of the Bible cannot be definitely traced. A Divine Providence appears to have confirmed in advance the essential testimony of Scriptural Revelation by multiplying it in its essential assertions of truth, so as to allow no room for denial. We may refuse to recognize the clothes, even the features, but the main structure remains, and the birth-mark by which the Divine is distinguished from the human is as clear as the distinctive formation which separates man's organism from that of the mere brute creation.

PRINCIPLES OF PHYSIOLOGICAL PSYCHOLOGY. By Wilhelm Wundt, Professor of Philosophy in the University of Leipsic. Translated from the Fifth German Edition (1902) by Edward Bradford Titchener, Sage Professor of Psychology in the Cornell University. Vol. I. With 105 Figures in the Text. London: Swan, Sonnenschein & Co., Limited; New York: The Macmillan Company. 1904. Pp. 347.

Students whose avocation or tastes lead them into the domain of mental science, and who cannot profit by German guidance, may

probably have been patiently awaiting this long promised translation of Professor Wundt's *Grundzüge der physiologischen Psychologie*. For although there are a number of books in English on the same subject, notably the pioneer works of Professor Ladd, the international reputation of the Leipzig professor has secured for his work a unique prestige. Wundt, if not the sole founder of physiological psychology, shares that distinction with just a few of his countrymen—with Weber, Fechner, and Helmholtz—while to him more than to anyone else that discipline owes the advance and the popularity it has secured during the past twenty-five years. It was he who established the first psychological laboratory,—an institution that has since come to be considered indispensable to the efficient equipment of every university, and from it have come forth a great many of the distinguished professors of experimental psychology throughout the world. Besides this, his personal influence as a teacher, he has enriched the literature of his specialty by a number of important works,—amongst which are the one mentioned above, *Grundriss der Psychologie*,¹ *Vorlesungen über die Menschen- und Tierseele*,² and the *Philosophische Studien*, begun in 1883. Professor Wundt is, however, much more than an experimentalist. He furnishes in his person and activity an instance paralleled by so many others in the history of science, of the impossibility for a man of superior mental power to confine himself to the region of phenomena. Despite the artificial restriction of empirical method, the intellect will shake off the fetters of individual determinations and soar aloft into the native element, the universal, the noumenal, and the sphere of primary causes. Wundt has thought out a *System der Philosophie*, a *Logik*, an *Ethik*,³ an *Einteilung in die Philosophie* (Introduction to Philosophy), to say nothing of his massive *Völkerpsychologie* (Ethnic Psychology), which, as its title suggests, is necessarily philosophical. Looking then into his psychological work, one will not be surprised to find the metaphysical tendency of his mind asserting itself, notwithstanding the avowed purpose of pursuing an exclusively empirical method. His aim, indeed, is to construct a psychology purified of all “metaphysical assumptions,” but the deeper current of his thought is forever betraying itself. It is only another case of the *difficile exuere naturam*.

Psychology need not, indeed, begin with the assumption that a

¹ 1896. English translation, *Outlines of Psychology*,

² 2d ed. 1892. Tr. *Lectures on Human and Animal Psychology*.

³ English translation, *Ethical Studies*.

spiritual soul underlies the phenomena of consciousness, for the proof of this statement is, or should be, the outcome of its research and speculation. But in the study of those phenomena, the investigation cannot help revealing the metaphysical conceptions that form the very woof and warp of the student's habitual mentality. He has no choice between some metaphysics and no metaphysics, but only between one sort of metaphysics and another sort. If the undoubtedly great authority before us determined to expel the conception of the soul as a metaphysical assumption, he has simply introduced another metaphysical assumption; the soul as an "actuality,"—which is not one whit more intelligible or satisfying than the hypothetical "underlying substance-entity of the old psychology." Let there be no misunderstanding in this matter. Students of the "old psychology," those who evaluate the essential body of teaching handed on from Aquinas, are perfectly alive to the necessity of developing, supplementing, correcting, where needed, that traditional heritage, and they gladly welcome such facts as Professor Wundt has demonstrated. They are far from being opposed to physiological psychology. On the contrary; they see on the one hand a reversion by the greater leaders in the recent movement to the fundamental position occupied by St. Thomas and his followers. Indeed they need not go beyond the third page of the work at hand for a confirmation of that position by the most authoritative physiological-psychologist of the present time. For there they read that "an adequate definition of life taken in the wider sense must cover both the vital processes of the physical organism and the processes of consciousness." What is this conception of life but the peripatetic teaching that life is the *actus primus corporis organici*, the substantial form of the physical organism, the root principle of all vital activity—vegetal, animal, intellectual, volitional—within the body. On the other hand, if the neo-scholastic makes his own metaphysics, he is conscious that his professedly empirical neighbor is engaged at the same business, and though he may not care to interchange with the latter, he is perfectly willing to acknowledge that the other man's goods deserve to bear the same label,—metaphysical assumptions.

It would not be at all difficult to point out a large mass of such goods exposed on the very surface of the first thirty pages of Professor Wundt's *Principles*. But it will not be necessary, nor perhaps profitable, to do so. The critic of so eminent an authority exposes himself to the charge of making hits at safe objects, and simply wastes

his energy, if not his shafts. Besides, the present volume is almost exclusively physiological. The strictly psychological discussion will appear in the second and third volumes, that are yet to appear. The critic may then venture to say something anent metaphysical assumptions other than those of the old psychology. Suffice it here to add that the volume at hand is concerned simply with "the bodily substate of the mental life" (lo! the ghosts of metaphysical assumptions).

This includes the structural elements of the nervous system, the physiological mechanics of nerve substance, the morphological development of the central organs, course of the paths of nervous conduction, and the physiological function of the central organs. It is hardly necessary to say that under these captions is summed up an immense amount of technical information which, representing as it does the labor of more than half a century devoted to its study by a man of Professor Wundt's power, no student who wishes to be abreast of the present status of physiological psychology can afford to leave unscrutinized.

It should be further noted in conclusion that the translator, who has secured an additional warrant of faithfully representing the original by the coöperation of the author, has performed the exceedingly difficult task of rendition with very great success.

The reviewer, not having at hand the fifth German edition, cannot compare the translation with the text, but, as far as transparency of the thought and comparatively easy intelligibility enable one to judge, the English form yields in nowise to the original.

SUMMA THEOLOGICA. Ad Modum Commentarii in Aquinatis Summam Praesentis Aevi Studiis Aptatam. Auctore Laurentio Janssens, S.T.D. Tomus VI.—De Deo Creatore et De Angelis. Friburgi Brisgoviae: Sumptibus Herder. MCMV. Pp. xxxiv—1048.

The present volume of Dr. Janssens' Commentary on the *Summa Theologiae* is in some respects the most important section of the entire work; for it is of little avail to expound, as he has done in the preceding volumes, the theological truths concerning God and the Incarnation, unless the fact and the mode of procedure of all created beings from the Deity be solidly established and explained. To this latter task the author here addresses himself, and he accomplishes it with a fulness and solidity of argument, an abundance of illustration, a felicity of method, and withal a simplicity of style that leave little, if anything, to be desired.

A thousand goodly octavo pages seems a great deal of space to devote to a single tract of theology, the more so when it is noted that a large subject usually assigned to this tract, viz., that pertinent to the creation and nature of man, receives here no place, but has been reserved for a special tract of its own. It should be borne in mind, however, that the author has in view the practical as well as the speculative interests of the theological student; that while he would aid the informing of the latter with the technical science of the schools, he would furnish him with a supply of illustrative and expansive material whereby the student who is afterwards to be the priest, may nourish and enrich the seeds of truth in his own mind, so as to enable him to labor intelligently and fruitfully in the care of the divine vineyard. The author's theology is *cordis* as well as *mentis*. Hence the many citations from and allusions to literature—secular as well as religious—that are more or less rhetorical rather than rigorously scientific, with which this, as do the preceding volumes of the course, abounds.

The vigorous scholastic might not fully endorse this discursiveness, but its generally practical and cultivating value cannot be reasonably gainsaid. Moreover, it should be noticed that the wealth of illustrative material does not crowd out the rigid framework of scholasticism. The author follows step by step the articles of the *Summa*, and in the *brevissima totius Quaestionis synopsis*, appended to almost every chapter, the student sees the exact framework of the immediately antecedent matter stand out in bold relief. He may thus feed his schematic imagination with outlines, his reason with argumentation, and his total self with matter that is more universally human.

The present volume brings out most patently the author's primary purpose of adapting the mediæval *Summa praesentis aevi studiis*. An instance of this modernization, if it may so be called, is to be seen in the opening section, in the fairly full exposition of the various forms of pantheism. The treatment of the subject here, supplemented by the discussion of idealistic pantheism in the preceding volume, *De Deo*, furnishes the student with valuable information on this most insidious phase of modern error.

Another timely feature of the volume is the dissertation on the Mosaic cosmogony. The leading theories, Catholic and rationalistic, bearing on the interpretation of the first chapter of Genesis, are explained and criticised quite thoroughly. The author, whilst sanely conservative, is no mere *laudator temporis acti*. He is quite ready to recognize and accept what measure of probable truth there may be in

the researches of recent criticism and physical science on the perplexing problems here centering.

After summing up the three elements, that of revelation of religious truths, that of scientific fact popularly described, and that of art displayed in the order and figures of the sacred narrative, he thus indicates the temper of his own mind on the subject :

"Caeterum nonnisi modeste hanc nostram sententiam proponimus. Quis enim post tantam opinionum varietatem, quam prope cum Genesiaco . . . conferre liceat, se verius aliquid dixisse prorsus confidat ?

"Quinimo huic dissertationi finem imponere lubet exclamando : 'Fiat lux !'

"Utinam de hoc argumento tam splendens tandem exsurgat elucubratio, de quarum rerum naturalium simul et sacrarum periti tam concordi voce proclamant : 'Et facta est lux !' "

HISTORICAL SKETCH OF THE PHILADELPHIA THEOLOGICAL SEMINARY OF ST. CHARLES BORROME0. 1832-1905. Overbrook, Pa. 1905. Pp. 124.

The history of the Philadelphia Theological Seminary touches directly many important phases of Catholic life and development in the United States during the past century. The names of the two Kenricks, of Edward Barron, of James O'Connor, of Dr. Corcoran, and others hardly less able or efficient, though not so generally known in the domain of ecclesiastical literature and administration, indicate a growth which could not otherwise than produce notable results in its educational progress. One of the splendid effects of the work accomplished mainly through the diocesan Seminary is an *esprit de corps* among the Philadelphia clergy which has not only been observed as unique far and wide, but which has become the fruitful source of those intimate relations between priest and people that have made possible the mutual coöperation in the upbuilding of great charities within the diocese. The annual contributions to the Seminary have amounted of late years to an average of 40,000 dollars. This is the result, not of church collections but of private subscriptions among all classes of the faithful, for which the clergy set the example. When it is remembered that most of the 250 church buildings and a nearly equal number of schools and charitable institutions presently existing within the same area, have been built within the last twenty years, some estimate may be formed of the sympathetic activity of Catholics under the guidance of pastors who have been trained almost without exception under the same roof and discipline, and who work together in a spirit of brotherly emulation well understood by their people.

The present history is the work of Father A. J. Schulte, who, but for the fact that he modestly withholds his name from whatever he does for the good of the Catholic cause, would be well known as a frequent contributor, especially on liturgical topics, to THE ECCLESIASTICAL REVIEW. It is, apart from a summary sketch of the events which mark and illustrate the continuous existence of the institution since its first foundation, seventy-three years ago, a valuable *résumé* of statistics touching the government of the Seminary, the courses of studies, the men who took an interest in its growth, and those who have come forth from its halls to engage in the work of the sacred ministry. It thus becomes a reference or permanent year-book containing lists of priests ordained since 1832 from the Seminary; it also includes those ordained in foreign colleges, Rome (Propaganda and North American College), Louvain, Münster, Washington; likewise those ordained from the Philadelphia Seminary but laboring in other dioceses, etc. Everywhere one recognizes the marks of scrupulous accuracy, so that the volume may be relied upon to correct a number of historical errors which have found their way into other works dealing with the history of the Catholic Church in America. There are fine phototypic illustrations in large number; and the work in its mechanical make-up is especially creditable. Many of our readers would be interested in such a work, not so much as giving a description of their "Alma Mater," but as furnishing historical data of general service and as a type of record for other institutions of similiar character.

Amoenitates Pastorales.

A Protestant missionary was in the habit of introducing among the Eskimos many modern devices to gain their good-will and attention to his preaching. But what these sons of the Arctic regions appreciated best was the white man's canned food, which he used himself and occasionally offered to them as a product of Christian civilization. One day the missionary decided to spring a genuine surprise on the natives. He had with him a talking-machine, with records in the Eskimo tongue. He gathered his charges all around him in the little meeting-house, and started the machine. Everybody was puzzled. At last a smile broke out upon the face of one. "Canned white man!" he said in glee.

"T. P." recalls a good story of British piety on the eve of battle. A lieutenant of H. M. S. *Revenge*, just before the battle of Trafalgar, discovered one of the gunners on his knees before his gun.

"What the — are you doing?" shouted the amazed and angry lieutenant. "You're not afraid, are you?"

"Afraid!" cried the gunner, scornfully, rising from his knees; "no, I'm not afraid; I was praying."

"What were you praying for, if you're not afraid?" retorted the lieutenant.

"I was praying, sir," was the response, "that the enemy's shot may be distributed in the same proportion as the prize money—almost all of it among the officers!"

"There are always three courses in life—the good, the bad, and the indifferent. The good gives you calm, and makes you sleep; the bad gives you emotions, and makes you weep; and the indifferent gives you no satisfaction, and makes you yawn; so—choose wisely."

An eminent but not very good-looking cleric tells this story on himself: He was visiting at a country house, and was being shown round the place by his host's little daughter, a pretty and precocious child of six. She was somewhat shy at first, but gradually grew

accustomed to her distinguished visitor, finally asking him, with serious face :

“ Did God make all things ? ”

“ Yes, my dear. ”

“ Did He make you ? ”

“ Yes, He made me, my child ! ”

“ And did He make me too ? ”

“ Yes. ”

“ Well, somebody must have spoiled His work after He made you. ”

The following remark of a Highland clergyman shows that the Celts in Scotland can lay claim to the “ bull ” making faculty. In his sermon, preached in a small church in Strathspey, after inveighing against slothfulness, he said in closing : “ Do you think Adam and Eve went about the Garden of Eden with their hands in their pockets ? ”

“ During my somewhat extended and, I trust, more or less useful career,” ruminatingly remarked the sage of Kohack, “ I have devoted a considerable portion of my spare time to observing the peculiarities of human nature, till I may say that to a certain extent I can read my fellow-men like an open book. Amongst other things, I have learned that more men have been self-undone than were ever self-made, although they generally have a good deal less to say about it ; and that some men have ten gallons of words to every teaspoonful of thoughts ; and also that a man who has made a fool of himself twice in the same fashion ought to consider himself better adapted to that business than to any other ; and likewise that while it is true that man wants but little here below it is always a little more. ”

Dr. Patrick Murray, professor at one time of Moral Theology at Maynooth, was a native of Clones. Someone remarked to him at a dinner party that “ Clones was not a bad place. ” “ No,” replied the witty theologian ; “ not the bad place, but there is not a worse out of Hull ” (English port). On one occasion he had been invited to preach in Clones, and the chapel was packed, as he was a fine speaker. Coming near the end of his discourse, he said : “ One more word, and I have done,” when an old woman in the crowd threw up

her hands and exclaimed, "Oh, my darlint, that you may never be done!" This crone is said to have waxed indignant when afterwards told that he had gone to *Larn* (Larne, County Antrim) to preach.

A pastoral friend reminds us that the REVIEW lately published a clever article on cultivating the memory, and recommended the system of the Franciscan Friar, Juvenal of Agnani, in his little book *Circulus Aureus*. Our friend wants to know whether the system works on such topics as "unpaid pew-rents." If so, he would advise a church-extension committee to advocate its free distribution among the parishioners in large cities.

A young but resourceful preacher, whose sense of humor overlapped his memory of words, one Sunday found himself suddenly diverted from the theme of his sermon and at a standstill by the somewhat noisy entrance of a late-comer into the church. Being unable, after some hesitation, to find the lost thread of his discourse, he said with deliberation: "My dear people, I should gladly continue this sermon, but when people come in late to the service after all my past preaching to them, it takes my breath away." The sermon was effective in an unexpected way.

If you would be accounted great by your contemporaries, be not too much greater than they.

When a woman dies, congratulate her; she has ceased growing old.

Intolerance is natural and logical, for dissent is uncivil. In every contrary opinion lies the assumption of superior wisdom or honesty.

To most persons a sense of obligation is insupportable. Beware upon whom you inflict it.

To have something that he will not desire, nor know that he has—such is the hope of him who seeks the admiration of posterity. The character of his work does not matter; he is a humorist.

A prominent parishioner who, after attending a temperance mission, had by the advice of his friends somewhat reluctantly taken the pledge, took ill with what he thought serious liver complaint.

According to the physician who was consulted by him, he was told that there was really nothing the matter with him. "What you need," said the doctor, "is a stimulant,—a little whiskey now and then will make you all right in no time."

"Whiskey!" gasped the convert, "why, doctor, my folks wouldn't stand such a thing for a minute! Don't you know that I have become a prohibitionist?"

"I think," replied the physician, "that the difficulty may be overcome. I'll send you a jug of excellent liquor. You'll take it in hot water from three to four times a day."

"But, doctor," persisted the prohibitionist, "when I send for the hot water, the family may suspect something."

"You shave, don't you?" suggested the physician. "Send your shaving-mug downstairs. The hot-water may be sent to you in that."

A short time after, the physician called to see how his patient was getting on. Every one in the house appeared to be greatly perturbed. In response to the doctor's surprised query, the family chorused:

"Oh, he's all right physically, but we really think he is quite out of his mind. Why he's been shaving several times a day for a week."

The doctor deemed it wise to tell his patient that he was cured and now need only take plenty of outdoor exercise.

Literary Chat.

The investigation set on foot by the Editor of *THE DOLPHIN* touching the expensive *History of North America* edited by Professor Guy Carleton Lee has brought to light some astounding facts touching the methods adopted by Messrs. Barrie and Sons, the publishers, to impose the work upon Catholic institutions and students. The prospective purchaser is shown a circular which describes the work as non-sectional, non-partisan, and non-sectarian. In proof of this the names of prominent Catholic scholars are exhibited as members of an Advisory and Editorial Board. Furthermore, a list of "prominent persons who have given assistance and encouragement," all of them Catholic priests, heads of Catholic institutions, etc., is given. Finally a list of "a few representative subscribers," which suggests an equally enticing Catholic patronage.

Of these Catholic scholars the most prominent "on Editorial Board" is Fr. Edward H. Welch, S.J., who is dead. Of the others the majority declare they never saw the work; some say they had heard of it because the editor had written to them: "would they revise the proof-sheets?" which however were never sent them, or the

revision of which, when made, as in the case of Dr. Pallen, was wholly ignored. The "representative subscribers" state to their sorrow, that they were induced by the appearance of the above mentioned names to subscribe, and even to recommend the work. They were simply duped, and most of them have written to the publishers to cancel their subscription. Two of the subscribers have intimated their intention to sue the firm. This is useless, and may end in additional loss of money, for the simple reason that Messrs. Barrie & Sons can assert truthfully that they did not claim that any of the gentlemen whom they quoted as on their "editorial or advisory Board" *approved* of the History. They had asked them simply to be editors or patrons or subscribers, and when the answer was yes, even conditionally, they used the names without further troubling them about editing, or heeding what they might say. The correspondence in the case, especially that given in the May issue of *THE DOLPHIN* in some twelve pages, is most instructive and interesting as an evidence how far supposed reputable publishers may go in disregarding the ethics due to Catholics and priests.

As a matter of fact the *History of North America*, by Prof. Guy Carleton Lee, is distinctly sectarian in its bias. The editor may indeed be unconscious of the fact that, by omission, addition, emphasis, minimizing, and in other ways of which "Inquirer" gave an illustration in his comment on the matter of the first volume, the writers misrepresent the Catholic Church in its teaching, discipline, and representative members; but that fact does not alter the character of the books, and it is dishonest to so advertise the work as to leave the impression that it is actually edited with the coöperation of Catholic scholars whose names leave a guarantee that the misrepresentations could not be allowed to pass into the pages.

Professor Lee writes to us expressing his thanks for our having brought the matter to his notice. We expect that he will explain his position, particularly as he not only disclaims any "connection with the business end of the enterprise," but appeals also to his "more or less substantial reputation for absolute impartiality in matters ecclesiastical."

The Rev. Dr. Andrew Breen, professor of Exegesis and Hebrew in St. Bernard's Seminary, has gone to the East for special archæological and Semitic linguistic studies. On his return he is to take the examination for the Doctorate in Biblical Science at Rome. His published volumes of *Introduction and Harmony* show wide reading and a sense of practical scholarship. He will probably be the first candidate from the United States to apply for the degree. This step is due to the broad-minded energy of the Bishop of Rochester, Dr. McQuaid, who is undoubtedly bringing his seminary into the front line of ecclesiastical institutions of learning.

The education of the Catholic Colleges in the United States will prove its efficiency in proportion to the actual interest taken by Catholic laymen in the intellectual and religious life of our nation. One evidence of this efficiency is given in the publication of two apologetic works, recently, from the pen of Catholic lawyers. One of these is Judge Frank McGloin, of the St. Louis Courts, already known to the read-

ing public by several volumes on subjects of ethics and historic fiction. His *The Light of Faith* (B. Herder) deals with fundamental principles of religion, from the science point of view, that is, the proof of the existence of God, contrasted with the sophisms of modern speculation. The other writer is Edward J. Maginnis, a member of the Schuylkill County Bar, who takes the reader before the tribunal of common sense, where the claims of the Catholic Church are tried in regular juridical fashion. The book is entitled *The Church of God on Trial before the Tribunal of Reason*. (Christian Press Association, New York). It is a somewhat novel but for that reason an all the more effective way of inquiry into the merits of the Catholic Church.

Prof. Dr. Th. E. Shields, of the Catholic University, has been engaged upon special work in pedagogics. His "Lessons" addressed to teachers through a Correspondence Course are singularly lucid and instructive. It is a new method in Catholic normal training, and most needed in all departments of our school-life. Those students who cannot go to the University courses may yet be reached by a systematic intercourse through the written or printed page. In this matter the able teachers amongst us should meet with a ready and attentive coöperation on all sides.

The New York Catholic School Board issues a brief statement giving "Report of Attendance and Expenses of Parish Schools in the City of New York." The Report adds also a summary of the Parish School population of all the counties of New York State, thereby eminently demonstrating that compulsory laws enforcing attendance at school are not called for by any neglect on the part of Catholics within the limits indicated. There is much to be learned from the pamphlet. (*The Columbus Press*.)

Books Received.

THEOLOGICAL AND ASCETICAL.

THE SACRIFICE OF THE MASS. An Historical and Doctrinal Inquiry into the Nature of the Eucharistic Sacrifice. By the Very Rev. Alexander MacDonald, D.D., V.G. New York: Christian Press Association Publishing Company. 1905. Pp. 117. Price, \$0.60; by mail, \$0.66.

REGULAE VITAE SACERDOTALIS neopresbyteris compendiose propositae. Auctore L. J. Mieris, S. Theol. Doct., Eccl. Metrop. Mechl. Can. Hon., Sem. Archiep. Praes. Mechliniae: H. Dessain; New York, Cincinnati, Chicago: Benziger Brothers. 1905. Pp. viii—208. Price, \$1.00.

JÉSUS-CHRIST et les Prophéties Messianiques d'après les Travaux les plus récents. Par Chanoine V. Caillard, Vicaire général honoraire de Tours. Paris: Victor Retaux. 1905. Pp. xxxii—477.

HOLY OBEDIENCE; or, Three Exhortations about the Vow of Obedience for Religious. Pp. 31.

SUMMA THEOLOGICA. Ad Modum Commentarii in Aquinatis Summam. Præsentis Aevi Studiis Aptatam. Auctore Laurentio Janssens, S.T.D. Tomus VI.—De Deo Creatore et De Angelis. Friburgi Brigoviae et St. Ludovici: B. Herder. 1905. Pp. xxxiv—1048. Price, \$4.25 *net*.

VIGILS WITH JESUS. By the Rev. John I. Whelan. New York: The Cathedral Library Association. 1905. Pp. x—94.

THE LAST DAYS OF JESUS. By Mother M. Loyola. London: R. and T. Washbourne; New York, Cincinnati, Chicago: Benziger Brothers. 1905. Price, \$0.15.

SKELETON SERMONS. For the Sundays and Holidays in the Year. By John B. Bagshawe, D.D., late Canon Penitentiary of Southwark. Second impression. London: Kegan Paul, Trench, Trübner and Co., Ltd. 1905. Pp. 239. Price, \$1.00.

CERTAINTY IN RELIGION. By the Rev. Henry H. Wyman, C.S.P. New York: The Columbus Press. 1905. Pp. 119.

THE VIRGIN MOTHER OF JESUS. *Mary in Faith; Mary in Scripture; Mary in Art; Mary in Song.* By James C. Byrne, W. H. Cologan, Eliza Allen Starr, respectively (first, second, and third divisions), and the fourth, selected. Brooklyn, N. Y.: International Catholic Truth Society. Pp. 40. Price, \$0.05 each; \$3.00 per 100.

THE RIGHTS OF OUR LITTLE ONES, or First Principles of Education. In Catechetical Form. By the Rev. James Conway, S.J. New York, Cincinnati, Chicago: Benziger Brothers. 1905. Pp. 52. Price, \$0.15.

THE LIGHT OF FAITH. A Defence, in Brief, of Fundamental Christian Truths. By Frank McGloin, Author of *Norodom, King of Cambodia; The Conquest of Europe*, etc. St. Louis, Mo.: B. Herder. 1905. Pp. 285. Price, \$1.00 *net*.

SACRED SCRIPTURE.

LES INFILTRATIONS PROTESTANTES et l'Exégèse du Nouveau Testament. Par l'Abbé J. Fontaine. Paris: Victor Retaux. 1905. Pp. xvi—510. Prix, 3 francs 50.

DER JAKOUSERBRIEF UND SEIN VERFASSEN, in Schrift und Ueberlieferung. (X. Band, 1—3 Heft: *Biblische Studien*.) Von Dr. Max Meinertz. Freiburg im Breisgau, Wien, Strassburg, München und St. Louis, Mo.: B. Herder. 1905. Pp. 323. Price, \$1.90 *net*.

MOSES UND DER PENTATEUCH. (*Biblische Studien*: X. Band, 4. Heft.) Von Gottfried Hoberg. Freiburg im Breisgau, Wien, Strassburg, München und St. Louis, Mo.: B. Herder. 1905. Pp. 124. Price, \$0.75 *net*.

THE MESSIANIC HOPE IN THE NEW TESTAMENT. By Shailer Mathews, of the Department of Systematic Theology. (*The Decennial Publications*: Second Series, Volume XII.) Chicago: The University of Chicago Press. 1905. Pp. 338. Price, \$2.50 *net*.

LITURGICAL.

DER ENGEL DES HERRN. Für zweistimmigen Chor und Orgel komponiert von F. X. Engelhart. Ausgabe A. Regensburg: Friedrich Pustet. Pp. 4. Price, \$0.05.

MISSA IN HONOREM B. M. V. MATRIS BONI CONSILII. Ad quatuor voces inaequales. Auctore, Jos. Pilland. Op. 50. Ratisbonae, Romae, Neo Eboraci, et Cincinnati: Friderici Pustet. 1905. Pp. 22.

MISSALE ROMANUM. Ex Decreto Sacrosancti Concilii Tridentini Restitutum. S. Pii V, Pontificis Maximi Jussu Editum, Clementis VIII, Urbani VIII, et Leonis XIII, Auctoritate Recognitum. Editio Quinta post alteram uti typicam a S.R.C. declaratam. Ratisbonae, Romae, Neo Eboraci & Cincinnati: Friderici Pustet. 1905. Pp. lxii—544—216—8.

HYMNS IN HONOR OF THE SACRED HEART OF JESUS. For two, three and four equal voices. By J. Singenberger. St. Francis, Wis.: J. Singenberger. 1905. Pp. 16. Price, \$0.30.

THE FOUR ANTIPHONS OF THE BLESSED VIRGIN MARY; Alma Redemptoris; Ave, Regina Coelorum; Regina Coeli, laetare; Salve Regina. For two or three parts, with organ accompaniment. By J. Singenberger, Knight of St. Gregory the Great. St. Francis, Wis.: J. Singenberger. 1905. Pp. 12. Price, \$0.30.

COMPLETE VESPERS IN HONOR OF THE BLESSED VIRGIN MARY, containing Antiphons, Psalms, Hymns, Magnificat, Responsories, and in an Appendix the hymns sung at Benediction: O Salutaris, and Tantum Ergo. For one, two, three or four parts, with organ accompaniment. Easy. By John Singenberger, Knight of St. Gregory the Great, President of the American St. Cecilia Society, Professor of Music at the Teachers' Seminary, St. Francis, Wis. Fifteenth Edition. St. Francis, Wis.: J. Singenberger. 1905. Pp. 12. Price, \$0.35.

LITANY IN HONOR OF THE SACRED HEART OF JESUS. For two equal voices, and organ. By J. Singenberger. St. Francis, Wis.: J. Singenberger. 1905. Pp. 4. Price, \$0.20.

ABENDGEBET. Für Soli, gemischten Chor und Orgel (Harmonium). Componiert von Franz Xavier Engelhart. (Ausgabe A.) Partitur. Regensburg, Rom, New York und Cincinnati: Friedrich Pustet. 1905. Pp. 8.

MISSA PRO DEFUNCTIS. Quam ad chorum quinque vocum inaequalium composuit Ignatius Mitterer. Opus 124. Ratisbonae, Romae, Neo Eboraci et Cincinnati: Friderici Pustet. 1905. Pp. 23.

REQUIEM. Ad quatuor voces inaequales. Auctore P. Victore Eder, O.S.B. Opus 16. Ratisbonae, Romae, Neo Eboraci et Cincinnati: Friderici Pustet. 1905. Pp. 11.

PHILOSOPHY.

SOCIALISM AND CHRISTIANITY. By the Rt. Rev. William Stang, D.D., Bishop of Fall River. New York, Cincinnati, Chicago: Benziger Brothers. 1905. Pp. 207. Price, \$1.00 net.

LEHRBUCH DER NATIONALÖKONOMIE. Von Heinrich Pesch, S.J. Erster Band. Grundlegung. Freiburg im Breisgau, Wien, Strassburg, München und St. Louis, Mo.: B. Herder. 1905. Pp. 485. Price, \$3.25 net.

ON THE NECESSITY OF RELIGION IN EDUCATION. And Many Objections thereto Answered and Illustrated. By the Rev. Joseph J. O'Connell, Rector of St. Stephen's Church, Port Carbon, Pa. Pottsville, Pa.: Chronicle Publishing Co. 1905. Pp. 86. Price, single copies, \$0.10; per hundred copies, \$6.00.

DIX-NEUVIÈME SIÈCLE. Esquisses Littéraires et Morales. Troisième Période (1850-1900)—Positivism, Naturalism, L'Époque, Sainte-Beuve, Renan, Taine, Le Poésie, Le Drame. Par R. P. G. Longhaye, de la Compagnie de Jésus. Paris: Victor Retaux. 1905. Pp. 448. Prix, 3 francs 50.

DER GOLDENE ZIRKEL. Eine praktische Denkmethode, wodurch über jeden Gegenstand einer Wissenschaft zahlreiche Gedanken- und Beweismaterial gefunden werden kann. Frei aus dem Lateinischen des P. Juvenal von Nonsberg, O.Cap., übersetzt, mit Anmerkungen und einem Anhang erweitert von P. Franz Ser. Hagenmiller (von Bobingen), O.Cap. Augsburg: Dr. M. Huttler (Mich. Seitz). Pp. xvi—160. Price, 2 Marks 40 Pfennig; elegant geb., 3 Marks.

HISTORICAL.

REPORT OF THE COMMISSIONER OF EDUCATION for the Year 1903. Volume I. Washington: Government Printing Office. 1905. Pp. cvii—1216.

HÉLÈNE DE JAURIAS, Sœur de Charité. L'Héroïne du Pé-Tang. Par Henri Mazeau. Avec une Lettre-Préface de L'Admiral de Cuverville, Ancien Chef d'État, Major-Général de la Marine, Sénateur du Finistère. Paris: Victor Retaux. 1905. Pp. xvii—366. Prix, 3 francs 50.

HISTORICAL SKETCH OF THE PHILADELPHIA THEOLOGICAL SEMINARY OF ST. CHARLES BORROMEO. 1832-1905. Overbrook, Penna. 1905. Pp. 125. Price, cloth, \$0.85; morocco, \$1.00.

DIE APOLOGETISCHEN BESTREBUNGEN DES BISCHOFES HUET VON AVRANCHES. Historisch und kritisch gewürdigt. Von Nep. Espenberger, Doktor der Theologie und Philosophie. Freiburg im Breisgau, Wien, Strassburg, München und St. Louis, Mo.: B. Herder. 1905. Pp. 103. Price, \$0.50 net.

MISCELLANEOUS.

BY WHAT AUTHORITY? By Robert Hugh Benson. New York, Cincinnati, Chicago: Benziger Brothers. 1905. Pp. 558. Price, \$1.60.

OFFICIAL YEAR BOOK AND PARISH GUIDE OF ST. ROMAN'S CATHOLIC CHURCH, Church Street, Jonesboro, Ark. 1905. Pp. 48.

"BOB" INGERSOLL'S EGOSOPHY, and Other Poems. Written at different times. By the Rev. James McKernan, of the Diocese of Trenton, N. J., author of *Forty-Five Sermons Written to Meet Objections of the Present Day*. New York and Cincinnati: Fr. Pustet & Co. Pp. 65. Price, \$0.60.

A SISTER OF CHARITY IN CHINA. Being a Series of Letters Written to Her Family. Published by the Society for the Propagation of the Faith. Pp. 54.

SONGS AND POEMS. By Lizzie Twigg. With Introduction by the Very Rev. Canon Sheehan, D.D., P.P., Doneraile, Ireland. New York, London and Bombay: Longmans, Green, and Company. 1905. Pp. xii—74. Price, \$0.60.

THE TRANSPLANTING OF TESSIE. By Mary T. Waggaman, author of *Carroll Dare*, *Corinne's Vow*, *The Playwater Plot*, *Jack-o'-Lantern*, etc. New York, Cincinnati, Chicago: Benziger Brothers. 1905. Pp. 186. Price, \$0.60.

ANNOUNCEMENTS OF THE SCHOOL OF THE TECHNOLOGICAL SCIENCES. 1905-1906. Washington: The Catholic University of America. 1905. Pp. 33.

THE PENNSYLVANIA STATE COLLEGE. 1904-1905. Fiftieth Year. State College, Centre County, Pennsylvania. 1905. Pp. 324.

REAPING THE WHIRLWIND. A Story of To-day. By Christine Faber, author of *An Original Girl*, etc. New York: P. J. Kenedy & Sons. 1905. Pp. 466. Price, \$1.25.

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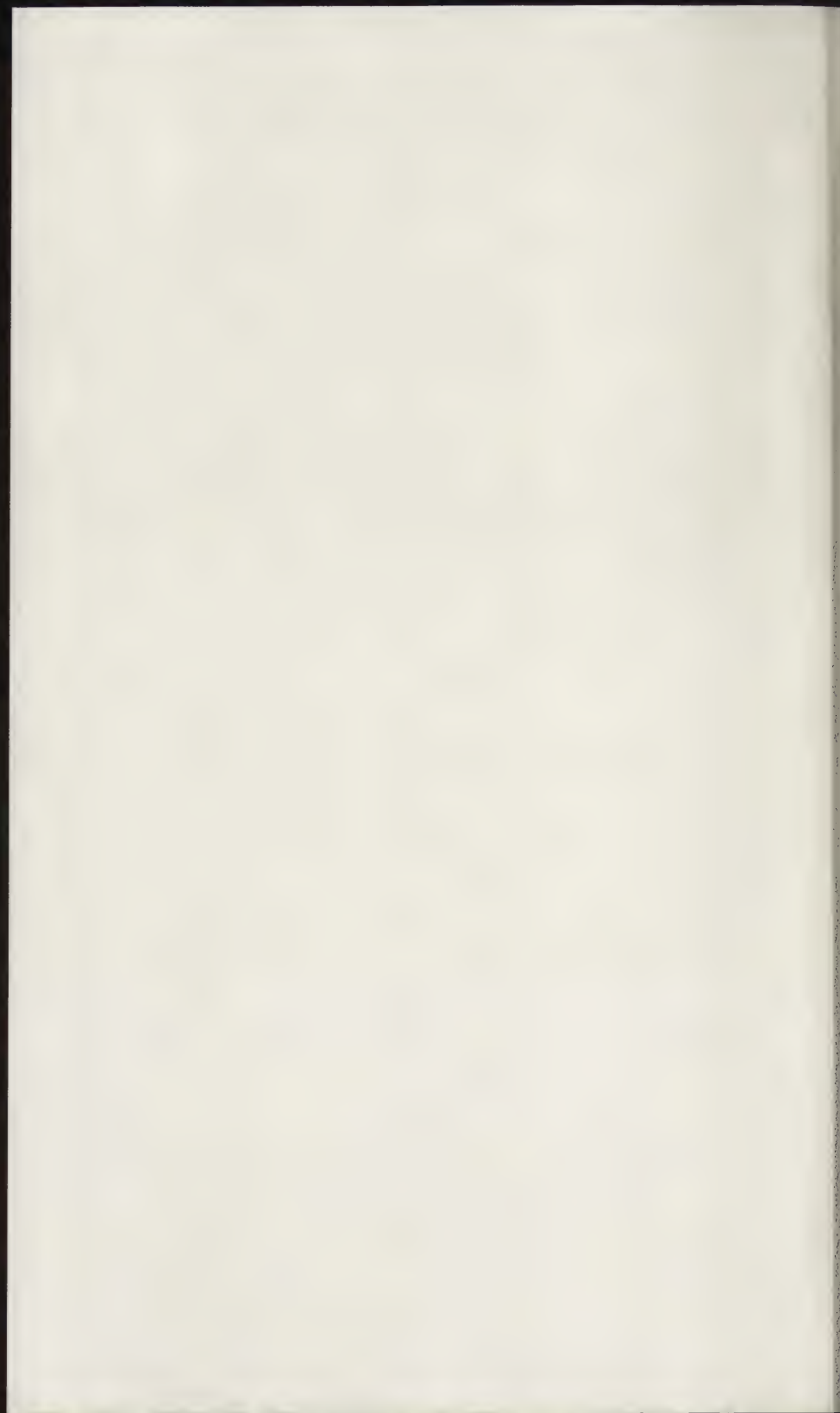
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